THREE BOOKS

OF

Occult Philoſophy,

WRITTEN BY

Henry Cornelius Agrippa,

OF

NETTESHEIM,

Counſeller to CHARLES the Fifth,

EMPEROR of Germany:

AND

Iudge of the Prerogative Court.

Tranſlated out of the Latin into the Engliſh Tongue, By *J. F.*

London, Printed by *R. W.* for *Gregory Moule*, and are to be ſold neer the Weſt-end of *Pauls.* 1651.

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Mitcham

Surrey

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An Encomium on the three Books of Cornelius Agrippa *Knight, By* Eugenius Philalethes.

Great, glorious *Pen-man*! whom I should not name,
Lest I might Seem to *measure Thee* by *Fame*.
Natures *Apostle*, and her Choice *High Priest*,
Her *Mysticall*, and bright *Evangelist*.
How am I *rapt* when I contemplate *Thee*,
And winde *my self* above *All* that I *see*!
The *Spirits* of thy *Lines* infuse a *Fire*
Like the *Worlds Soul*, which makes me thus *aspire*:
I am *unbody'd* by thy Books, and *Thee*,
And in thy *Papers* finde my *Extasie*.
Or if I please but to *descend* a strain,
Thy *Elements* do *skreen* my *Soul* again.
I can *undress* my *Self* by thy bright *Glass*,
And then *resume* th' *Inclosure*, as I *was*.
Now I am *Earth*, and now a *Star*, and then
A *Spirit*: now a *Star*, and *Earth* agen;
Or if I will but *ramasse* all that be,
In the least moment I *ingross* all *Three*.
I span the *Heaven* and *Earth*, and *things above*,
And which is more, joyn *Natures* with their *Jove*.
He Crowns my *Soul* with *Fire*, and there doth *shine*
But like the *Rain-bow* in a *Cloud* of mine.
Yet there's a *Law* by which I *discompose*
The *Ashes*, and the *Fire* it self *disclose*,
But in his *Emrald* still *He* doth appear;
They are but *Grave-clothes* which he scatters here.
Who sees this *Fire* without his *Mask*, His *Eye*
Must needs be *swallow'd* by the *Light*, and *die*.
These are the *Mysteries* for which I wept
Glorious *Agrippa*, where thy Language *slept*,
Where thy *dark Texture* made me wander far,
Whiles through that pathless *Night*, I trac'd the *star*,
But I have found those *Mysteries*, for which
Thy *Book* was more then *thrice-pil'd* o're with *Pitch*.
Now a new *East* beyond the *stars* I see
Where breaks the *Day* of thy *Divinitie*:
Heav'n states a *Commerce* here with *Man*, had He
But gratefull *Hands* to *take*, and *Eyes* to *see*.
Hence you fond *School-men*, that *high truths* deride,
And with no *Arguments* but *Noyse*, and *Pride*;
You that damn *all* but what your selves *invent*,
And yet find nothing by *Experiment*;
Your *Fate* is written by an *unseen Hand*,
But his *Three Books* with the *Three worlds* shall stand.

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And with no *Arguments* but *Noyse*, and *Pride* ;
You that damn *all* but what your selves *invent*,
And yet find nothing by *Experiment* ;
Your *Fate* is written by an *unseen Hand*,
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Lest I might seem to measure thee by *Fame.*
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Her *Mystical*, and bright *Evangelist*.
How am I rapt when I contemplate thee,
And winde *my self* above *All* that I see!
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Like the *World's Soul*, which makes me thus *aspire*:
I am unbodied by thy *Books*, and thee,
And in thy *Papers* finde my *Extasie*;
Or if I please but to descend a strain,
Thy *Elements* do skreen my *Soul* again.
I can undress my *self* by thy bright *Glass*,
And then resume th' *Inclosure*, as I was.
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A [illegible]
Or if I [illegible]
In the [illegible]
I span the [illegible] and [illegible]
And which is more, joyn *Natures* with their *God*;
He [illegible]
But like the Rainbow in a Cloud of mine.
Yet there's a Law by which I discompose
The *Ashes*, and the *Fire* it self disclose;
But in his *Emerald* still he doth appear;
They are but *Grave-Clothes* which he scatters here.
Who sees this *Fire* without his *Masque*, his *Eye*
Must needs be swallow'd by the *Light*, and die.
These are the *Mysteries* for which I wept,
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But gratefull *Hands* to take, and *Eyes* to see.
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And with no *Arguments* but *Noise*, and *Pride*;
You that damn *All* but what your *selves* invent,
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Your *Fate* is written by an unseen *Hand*,
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The life of Henry Cornelius Agrippa, *Knight.*

HEnry Cornelius Agrippa, Descended from a noble Family of *Netteshim* in *Belgia*, Doctor of the Laws and Physick, Master of the Rols, and Judge of the spirituall Court, from his youth he applyed his mind to learning, and by his happy wit obtained great knowledge in all Arts and Sciences; afterwards also he followed the Army of the Princes, and for his valor was created Knight in the Field; when he was by these means famous for learning and Arms about 1530. He gave his minde to writing, and composed three Books *Of Occult Philosophy*; afterward an Invective or Cynicall declamation of the uncertainty and vanity of all things, in which he teacheth that there is no certainty in any thing, but in the solid words of God, and that, to lie hid in the eminency of Gods word; he also wrote an History of the double Coronation of the Emperor *Charls*, and also of the excellency of the feminine sexe, and of the apparitions of spirits; but seeing that he published commentaries on the *Ars Brevis* of *Raymundus Lully*, and was very much addicted to Occult Philosophy and Astrology, there were those who thought that he enjoyed commerce with devils, whom notwithstanding he confuted in his published Apology, and shewed, that he kept himself within the bounds of Art, 1538, He wrote many

learned

learned orations, which manifest to all the excellency of his wit; but especially ten; the first on *Platoes* Banquet, uttered in the *Academy* of *Tricina* containing the praise of Love; the second on *Hermes Trismegistus*, and of the power and wisdom of God; the third for one who was to receive his degree of Doctor; the fourth for the Lords of *Metz*, when he was chosen their Advocate, Syndice and Orator; the fifth to the Senate of *Luxenburg*, for the Lords of *Metz*; The sixth to salute the Prince and Bishop thereof, written for the Lords of *Metz*; the seventh to salute a noble man, written likewise for the Lords of *Metz*; the eighth for a certain kinsman of his, a *Carmelite*, made Bachelor of Divinity, when he received his regency at *Paris*; the ninth for the son of *Cristiern* King of *Denmark*, *Norway*, and *Sweden*, delivered at the coming of the Emperor; the tenth at the Funerall of the Lady *Margret*, Princess of *Austria* and *Burgundy*; he wrote also a Dialogue concerning man, and a Declamation of a disputable opinion concerning originall sin to the Bishop of *Cyrene*; an Epistle to *Michael de Arando* Bishop of Saint *Paul*; a complaint upon a calumny not proved, Printed at *Strasburg* 1539. and therefore by these monuments published, the name of *Cornelius* for his variety of Learning was famous, not only amongst the *Germanes*, but also other Nations; for *Momus* himself carpeth at all amongst the gods; amongst the Heroes, *Hercules* hunteth after Monsters; amongst the divels *Pluto* the king of hell is angry with all the ghosts; amongst Philosophers *Democritus* laugheth at all things, on the contrary *Heraclitus* weepeth at all things; *Pirrhias* is ignorant of all things, and *Aristotle* thinketh he knoweth all things; *Diogenes* contemneth all things; this *Agrippa* spareth none, he contemneth, knows, is ignorant, weeps, laughs, is angry, pursueth, carps at all things, being himself a Philosopher, a Demon, an Heroes, a god, and all things.

To the Reader.

I *Do not doubt but the Title of our Book of* Occult Philosophy, *or of* Magick, *may by the rarity of it allure many to read it, amongst which, some of a crasie judgement, and some that are perverse will come to hear what I can say, who by their rash ignorance may take the name of* Magick *in the worse sense, and though scarce having seen the title, cry out that I teach forbidden Arts, sow the seed of Heresies, offend pious ears, and scandalize excellent wits; that I am a sorcerer, and superstitious, and divellish, who indeed am a Magician: to whom I answer, that a Magician doth not amongst learned men signifie a sorcerer, or one that is superstitious, or divellish; but a wise man, a priest, a prophet; and that the Sybils were Magicianesses, & therefore prophecyed most cleerly of Christ; and that Magicians, as wisemen, by the wonderful secrets of the world, knew Christ the author of the world to be born, and came first of all to worship him; and that the name of Magicke was received by Phylosophers, commended by Divines, and not unacceptable to the Gospel. I believe that the supercilious censors will object against the Sybils; holy Magicians, and the*

Gospel it self sooner then receive the name of Magick into favor; so consciencious are they, that neither Apollo, *nor all the Muses, nor an Angel from Heaven can redeem me from their curse. Whom therefore I advise, that they read not our Writings, nor understand them, nor remember them. For they are pernicious, and full of poyson; the gate of* Acheron *is in this book; it speaks stones, let them take heed that it beat not out their brains. But you that come without prejudice to read it, if you have so much discretion of prudence, as Bees have in gathering hony, read securely, and believe that you shall receive no little profit, and much pleasure; but if you shall find any things that may not please you, let them alone, and make no use of them; for I do not approve of them, but declare them to you; but do not refuse other things, for they that look into the books of Physitians, do together with antidotes and medicines, read also poysons. I confess that Magick it self teacheth many superfluous things, and curious prodigies for ostentation; leave them as empty things, yet be not ignorant of their causes. But those things which are for the profit of man, for the turning away of evil events, for the destroying of sorceries, for the curing of diseases, for the exterminating of phantasmes, for the preserving of life, honor, fortune, may be done without offence to God, or injury to Religion, because they are, as profitable, so necessary. But I have admonished you, that I have writ many things, rather narratively then affirmatively; for so it seemed needful that we should pass over fewer things, following the judgements of* Platonists, *and other Gentile Philosophers when they did suggest an argument of writing to our purpose: therefore if any error have been committed, or any thing hath been spoken more freely, pardon my youth; for I wrote this being scarce a yong man, that I may excuse my self, and say, whilest I was a child, I spake as a childe, I understood as a child, but being become a man, I retracted those things which I did being a boy, and in my book of the vanity and uncertainty of Sciences I did for the most part retract this book. But here haply you may blame me again, saying, Behold thou being a youth didst write, and now being old hast retracted it; What therefore hast thou set forth? I confess whilst I was very yong, I set upon the writing*

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of these books, but hoping that I should set them forth with corrections and enlargements, and for that cause I gave them to Tritemius *a* Neapolitanian *Abbot, formerly a* Spanhemensian, *a man very industrious after secret things. But it happened afterwards, that the Work being intercepted, before I finished it, was carryed about imperfect, and impolished, and did fly abroad in* Italy, *in* France, *in* Germany *through many mens hands, and some men, whether more impatiently, or impudently, I know not, would have put it thus imperfect to the press, with which mischeif I being affected, determined to set it forth my self, thinking that there might be less danger if these books came out of my hands with some amendments, then to come forth torn, and in fragments out of other mens hands. Moreover I thought it no crime if I should not suffer the testimony of my youth to perish. Also we added some Chapters, and we inserted many things, which did seem unfit to pass by, which the curious Reader shall be able to understand by the inequality of the very phrase; for we were unwilling to begin the work anew, and to unravell all that we had done, but to correct it, and put some flourish upon it. Wherefore now I pray thee, Curteous Reader, again, weigh not these things according to the present time of setting them forth, but pardon my curious youth, if thou shalt finde any thing in them that may displease thee.*

 Of

To *R. P. D. Iohn Tritemius*, an Abbot of Saint *James* in the Suburbs of *Herbipolis*, *Henry Cornelius Agrippa* of *Nettesheym* sendeth greeting.

WHen I was of late (most reverend Father) for a while conversant with you in your Monastery of *Herbipolis*, we conferred together of divers things concerning Chymistry, Magick, and Cabalie, and of other things, which as yet lye hid in secret Sciences, and Arts; and then there was one great question amongst the rest, why Magick, whereas it was accounted by all ancient Philosophers the chiefest Science, & by the ancient wise men, & Priests was always had in great veneration, came at last after the beginning of the Catholike Church to be alwaies odious to, and suspected by the holy Fathers, and then exploded by Divines, and condemned by sacred Canons, and moreover by all laws, and ordinances forbidden. Now the cause, as I conceive is no other then this, *viz.* because by a certain fatall depravation of times, and men, many false

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Philosophers crep in, and these under the name of Magicians, heaping together through various sorts of errors and factions of false Religions, many cursed superstitions and dangerous Rites, and many wicked Sacriledges, out of Orthodox Religion, even to the perfection of nature, and destruction of men, and injury of God, set forth very many wicked, and unlawfull books, such as we see carryed about in these dayes, to which they have by stealth prefixed the most honest name, and title of Magick. They therefore by this sacred title of Magick, hoped to gain credit to their cursed and detestable fooleries. Hence it is that this name of Magick, formerly honorable, is now in these dayes become most odious to good and honest men, and accounted a Capital crime, if any one dare profess himself to be a Magician, either in Doctrine or works, unless haply some certain old doting woman, dwelling in the Country, would be believed to be skilful, and have a Divine power, that (as saith *Apuleius* she can throw down the Heaven, lift up the earth, harden fountains, wash away mountains, raise up Ghosts, cast down the Gods, extinguish the Stars, illumnate hel, or as *Virgil* sings,

She'l promise by her charms to cast great cares,
Or ease the minds of men, and make the Stars
For to go back, and rivers to stand still,
And raise the nightly ghosts even at her will,
To make the earth to groan, and trees to fall
From the mountains——

Hence those things, which *Lucan* relates of *Thessala* that Magicianess, and *Homer* of the omnipotency of *Circe*, whereof many Ico nfess are as well of a fallacious opinion, as superstitious diligence, & pernicious labor, as when theycannot come under a wicked Art, yet they presume they may be able to cloak themselves under that venerable title of Magick. Since then these things are so, I wondered much, and was not less angry, that as yet there hath been no man, who did challenge this sublime and sacred discipline with the crime of impiety, or had delivered it purely, and sincerely to us, since I have seen of our modern writers *Roger Bacon*, *Robert* an English man, *Peter Apponus*, *Albertus* the *Teutonich*, *Arnoldus de villa Nova*, *Anselme* the *Parmensian*, *Picatrix* the *Spaniard*, *Ciccluss Asculus* of *Florence*, and many others, but writers of an obscure name, when they promised to treat of Magick, to do nothing but irrationall toies, and superstitions unworthy of honest men. Hence my spirit was moved, and by reason partly of admiration, and partly of indignation, I was willing to play the Philosopher, supposing that I should do no discommendable work, who have been always from my youth a curious, and undaunted searcher of wonderfull effects, and operations full of mysteries; if I should recover that ancient Magick the discipline of all wise men from the errors of impiety, purifie and adorn it with its proper lustre, and vindicate it from the injuries of calumniators; which thing though I long deliberated of it in my mind, yet never durst as yet undertake, but after some conference betwixt us of

these

these things at *Herbipolis*, your transcending knowledge, and learning, and your ardent adhortation put courage, and boldness into me. There selecting the opinions of Philosophers of known credit, and purging the introduction of the wicked (who dissemblingly, with a counterfeited knowledge did teach, that traditions of Magicians must be learned from very reprobate books of darkness, as from institutions of wonderfull operations) and removing all darkness, have at last composed three compendious books of Magick, and titled them *Of Occult Philosophy*, being a title less offensive, which books I submit (you excelling in the knowledge of these things) to your correction and censure, that if I have wrote any thing which may tend either to the contumely of nature, offending God, or injury of Religion, you may condemn the error; but if the scandal of impiety be dissolved and purged, you may defend the tradition of truth; and that you would do so with these books, and Magick it self, that nothing may be concealed which may be profitable, and nothing approved of which cannot but do hurt, by which means these three books having passed your examination with approbation, may at length be thought worthy to come forth with good success in publike, and may not be afraid to come under the censure of posterity.

Farewell, and pardon these my bold undertakings.

Hence those things, which *Lucan* relates of *Thessala* that Magicianess, and *Homer* of the omnipotency of *Circe*, whereof many I confess are as well of a fallacious opinion, as superstitious diligence, & pernicious labor, as when they cannot come under a wicked Art, yet they presume they may be able to cloak themselves under that venerable title of Magick. Since then these things are so, I wondered much, and was not less angry, that as yet there hath been no man, who did challenge this sublime and sacred discipline with the crime of impiety, or had delivered it purely, and sincerely to us, since I have seen of our modern writers *Roger Bacon*, *Robert* an English man, *Peter Apponus*, *Albertus* the *Teutonich*, *Arnoldas de villa Nova*, *Anselme* the *Parmensian*, *Picatrix* the *Spaniard*, *Cicclus Asculus* of *Florence*, and many others, but writers of an obscure name, when they promised to treat of Magick, to do nothing but irrationall toies, and superstitions unworthy of honest men. Hence my spirit was moved, and by reason partly of admiration, and partly of indignation, I was willing to play the Philosopher, supposing that I should do no discommendable work, who have been always from my youth a curious, and undaunted searcher of wonderfull effects, and operations full of mysteries; if I should recover that ancient Magick the discipline of all wise men from the errors of impiety, purifie and adorn it with its proper lustre, and vindicate it from the injuries of calumniators; which thing though I long deliberated of it in my mind, yet never durst as yet undertake, but after some conference betwixt us of

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Farewell, and pardon theſe my bold undertakings.

John Tritemius, Abbot of Saint James of Herbipolis, formerly of Spanhemia, to his Henry Cornelius Agrippa of Nettes-heym, health and love.

Your work (most renowned Agrippa) *Entituled* Of Occult Phylosophy, *which you have sent by this bearer, to me to be examined, with how much pleasure I received it, no mortall tongue can ever express, nor the pen of any write; I woundred at your more then vulgar learning, That you being so yong should penetrate into such secrets as have been hide from most learned men, and not only cleerly, and truly, but also properly, and elegantly set them forth. Whence first I give you thanks for your good will to me, and if I shall ever be able, I shall return you thanks to the utmost of my power; Your work, which no learned man can sufficiently commend, I approve of. Now that you may proceed toward higher things, as you have begun, and not suffer such excellent parts of wit to be idle, I do with as much earnestness as I can advise, intreat, and beseech you, that you would exercise your self in laboring after better things, and demonstrate the light of true wisdom to the ignorant, according as you your self are divinely enlightned; neither let the consideration of idle vain fellows withdraw you from your purpose; I say of them, of whom*

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it ſaid , The wearyed Ox treads hard, Whereas no man, to the judgement of the wiſe, can be truly learned, who is ſworn to the rudiments of one only faculty ; But you hath God gifted with a large, and ſublime wit, not that you ſhould imitate Oxen, but birds ; neither think it ſufficient that you ſtay about particulars, but bend your minde confidently to univerſals; for by ſo much the more learned any one is thought, by how much fewer things he is ignorant of. Moreover your wit is fully apt to all things, and to be rationally employed, not in a few, or low things, but many, and ſublimer. Yet this one rule I adviſe you to obſerve, that you communicate vulgar ſecrets to vulgar friends, but higher and ſecret to higher, and ſecret friends only. Give Hey to an Ox, Sugar to a Parret only ; underſtand my meaning, leaſt you be trod under the Oxens feet, as oftentimes it fals out. Farewell my happy friend, and if it lye in my power to ſerve you, command me, and according to your pleaſure it ſhall without delay be done ; alſo let our friendſhip increaſe daily ; write often to me, and ſend me ſome of your labors I earneſtly pray you. Again farewell.

From our Monaſtery of *Peapolis*,
the 8. day of *April*, *An.* M.D.X.

You favour'd one, attend to this
George [illegible]

To

To the Reverend Father in Christ, and most Illustrious Prince, *Hermannus*, Earl of *Wyda*, by the Grace of God Archbishop of the holy Church of *Colonia*, Prince Elector of the holy *Romane* Empire, and Chief Chancellor through *Italy*, Duke of *Westphalia*, and *Angaria*, and descended of the Legate of the holy Church of *Rome*, one of the Vicar Generals Court, *Henry Cornelius Agrippa* of *Nettes-heym*, sendeth greeting.

SUch is the greatness of your renowned fame (most reverend, and Illustrious Prince) such is the greatness of your vertues, and splendor of learning, and frequent exercise of the best learning, and grave oration, with solid prudence, and elegant readines of speaking, knowledge of many things, constant Religion, and commendable

able conditions, with which you are endowed beyond the common custom of others; I say nothing of those ancient monuments of your eminent nobility, the treasures of your riches, both old, and new, the largness of your dominion, the ornaments of the sacred dignities, with the excellency whereof you excel, together with the comely form, and strength of the body. Though all these things be very great, yet I esteem you far greater then all these, for those your Heroick, and super-illustrious vertues, by which you truly have caused, that byhow much the more any one is learned, & loves vertue, so much the more he may desire to insinuate himself into your favor, whence I also am resolved that your favor shall be obtained by me, but after the manner of the people of *Parthia*, *i.e.* not without a present, which custom of saluting Princes, is indeed derived from the Ages of the Ancients, unto these very times, and still we see it observed. And when I see certain other very learned men to furnish you with fair, and great presents of their learning, least I only should be a neglecter of your worship

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and reverence, I durst not apply my self with empty hands to your greatness. Now being thoughtfull, and looking about in my study to see what present I should bestow upon such an Illustrious Prince, behold! amongst such things are were closely laid up, the books *Of Occult Philosophy, or of Magick*, presently offered themselves, such as I attempted to write whilest I was very yong, and now many yeers being past, as it were forgetting them, have neglected to perfect them; I presently made hast, as it were to pay my vows, to present them to your honor to compleat them. Truly I was perswaded that I could give nothing more acceptable to you, then a new work of most ancient and abstruse learning; I say a work of my curious youth, but a doctrine of antiquity, by none I dare say hitherto attempted to be restored. Yet my works are not wrote to you, because they are worthy of you, but that they might make a way open for me to gain your favor. I beseech you, if it may be, let them be excused by you. I shall be devotedly yours, if these studies of my youth shall by the authori-

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ty of your greatneſs come into knowledge, envy being chaſed away by the power of your worthineſs, there remain the memory of them to me, as the fruit of a good conſcience, ſeeing many things in them ſeemed to me, being older, as moſt profitable, ſo moſt neceſſary to be known. You have therefore the work, not only of my youth, but of my preſent Age, for I have corrected many Erratae of the work of my youth, I have inſerted many things in many places, and have added many things to many Chapters, which may eaſily be perceived by the inequality of the ſtile; and ſo ſhall you know that I ſhall all my life be devoted to your pleaſure. Farewell moſt happy Prince of happy *Colonia.*

From Mechlinia, Anno M. D. X X X I. *In the moneth of* January.

Judicious Reader!

There is the outside, and the inside of Philosophy; but the former without the latter is but an empty flourish; yet with this alone most are satisfied. To have a bare notion of a Diety, to apprehend some motions of the Celestials, together with the common operations thereof, and to conceive of some Terrestial productions, is but what is superficiall, and vulgar; But this is true, this is sublime, but Occult Philosophy; *to understand the mysterious influences of the intellectuall world upon the Celestial, and of both upon the Terrestiall; and to know how to dispose, and fit our selves so, as to be capable of receiving those superiour operations, whereby we may be enabled to operate wonderfull things, which indeed seem impossible, or at least unlawfull, when as indeed they may be effected by a naturall power, and without either offence to God, or violation of Religion. To defend Kingdoms, to discover the secret counsels of men, to overcome enemies, to redeem captives, to increase riches, to procure the favor of men, to expell diseases, to preserve health, to prolong life, to renew youth, to foretell future events, to see and know things done many miles off, and such like as these, by vertue of superior influences, may seem things incredible; Yet read but the ensuing Treatise, and thou shalt see the possibility thereof confirmed both by reason, and example. I speak now to the judicious, for as for others, they neither know, nor believe, nor will know any thing, but what is vulgar, nay they think, that beyond this there is scarce any thing knowable; When as indeed there are profound mysteries in all beings, even from God in the highest heavens, to the divels in the lowest hell; Yea in very numbers, names, letters, characters, gestures, time, place, and such like, all which are by this learned Author profoundly*

foundly discussed. I cannot deny but in this his Work there is much superstition, and vanity. But remember that the best Gold must have the greatest allowance; considtr the time of darkness, and of his youth, When, the place Where, and the things Which he hath discovered and wrote, and thou wilt rather admire his solidity, then condemn his vanity. Gold hath much blackness adhearing to it assoon as it is taken out of the earth. Mysterious truths do not presently shine like rayes of the Sun assoon as they are recovered from a long darkness, but are clouded With some obscurity. Nay I will not say but this Agrippa might obscure these mysteries like an Hermeticall Philosopher, on purpose, that only the sons of Art might understand them. He perhaps might mix chaffe With his Wheat, that quick-sighted birds only might find it out, and not sWine trample it underfoot.

From saying much as touching the excusing, or commending this Author, I am already prevented; For at the beginning and ending of this book there are several Epistles of his own to others, wherein he excuseth what may be excepted against him; and of others to him sufficiently commending what is praise Worthy in him; to which may be added that honorable testimony given to him by the author of that most witty, & sublime The-anthroposophia Theo-magica, lately set forth. All that I shall say to perswade thee to read this book, is but to desire thee to cast thine eye upon the Index of the Chapters contained therein, which is at the end thereof: and thou shalt therein see such variety of wonderful subjects, that at the sight thereof thou Wilt be impatient till thou hast read them. I shall crave leave now to speak one Word for my self. If this my translation shall neither ansWer the worth of the Author, or expectation of the reader; consider that the unquothness of the Authors stile in many places, the manifold Errata's, as well literall, as those in respect of Grammatical construction, may happily occasion some mistakes in this my translation. Yet nowithtstanding, I hope I have, though without much elegancy (which indeed the matter would not bear) put it into as intelligible an English phrase as the orginal would afford. As for the terms of art, which are many, divers of them Would not bear any English expression, therefore I have expressed them in Latinisms or Grecisms,

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according as I have found them. I hope an Artist will be able to understand them; as for Errata's, as I cursorily read over the book, I observed these as you see mentioned. If thou shalt meet with any more, as it is possible thou mayst, be thou candid, and impute them to the Printers mistake; for which, as also for taking in the best sense, what here I present thee withall, thou shalt for ever oblige thy friend,

J. F.

Errata.

PAge 5. line 1. blot out the word Naturall. p. 12. l. 13. r. Hesiod. p. 30. l. 6 r. very little. p 24. l. 4 r. These vertues are. p. 24. l 5 r. they. p. 24. l. 5 r. are. P. 41 l. 4. r. Origanum. p. 59 l. 12 r. were p. 83. l. 12. r. which. p. 86. l 37. r. Storax. p. 96. l. 31 r. or to. p 109. l 37 r. odysses. p 126 l. 15. r. place. p. 146. l. 7 r. brought forth. p. 183 l. 28. r. Jove p. 185. l. 15 r. Theft. p 188. l. 14. r. tasting and feeling. p. 191. l 21. r. Manna is to be gathered, and work to be done. p. 210. l. 8. r. expiated. p. 211. l 37. r. every. p. 235. l. 1. r. of the same. p. 23•. l. 20. r. twelves. p. 242, l. 7. r. from it. p. 247. l. 2. for 48. r. 43 p. 247. l. 3. for 18. r. 81. p. 247 l. 6. for 38. r. 39. p. 249. l. 3. for 45 r. 48. p. 249. l. 4. for 38. r 35. p. 249. l. 4. for 25 r. 28. p 249. l 6. for 45. r. 46. p. 251. l. 1. for 75. r. 78. p. 251. l. 1. for 45. r 54 p. 251. l. 2. for 35, r. 38. p. 251. l. 4 for 45. r. 48. p 251. l 5. for 68. r. 65. p. 251. l. 6. for 55. r. 58. p. 251 l. 7. for 78. r 75. p 256. l. 25. for the Gramarian, r. Grammaticus. p. 260 l. 13. r. Are. p 264. l. 5 r. something. p. 304. l. 26 r. silver. p. 306. l. 7. r. seat. p 316. l. 3. r. demoniacall. p. 331. l 24 r. corruptible. p. 346. l. 10 r. confide. p. 354. l. 15. r. injurious. p. 368. l. 4. r. Seraphins. p. 370. l. 10. r. genii. p. 380. l. 26. for portraiting even infinetly, r. penetrating even to the very centre. p. 389. l. 19. r. Cusanus. p. 404. l. 1. r. world. p. 406. l. 16. r. unite us. p. 437. l. 17. blot out an. p. 437. l. 18. r. they. p. 437. l. 29. blot out the. p. 445. l. 8. r. writ. p. 448. l. 1. r. by these. p. 455. l. 30. blot out of. p. 477. l. 27. r. many. p. 510 l. 19. r. sighs. p. 517. l. 6. r. do they. p. 525. l. 9. r. less. p. 529. l. 15. r. things to. p. 551. l. 29. r. marking.

To my most honorable, and no less learned Friend, *Robert Childe*, Doctor of Physick.

SIR! Great men decline, mighty men may fall, but an honest Philosopher keeps his Station for ever. To your self therefore I crave leave to present, what I know you are able to protect; not with sword, but by reason; & not that only, but what by your acceptance you are able to give a lustre to. I see it is not in vain that you have compassed Sea and Land, for thereby you have made a Proselyte, not of another, but of your self, by being converted from vulgar, and irrational incredulities to the rational embracing of the sublime, Hermeticall, and Theomagicall truths. You are skilled in the one as if *Hermes* had been your Tutor; have insight in the other, as if *Agrippa*

your Maſter. Many tranſmarine Philoſophers, which we only read, you have converſed with: many Countries, rarities, and antiquities, which we have only heard of, and admire, you have ſeen. Nay you have not only heard of, but ſeen, not in Maps, but in *Rome* it ſelf the manners of *Rome*. There you have ſeen much Ceremony, and little Religion; and in the wilderneſs of New *England*, you have ſeen amongſt ſome, much Religion, and little Ceremony; and amongſt others, I mean the Natives thereof, neither Ceremony, nor Religion, but what nature dictates to them. In this there is no ſmall variety, and your obſervation not little. In your paſſage thither by Sea, you have ſeen the wonders of God in the Deep; and by Land, you have ſeen the aſtoniſhing works of God in the unacceſsible Mountains. You have left no ſtone unturned, that the turning thereof might conduce to the diſcovery of what was Occult, and worthy to be known. It is part of my ambition to let the world know that I honor ſuch as your ſelf, & my learned friend, & your experienced fellow-traveller, Doctor *Charlet*, who have, like true Philoſophers

phers neglected your worldly advantages to become masters of that which hath now rendred you both truly honorable. If I had as many languages as your selves, the rhetoricall and patheticall expressions thereof would fail to signifie my estimation of, and affections towards you both. Now *Sir*! as in reference to this my translation, if your judgement shall finde a deficiency therein, let your candor make a supply thereof. Let this Treatise of Occult Philosophy coming as a stranger amongst the English, be patronized by you, remembring that you your self was once a stranger in the Country of its Nativity. This stranger I have dressed in an English garb; but if it be not according to the fashion, and therefore ungrateful to any, let your approbation make it the mode; you know strangers most commonly induce a fashion, especially if any once begin to approve of their habit. Your approbation is that which it will stand in need of, and which will render me,

SIR,

Most obligedly yours,

J. F.

PRagmatick Schoolmen, men made up of pride,
And rayling Arguments, who truth deride,
And ſcorn all elſe but what your ſelves deviſe,
And think theſe high-learned Tracts to be but lies,
Do not preſume, unleſs with hallowed hand
To touch theſe books who with the world ſhall ſtand;
They are indeed myſterious, rare and rich,
And far tranſcend the ordinary pitch.

Io. Booker.

Three Books of Occult Philosophy, or of Magick; Written by that Famous Man *Henry Cornelius Agrippa*, Knight,

And Doctor of both Laws, Counsellor to *Cæsars* Sacred Majesty, and Judge of the Prerogative Court.

Book I.

CHAP. I.

How Magicians Collect vertues from the three-fold World, is declared in these three Books.

Seeing there is a three-fold World, Elementary, Celestiall, and Intellectuall, and every inferior is governed by its superior, and receiveth the influence of the vertues thereof, so that the very original, and chief Worker of all doth by Angels, the Heavens, Stars, Elements, Animals, Plants, Metals, and Stones convey from himself the vertues of his Omnipotency upon us, for whose

ſervice he made, and created all theſe things: Wiſe men conceive it no way irrationall that it ſhould be poſſible for us to aſcend by the ſame degrees through each World, to the ſame very originall World it ſelf, the Maker of all things, and firſt Cauſe, from whence all things are, and proceed; and alſo to enjoy not only theſe vertues, which are already in the more excellent kind of things, but alſo beſides theſe, to draw new vertues from above. Hence it is that they ſeek after the vertues of the Elementary world, through the help of Phyſick, and Naturall Philoſophy in the various mixtions of Naturall things, then of the Celeſtiall world in the Rayes, and influences thereof, according to the rules of Aſtrologers, and the doctrines of Mathematicians, joyning the Celeſtiall vertues to the former: Moreover, they ratifie and confirm all theſe with the powers of divers Intelligencies, through the ſacred Ceremonies of Religions. The order and proceſs of all theſe I ſhall endeavor to deliver in theſe three Books: Whereof the firſt contains naturall Magick, the ſecond Celeſtiall, and the third Ceremoniall. But I know not whether it be an unpardonable preſumption in me, that I, a man of ſo little judgement and learning, ſhould in my very youth ſo confidently ſet upon a buſineſs ſo difficult, ſo hard, and intricate as this is. Wherefore, whatſoever things have here already, and ſhall afterward be ſaid by me, I would not have any one aſſent to them, nor ſhall I my ſelf, any further then they ſhall be approved of by the Univerſall Church, and the Congregation of the Faithfull.

CHAP. II.

What Magick is, What are the Parts thereof, and how the Profeſſors thereof muſt be qualified.

Magick is a faculty of wonderfull vertue, full of moſt high myſteries, containing the moſt profound Contemplation of moſt ſecret things, together with the nature, power, quality, ſubſtance, and vertues thereof, as alſo the know-

knowledge of whole nature, and it doth inſtruct us concerning the differing, and agreement of things amongſt themſelves, whence it produceth its wonderfull effects, by uniting the vertues of things through the application of them one to the other, and to their inferior ſutable ſubjects, joyning and knitting them together throughly by the powers, and vertues of the ſuperior Bodies. This is the moſt perfect, and chief Science, that ſacred, and ſublimer kind of Phyloſophy, and laſtly the moſt abſolute perfection of all moſt excellent Philoſophy. For ſeeing that all regulative Philoſophy is divided into Naturall, Mathematicall, and Theologicall: (Naturall Philoſophy teacheth the nature of thoſe things which are in the world, ſearching and enquiring into their Cauſes, Effects, Times, Places, Faſhions, Events, their Whole, and Parts, alſo

The Number and the Nature of thoſe things,
Cal'd Elements, what Fire, Earth, Aire forth brings:
From whence the Heavens their beginnings had;
Whence Tide, whence Rainbow in gay colours clad.
What makes the Clouds that gathered are, and black,
To ſend forth Lightnings, and a Thundring crack;
What doth the Nightly Flames, and Comets make;
What makes the Earth to ſwell, and then to quake:
What is the ſeed of Metals, and of Gold
What Vertues, Wealth, doth Nature's Coffer hold.

All theſe things doth naturall Philoſophy, the viewer of nature contain, teaching us according to *Virgil's* Muſe.

——— ——— ——— *Whence all things flow,*
Whence Mankind, Beaſt, whence Fire, whence Rain, and Snow,
Whence Earth-quakes are, Why the Whole Ocean beats
Over his Banks, and then again retreats:
Whence ſtrength of Hearbs, whence Courage, rage of Bruits,
All kinds of Stone, of Creeping things, and Fruits.

But Mathematicall Philoſophy teacheth us to know the

quantity of naturall Bodies, as extended into three dimensions, as also to conceive of the motion, and course of Celestiall Bodies.

———— As in great hast,
What makes the golden Stars to march so fast;
What makes the Moon sometimes to mask her face,
The Sun also, as if in some disgrace.

And as *Virgil* sings,

How th' Sun doth rule with twelve Zodiack Signs,
The Orb thats measur'd round about with Lines,
It doth the Heavens Starry way make known,
And strange Eclipses of the Sun, and Moon.
Arcturns also, and the Stars of Rain,
The seaven Stars likewise, and Charles *his Wain,*
Why Winter Suns make tow'rds the West so fast;
What makes the Nights so long ere they be past?

All which are understood by Mathematicall Philosophy.

———— Hence by the Heavens we may foreknow
The seasons all; times for to reap and sow,
And when 'tis fit to launch into the deep,
And when to War, and when in peace to sleep,
And when to dig up Trees, and them again
To set; that so they may bring forth amain.

Now Theologicall Philosophy, or Divinity, teacheth what God is, what the Mind, what an Intelligence, what an Angel, what a Divell, what the Soul, what Religion, what sacred Institutions, Rites, Temples, Observations, and sacred Mysteries are: It instructs us also concerning Faith, Miracles, the vertues of Words and Figures, the secret operations and mysteries of Seals, and as *Apuleius* saith, it teacheth us rightly to understand, and to be skilled in the Ceremoniall Laws, the equity of Holy things, and rule of Religions. But to recollect my self) these

these three principall faculties ~~Naturall~~ Magick comprehends, unites, and actuates; deservedly therefore was it by the Ancients esteemed as the highest, and most sacred Philosophy. It was, as we find, brought to light by most sage Authours, and most famous Writers; amongst which principally *Zamolxis* and *Zoroaster* were so famous, that many believed they were the inventers of this Science. Their track *Abbaris* the *Hyperborean*, *Charmondas*, *Damigeron*, *Eudoxus*, *Hermippus* followed: there were also other eminent, choice men, as *Mercurius Tresmegistus*, *Porphyrius*, *Iamblicus*, *Plotinus*, *Proclus*, *Dardanus*, *Orpheus* the Thracian, *Gog* the Grecian, *Germa* the Babilonian, *Apollonius* of Tyana, *Osthanes* also wrote excellently in this Art; whose Books being as it were lost, *Democritus* of Abdera recovered, and set forth with his own Commentaries. Besides *Pythagoras*, *Empedocles*, *Democritus*, *Plato*, and many other renowned Philosophers travelled far by Sea to learn this Art: and being returned, published it with wonderfull devoutness, esteeming of it as a great secret. Also it is well known that *Pythagoras*, and *Plato* went to the Prophets of Memphis to learn it, and travelled through almost all Syria, Egypt, Judea, and the Schools of the Caldeans, that they might not be ignorant of the most sacred Memorials, and Records of Magick, as also that they might be furnished with Divine things. Whosoever therefore is desirous to study in this Faculty, if he be not skilled in naturall Philosophy, wherein are discovered the qualities of things, and in which are found the occult properties of every Being, and if he be not skilfull in the Mathematicks, and in the Aspects, and Figures of the Stars, upon which depends the sublime vertue, and property of every thing; and if he be not learned in Theologie, wherein are manifested those immateriall substances, which dispence, and minister all things, he cannot be possibly able to understand the rationality of Magick. For there is no work that is done by meer Magick, nor any work that is meerly Magicall, that doth not comprehend these three Faculties.

CHAP.

CHAP. III.

Of the four Elements, their qualities, and mutuall mixtions.

THere are four Elements, and originall grounds of all corporeall things, Fire, Earth, VVater, Aire, of which all elementated inferiour bodies are compounded; not by way of heaping them up together, but by transmutation, and union; and when they are destroyed, they are resolved into Elements. For there is none of the sensible Elements that is pure, but they are more or less mixed, and apt to be changed one into the other: Even as Earth becoming dirty, and being dissolved, becomes Water, and the same being made thick and hard, become Earth again; but being evaporated through heat, passeth into Aire, and that being kindled, passeth into Fire, and this being extinguished, returns back again into Aire, but being cooled again after its burning, becomes Earth, or Stone, or Sulphur, and this is manifested by Lightening: *Plato* also was of that opinion, that Earth was whollychangeable, and that the rest of the Elements are changed, as into this, so into one another successively. But it is the opinion of the subtiller sort of Philosophers, that Earth is not changed, but relented and mixed with other Elements, which do dissolve it, and that it returns back into it self again. Now every one of the Elements hath two specificall qualities, the former whereof it retains as proper to it self, in the other, as a mean, it agrees with that which comes next after it. For Fire is hot and dry, the Earth dry and cold, the VVater cold and moist, the Aire moist and hot. And so after this manner the Elements, according to two contrary qualities, are contrary one to the other, as Fire to VVater, and Earth to Aire. Moreover, the Elements are upon another account opposite one to the other: For some are heavy, as Earth and VVater, and others are light, as Aire and Fire. VVherefore the Stoicks called the former passives, but the latter actives. And yet once again *Plato* distinguisheth them after another manner, and assigns to every one of them three

three qualities, *viz.* to the Fire brightneſs, thinneſs, and motion, but to the Earth darkneſs, thickneſs and quietneſs. And according to theſe qualities the Elements of Fire and Earth are contrary. But the other Elements borrow their qualities from theſe, ſo that the Aire receives two qualities of the Fire, thinneſs and motion; and one of the Earth, *viz.* darkneſs. In like manner Water receives two qualities of the Earth, darkneſs and thickneſs, and one of Fire, *viz.* motion. But Fire is twice more thin then Aire, thrice more moveable, and four times more bright: and the Aire is twice more bright, thrice more thin, and four times more moveable then Water. Wherefore Water is twice more bright then Earth, thrice more thin, and four times more moveable. As therefore the Fire is to the Aire, ſo Aire to the Water, and Water to the Earth; and again, as the Earth is to the VVater, ſo the VVater to the Aire, and the Aire to the Fire. And this is the root and foundation of all bodies, natures, vertues, and wonderfull works; and he which ſhall know theſe qualities of the Elements, and their mixtions, ſhall eaſily bring to paſs ſuch things that are wonderfull, and aſtoniſhing, and ſhall be perfect in Magick.

CHAP. IV.

Of a three-fold conſideration of the Elements.

THere are then, as we have ſaid, four Elements, without the perfect knowledge whereof we can effect nothing in Magick. Now each of them is three-fold, that ſo the number of four may make up the number of twelve; and by paſſing by the number of ſeven into the number of ten, there may be a progreſs to the ſupream Unity, upon which all vertue and wonderfull operation depends. Of the firſt Order are the pure Elements, which are neither compounded nor changed, nor admit of mixtion, but are incorruptible, and not of which, but through which the vertues of all naturall things are brought forth into act. No man is able to declare their vertues,

because they can do all things upon all things. He which is ignorant of these, shall never be able to bring to pass any wonderfull matter. Of the second Order are Elements that are compounded, changeable, and impure, yet such as may by art be reduced to their pure simplicity, whose vertue, when they are thus reduced to their simplicity, doth above all things perfect all occult, and common operations of nature: and these are the foundation of the whole naturall Magick. Of the third Order are those Elements, which originally and of themselves are not Elements, but are twice compounded, various, and changeable one into the other. They are the infallible *Medium*, and therefore are called the middle nature, or Soul of the middle nature: Very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether Naturall, Celestiall, or Supercelestiall; they are full of wonders, and mysteries, and are operative, as in Magick Naturall, so Divine: For from these, through them, proceed the bindings, loosings, and transmutations of all things, the knowing and foretelling of things to come, also the driving forth of evill, and the gaining of good spirits. Let no man therefore, without these three sorts of Elements, and the knowledge thereof, be confident that he is able to work any thing in the occult Sciences of Magick, and Nature. But whosoever shall know how to reduce those of one Order, into those of another, impure into pure, compounded into simple, and shall know how to understand distinctly the nature, vertue, and power of them in number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge, and perfect operation of all Naturall things, and Celestiall secrets.

CHAP.

CHAP. V.

Of the wonderfull Natures of Fire, and Earth.

THere are two things (ſaith *Hermes*) *viz.* Fire and Earth, which are ſufficient for the operation of all wonderfull things: the former is active, the latter paſſive. Fire (as ſaith *Dionyſius*) in all things, and through all things, comes and goes away bright, it is in all things bright, and at the ſame time occult, and unknown; When it is by it ſelf (no other matter coming to it, in which it ſhould manifeſt its proper action) it is boundleſs, and inviſible, of it ſelf ſufficient for every action that is proper to it, moveable, yielding it ſelf after a maner to all things that come next to it, renewing, guarding nature, enlightening, not comprehended by lights that are vailed over, clear, parted, leaping back, bending upwards, quick in motion, high, alwayes raiſing motions, comprehending another, not Comprehended it ſelf, not ſtanding in need of another, ſecretly increaſing of it ſelf, and manifeſting its greatneſs to things that receive it, Active, Powerfull, Inviſibly preſent in all things at once; it will not be affronted or oppoſed, but as it were in a way of revenge, it will reduce on a ſudden things into obedience to it ſelf, incomprehenſible, impalpable, not leſſened, moſt rich in all diſpenſations of it ſelf. Fire (as ſaith *Pliny*) is the boundleſs, and miſchievous part of the nature of things, it being a queſtion whether it deſtroys, or produceth moſt things. Fire it ſelf is one, and penetrates through all things (as ſay the *Pythagorians*) alſo ſpread abroad in the Heavens, and ſhining: but in the infernall place ſtreightened, dark, and tormenting, in the mid way it partakes of both. Fire therefore in it ſelf is one, but in that which receives it, manifold, and in differing ſubjects it is diſtributed in a different manner, as *Cleanthes* witneſſeth in *Cicero*. That fire then which we uſe is fetched out of other things. It is in ſtones, and is fetched out by the ſtroke of the ſteele: it is in Earth, and makes that, after digging up, to ſmoake: it is in Water, and heats ſprings, and wells: it is in the

depth

depth of the Sea, and makes that, being tossed with winds, warm: it is in the Aire, and makes it (as we oftentimes see) to burn. And all Animals, and living things whatsoever, as also all Vegetables are preserved by heat: and every thing that lives, lives by reason of the inclosed heat. The properties of the Fire that is above, are heat, making all things Fruitfull, and light, giving life to all things. The properties of the infernall Fire are a parching heat, consuming all things, and darkness, making all things barren. The Celestiall, and bright Fire drives away spirits of darkness; also this our Fire made with VVood drives away the same, in as much as it hath an Analogy with, and is the *vehiculum* of that Superior light; as also of him, who saith, *I am the Light of the World*, which is true Fire, the Father of lights, from whom every good thing that is given, Comes; sending forth the light of his Fire, and communicating it first to the Sun, and the rest of the Celestiall bodies, and by these, as by mediating instruments conveying that light into our Fire. As therefore the spirits of darkness are stronger in the dark: so good spirits, which are Angels of Light, are augmented, not only by that light, which is Divine, of the Sun, and Celestiall, but also by the light of our common Fire. Hence it was that the first, and most wise institutors of Religions, and Ceremonies ordained, that Prayers, Singings, and all manner of Divine Worships whatsoever should not be performed without lighted Candles, or Torches. (Hence also was that significant saying of *Pythagoras*. Do not speak of God without a Light) and they commanded that for the driving away of wicked spirits, Lights and Fires should be kindled by the Corpses of the dead, and that they should not be removed, untill the expiations were after a Holy manner performed, and they buried. And the great *Jehovah* himself in the old Law Commanded that all his Sacrifices should be offered with Fire, and that Fire should always be burning upon the Altar, which Custome the Priests of the Altar did always observe, and keep amongst the *Romanes*. Now the Basis, and foundation of all the Elements, is the Earth, for that is the object, subject, and receptacle of all Celestiall rayes, and

God is clothed with pure △

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influencies; in it are contained the ſeeds,and Seminall vertues of all things; and therefore it is ſaid to be Animall, Vegetable, and Minerall. It being made fruitfull by the other Elements, and the Heavens, brings forth all things of it ſelf; It receives the abundance of all things, and is, as it were the firſt fountain,from whence all things ſpring, it is the Center,foundation, and mother of all things. Take as much of it as you pleaſe, ſeperated, waſhed, depurated, ſubtilized, if you let it lye in the open Aire a little while, it will, being full, and abounding with Heavenly vertues, of it ſelf bring forth Plants, Worms, and other living things, alſo Stones, and bright ſparks of Metals. In it are great ſecrets, if at any time it ſhall be purified by the help of Fire, and reduced unto its ſimplicity by a convenient waſhing. It is the firſt matter of our Creation, and the trueſt Medicine that can reſtore, and preſerve us.

CHAP. VI.

Of the wonderfull Natures of Water, Aire, and Winds.

THe other two Elements, *viz.* Water, and Aire are not leſs efficacious then the former; neither is nature wanting to work wonderfull things in them. There is ſo great a neceſſity of Water, that without it no living thing can live. No Hearb, nor Plant whatſoever, without the moiſtening of Water can branch forth. In it is the Seminary vertue of all things, eſpecially of Animals, whoſe ſeed is manifeſtly wateriſh. The ſeeds alſo of Trees, and Plants, although they are earthy, muſt notwithſtanding of neceſſity be rotted in Water, before they can be fruitfull; whether they be imbibed with the moiſture of the Earth, or with Dew, or Rain, or any other Water that is on purpoſe put to them. For *Moſes* writes,that only Earth, and Water bring forth a living ſoul. But he aſcribes a twofold production of things to Water,*viz.* of things ſwimming in the VVaters, and of things flying in the Aire

above

above the Earth. And that those productions that are made in, and upon the Earth, are partly attributed to the very Water, the same Scripture testifies, where it saith that the Plants, and the Hearbs did not grow, because God had not caused it to rain upon the Earth. Such is the efficacy of this Element of Water, that Spirituall regeneration cannot be done without it, as Christ himself testified to *Nicodemus*. Very great also is the vertue of it in the Religious Worship of God, in expiations, and purifications; yea, the necessity of it is no less then that of Fire. Infinite are the benefits, and divers are the uses thereof, as being that by vertue of which all things subsist, are generated, nourished, and increased. Thence it was that *Thales* of *Miletus*, and *Hesied* concluded that Water was the beginning of all things, and said it was the first of all the Elements, and the most potent, and that because it hath the mastery over all the rest. For, as *Pliny* saith, Waters swallow up the Earth, extinguish flames, ascend on high, and by the stretching forth of the clouds, challenge the Heaven for their own: the same falling down become the Cause of all things that grow in the Earth. Very many are the wonders that are done by Waters, according to the Writings of *Pliny*, *Solinus*, and many other Historians, of the wonderfull vertue whereof, *Ovid* also makes mention in these Verses.

——*Hornd* Hammons *Waters at high noon*
Are cold; hot at Sun-rise, and setting Sun.
Wood, put in bubling Athemas *is Fir'd,*
The Moon then farthest from the Sun retir'd,
Ciconian *streams congeal his guts to Stone*
That thereof drinks; and what therein is thrown.
Crathis, *and* Sybaris *(from the Mountains rold)*
Color the hair like Amber, or pure Gold.
Some fountains, of a more prodigious kinde,
Not only change the body, but the minde.
Who hath not heard of obscene Salmacis?
Of th' Æthiopian *lake? for who of this*

But only tast, their Wits no longer keep,
Or forthwith fall into a deadly sleep.
Who at Clitorius *fountain thirst remove,*
Loath Wine, and abstinent, meer Water love.
With streams oppos'd to these Lincestus *flowes:*
They reel, as drunk, who drink too much of those.
A Lake in fair Arcadia *stands, of old*
Call'd Pheneus; *suspected, as twofold:*
Fear, and forbear to drink thereof by night:
By night unwholsome, wholsome by day-light.

Josephus also makes relation of the wonderfull nature of a certain river betwixt *Arcea,* and *Raphanea,* Cities of *Syria*: which runs with a full Channell all the Sabboth Day, and then on a sudden ceaseth, as if the springs were stopped, and all the six dayes you may pass over it dry-shod: but again on the seaventh day (no man knowing the reason of it) the Waters return again in abundance, as before. Wherefore the inhabitants thereabout called it the Sabboth-day river, because of the Seaventh day, which was holy to the Jews. The Gospel also testifies of a sheep-poole, into which whosoever stepped first, after the Water was troubled by the Angel, was made whole of whatsoever disease he had. The same vertue, and efficacy we read was in a spring of the *Jonian Nymphs,* which was in the territories belonging to the Town of *Elis,* at a Village called *Heraclea,* neer the river *Citheron*: which whosoever stepped into, being diseased, came forth whole, and cured of all his diseases. *Pausanias* also reports, that in *Lyceus,* a mountain of *Arcadia,* there was a spring called *Agria,* to which, as often as the dryness of the Region threatned the destruction of fruits, *Jupiters* Priest of *Lyceus* went, and after the offering of Sacrifices, devoutly praying to the VVaters of the Spring, holding a Bough of an Oke in his hand, put it down to the bottome of the hallowed Spring; Then the waters being troubled, a Vapour ascending from thence into the Air was blown into Clouds, with which being joyned together, the whole Heaven was overspread: which being a litle after dissolved into

into rain, watered all the Country most wholsomly. Moreover *Ruffus* a Physitian of Ephesus, besides many other Authours, wrote strange things concerning the wonders of VVaters, which, for ought I know, are found in no other Authour.

It remains that I speak of the Aire. This is a vitall spirit, passing through all Beings, giving life, and subsistence to all things, binding, moving, and filling all things. Hence it is that the Hebrew Doctors reckon it not amongst the Elements, but count it as a *Medium* or glew, joyning things together, and as the resounding spirit of the worlds instrument. It immediatly receives into it self the influencies of all Celestiall bodies, and then communicates them to the other Elements, as also to all mixt bodies: Also it receives into it self, as if it were a divine Looking-glass, the species of all things, as well naturall, as artificiall, as also of all manner of speeches, and retains them; And carrying them with it, and entering into the bodies of Men, and other Animals, through their pores, makes an Impression upon them, as well when they sleep, as when they be awake, and affords matter for divers strange Dreams and Divinations. Hence they say it is, that a man passing by a place where a man was slain, or the Carkase newly hid, is moved with fear and dread; because the Aire in that place being full of the dreadfull species of Man-slaughter, doth, being breathed in, move and trouble the spirit of the man with the like species, whence it is that he comes to be afraid. For every thing that makes a sudden impression, astonisheth nature. Whence it is, that many Philosophers were of opinion that Aire is the cause of dreams, and of many other impressions of the mind, through the prolonging of Images, or similitudes, or species (which are fallen from things, and speeches, multiplyed in the very Aire) untill they come to the senses, and then to the phantasy, and soul of him that receives them, which being freed from cares, and no way hindred, expecting to meet such kind of species, is informed by them. For the species of things, although of their own proper nature, they are carryed to the senses of men, and other animals in generall, may notwithstanding get some impression from the Heaven, whilest they be

be in the Aire, by reason of which, together with the aptness and disposition of him that receives them, they may be carryed to the sence of one, rather then of another. And hence it is possible naturally, and far from all manner of superstition, no other spirit coming between, that a man should be able in a very time to signifie his mind unto another man, abiding at a very long and unknown distance from him; although he cannot precisely give an estimate of the time when it is, yet of necessity it must be within 24 hours; and I my self know how to do it, and have often done it. The same also in time past did the Abbot *Tritenius* both know and do. Also when certain appearances, not only spirituall, but also naturall do flow forth from things, that is to say, by a certain kind of flowings forth of bodies from bodies, and do gather strength in the Air, they offer, and shew themselves to us as well through light as motion, as well to the sight as to other senses, and sometimes work wonderfull things upon us, as *Plotinus* proves and teacheth. And we see how by the South wind the Air is condensed into thin clouds, in which, as in a Looking-glass are reflected representations at a great distance of Castles, Mountains, Horses, and Men, and other things, which when the clouds are gone, presently vanish. And *Aristotle* in his Meteors shews, that a Rainbow is conceived in a cloud of the Aire, as in a Looking-glass. And *Albertus* saith, that the effigies of bodies may by the strength of nature, in a moist Aire be easily represented, in the same manner as the representations of things are in things. And *Aristotle* tels of a man, to whom it happened by reason of the weakness of his sight, that the Aire that was near to him, became as it were a Looking-glass to him, and the optick beam did reflect back upon himself, and could not penetrate the Aire, so that whithersoever he went, he thought he saw his own image, with his face towards him, go before him. In like manner, by the artificialness of some certain Looking-glasses, may be produced at a distance in the Aire, beside the Looking-glasses, what images we please; which when ignorant men see, they think they see the appearances of spirits, or souls; when indeed they are nothing else but semblances

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kin to themselves, and without life. And it is well known, if in a dark place where there is no light but by the coming in of a beam of the Sun somewhere through a litle hole, a white paper, or plain Looking-glass be set up against that light, that there may be seen upon them, whatsoever things are done without, being shined upon by the Sun. And there is another sleight, or trick yet more wonderfull. If any one shall take images artificially painted, or written letters, and in a clear night set them against the beams of the full Moon, whose resemblances being multiplyed in the Aire, and caught upward, and reflected back together with the beams of the Moon, any other man that is privy to the thing, at a long distance sees, reads, and knows them in the very compass, and Circle of the Moon, which Art of declaring secrets is indeed very profitable for Towns, and Cities that are besieged, being a thing which *Pythagoras* long since did often do, and which is not unknown to some in these dayes, I will not except my self. And all these, and many more, and greater then these are grounded in the very nature of the Aire, and have their reasons, and causes declared in Mathematicks, and Opticks. And as these resemblances are reflected back to the sight, so also sometimes to the hearing, as is manifest in the *Echo*. But there are more secret arts then these, and such whereby any one may at a very remote distance hear, and understand what another speaks, or whispers softly.

There are also from the airy Element VVinds. For they are nothing else, but Air moved, and stirred up. Of these there are four that are principall, blowing from the four corners of the Heaven, *viz.* *Notus* from the South, *Boreas* from the North, *Zephyrus* from the West, *Eurus* from the East, which *Pontanus* comprehending in these verses, saith,

Cold Boreas *from the top of* 'lympus *blows*,
And from the bottom cloudy Notus *flows*.
From setting Phœbus *fruitfull* Zeph'rus *flies*,
And barren Eurus *from the Suns up-rise*.

Notus

Notus is the Southern Wind, cloudy, moiſt, warm, and ſickly, which *Hieronimus* cals the butler of the rains. *Ovid* deſcribes it thus.

Out flies South-Wind, with dropping wings, who ſhrowds
His fearful aſpect in the pitchie clouds,
His White Haire ſtreams, his Beard big-ſwoln with ſhowres;
Miſts binde his Brows, rain from his Boſome powres.

But *Boreas* is contrary to *Notus*, and is the Northern Wind, fierce, and roaring, and diſcuſſing clouds, makes the Aire ſerene, and binds the Water with Froſt. Him doth *Ovid* thus bring in ſpeaking of himſelf.

Force me befits: with this thick clouds I drive;
Toſs the blew Billows, knotty Okes up-rive;
Congeal ſoft Snow, and beat the Earth with haile:
When I my brethren in the Aire aſſaile,
(For thats our Field) We meet with ſuch a ſhock,
That thundring Skies with our encounters rock
And cloud-ſtruck lightning flaſhes from on high,
When through the Crannies of the Earth I flie,
And force her in her hollow Caves, I make
The Ghoſts to tremble, and the ground to quake.

And *Zephyrus*, which is the VVeſtern Wind, is moſt ſoft, blowing from the Weſt with a pleaſant gale, it is cold and moiſt, removing the effects of Winter, bringing forth Branches, and Flowers. To this *Eurus* is contrary, which is the Eaſtern wind, and is called Apeliotes, it is wateriſh, cloudy, and ravenous. Of theſe two *Ovid* ſings thus:

To Perſis, *and* Sabea, Eurus *flies;*
Whoſe gums perfume the bluſhing Mornes up-riſe:
Next to the Evening, and the Coaſt that glows
With ſetting Phœbus, *flowry* Zeph'rus *blows:*

In Scythia *horrid* Boreas *holds his rain,*
Beneath Boites, *and the frozen Wain:*
The land to this oppos'd doth Auster steep
With fruitfull showres, and clouds which ever weep.

CHAP. VII.

Of the kinds of Compounds, what relation they stand in to the Elements, and what relation there is betwixt the Elements themselves, and the soul, senses, and dispositions of men.

NExt after the four simple Elements follow the four kinds of perfect Bodies compounded of them, and they are Stones, Metals, Plants, and Animals: and although unto the generation of each of these all the Elements meet together in the composition, yet every one of them follows, and resembles one of the Elements, which is most predominant. For all Stones are earthy; for they are naturally heavy, and descend, and so hardened with dryness, that they cannot be melted. But Metals are waterish, and may be melted, which Naturalists confess, and Chymists finde to be true, *viz.* that they are generated of a viscous Water, or waterish argent vive. Plants have such an affinity with the Aire, that unless they be abroad in the open Aire, they do neither bud, nor increase. So also all Animals

Have in their Natures a most fiery force,
And also spring from a Celestiall source.

And Fire is so naturall to them, that that being extinguished they presently dye. And again every one of those kinds is distinguished within it self by reason of degrees of the Elements. For amongst the Stones they especially are called earthy that are dark, and more heavy; and those waterish, which are transparent, and are compacted of water, as Crystall,

ſtall, Beryll, and Pearls in the Shels of Fiſhes: and they are called airy, which ſwim upon the Water, and are ſpongious, as the Stones of a Sponge, the pumiſh Stone, and the Stone Sophus: and they are called fiery, out of which fire is extracted, or which are reſolved into Fire, or which are produced of Fire: as Thunderbolts, Fire-ſtones, and the Stone Asbeſtus. Alſo amongſt Metals, Lead, and Silver are earthy; Quickſilver is wateriſh: Copper, and Tin are airy: and Gold, and Iron are fiery. In Plants alſo, the roots reſemble the Earth, by reaſon of their thickneſs: and the leaves, Water, becauſe of their juice: Flowers, the Aire, becauſe of their ſubtility, and the Seeds the Fire, by reaſon of their multiplying ſpirit. Beſides, they are called ſome hot, ſome cold, ſome moiſt, ſome dry, borrowing their names from the qualities of the Elements. Amongſt Animals alſo, ſome are in compariſon of others earthy, and dwell in the bowels of the Earth, as Worms and Moles, and many other ſmall creeping Vermine: others are watery, as Fiſhes; others airy, which cannot live out of the Aire: others alſo are fiery, living in the Fire, as Salamanders, and Crickets, ſuch as are of a fiery heat, as Pigeons, Eſtriches, Lions, and ſuch as the wiſe man cals beaſts breathing Fire. Beſides, in Animals the Bones reſemble the Earth, Fleſh the Aire, the vital ſpirit the Fire, and the humors the Water. And theſe humors alſo partake of the Elements, for yellow choller is inſtead of Fire, blood inſtead of Aire, Flegme inſtead of Water, and black choller, or melancholy inſtead of Earth. And laſtly, in the Soul it ſelf, according to *Auſtin*, the underſtanding reſembles Fire, reaſon the Aire, imagination the Water, and the ſenſes the Earth. And theſe ſenſes alſo are divided amongſt themſelves by reaſon of the Elements, for the ſight is fiery, neither can it perceive without Fire, and Light: the hearing is airy, for a ſound is made by the ſtriking of the Aire; The ſmell, and taſt reſemble the Water, without the moiſture of which there is neither ſmell, nor taſt; and laſtly the feeling is wholly earthy, and taketh groſs bodies for its object. The actions alſo, and the operations of man are governed by the Elements. The Earth ſignifies a ſlow, and firm motion;

The Water signifies fearfulness, & sluggishness, and remissenesse in working: Aire signifies chearfulness, and an amiable disposition: but Fire a fierce, quick, and angry disposition. The Elements therefore are the first of all things, and all things are of, and according to them, and they are in all things, and diffuse their vertues through all things.

CHAP. VIII.

How the Elements are in the Heavens, in Stars, in Divels, in Angels, and lastly in God himself.

IT is the unanimous consent of all Platonists, that as in the originall, and exemplary World, all things are in all; so also in this corporeal world, all things are in all: so also the Elements are not only in these inferiour bodies, but also in the Heavens, in Stars, in Divels, in Angels, and lastly in God, the maker, and orginall example of all things. Now in these inferiour bodies, the Elements are accompanied with much gross matter; but in the Heavens the Elements are with their natures, and vertues, *viz.* after a Celestiall, and more excellent manner, then in sublunary things. For the firmness of the Celestiall Earth is there without the grossness of Water: and the agility of the Aire without running over its bounds; the heat of Fire without burning, only shining, and giving life to all things by its heat. Amongst the Stars also, some are fiery, as *Mars*, and *Sol*: airy, as *Jupiter*, and *Venus*: watery, as *Saturn*, and *Mercury*: and earthy, such as inhabit the eighth Orbe, and the Moon (which notwithstanding by many is accounted watery) seeing, as if it were Earth, it attracts to it self the Celestiall waters, with which being imbibed, it doth by reason of its neerness to us power out, and communicate to us. There are also amongst the Signes, some fiery, some earthy, some airy, some watery: the Elements rule them also in the Heavens, distributing to them these four threefold considerations of every Element, *viz.* the beginning, middle,

and end: so *Aries* possesseth the beginning of Fire, *Leo* the progress, and increase, and *Sagittarius* the end. *Taurus* the beginning of the Earth, *Virgo* the progress, *Capricorn* the end. *Gemini* the beginning of the Aire, *Libra* the progress, *Aquarius* the end. *Cancer* the beginning of Water, *Scorpius* the middle, and *Pisces* the end. Of the mixtions therefore of these Planets, and Signes, together with the Elements are all bodies made. Moreover Divels also are upon this account distinguished the one from the other, so that some are called fiery, some earthy, some airy, and some watery. Hence also those four Infernall Rivers, fiery *Phlegethon*, airy *Cocytus*, watery *Styx*, earthy *Acheron*. Also in the Gospel we read of Hell Fire, and eternall Fire, into which the Cursed shall be commanded to go: and in the Revelation we read of a Lake of Fire, and *Isaiah* speaks of the damned, that the Lord will smite them with corrupt Aire. And in *Job*, They shall skip from the Waters of the Snow to extremity of heat, and in the same we read, That the Earth is dark, and covered with the darkness of death, and miserable darkness. Moreover also these Elements are placed in the Angels in Heaven, and the blessed intelligencies; there is in them a stability of their essence, which is an earthy vertue, in which is the stedfast seat of God; also their mercy, and piety is a watery cleansing vertue. Hence by the *Psalmist* they are called Waters, where he speaking of the Heavens, saith, Who rulest the Waters that are higher then the Heavens; also in them their subtill breath is Aire, and their love is shining Fire: Hence they are called in Scripture the Wings of the Wind; and in another place the *Psalmist* speaks of them, *Who makest Angels thy Spirits, and thy Ministers a flaming fire.* Also according to orders of Angels, some are fiery, as *Seraphin*, and authorities, and powers; earthy as *Cherubin*: watery as Thrones, and Archangels: airy as Dominions, and Principalities. Do we not also read of the original maker of all things, that the earth shall be opened and bring forth a Saviour? Is it not spoken of the same, that he shall be a fountain of living Water, cleansing, and regenerating? Is not the same Spirit breathing the breath of life: and

the same according to *Moses*, and *Pauls* testimony, *A consuming Fire?* That Elements therefore are to be found every where, and in all things after their manner, no man can deny: First in these inferiour bodies feculent, and gross, and in Celestials more pure, and clear; but in supercelestials living, and in all respects blessed. Elements therefore in the exemplary world are *Idea's* of things to be produced, in Intelligencies are distributed powers, in Heavens are vertues, and in inferiour bodies gross forms.

CHAP. IX.

Of the vertues of things Naturall, depending immediatly upon Elements.

Of the naturall vertues of things, some are Elementary, as to heat, to cool, to moisten, to dry; and they are called operations, or first qualities, and the second act: for these qualities only do wholly change the whole substance, which none of the other qualities can do. And some are in things compounded of Elements, and these are more then first qualities, and such are those that are maturating, digesting, resolving, mollifying, hardening, restringing, absterging, corroding, burning, opening, evaporating, strengthening, mitigating, conglutinating, obstructing, expelling, retaining, attracting, repercussing, stupifying, bestowing, lubrifying, and many more. Elementary qualities do many things in a mixt body, which they cannot do in the Elements themselves. And these operations are called secondary qualities, because they follow the nature, and proportion of the mixtion of the first vertues, as largely it is treated of in Physick Books. As maturation, which is the operation of naturall heat, according to a certain proportion in the substance of the matter. Induration is the operation of cold; so also is congelation, and so of the rest. And these operations sometimes act upon a certain member, as such which provoke Urine, Milk, the Menstrua, and

they are called third qualities, which follow the ſecond, as the ſecond do the firſt. According therefore to theſe firſt, ſecond, and third qualities many diſeaſes are both cured, and cauſed. Many things alſo there are artificially made, which men much wonder at; as is Fire, which burns Water, which they call the Greek Fire, of which *Ariſtotle* teacheth many compoſitions in his particular Treatiſe of this ſubject. In like manner there is made a Fire that is extinguiſhed with Oyl, and is kindled with cold Water, when it is ſprinkled upon it; and a Fire which is kindled either with Rain, Wind, or the Sun; and there is made a Fire, which is called burning Water, the Confection whereof is well known, and it conſumes nothing but it ſelf: and alſo there are made Fires that cannot be quenched, and incombuſtible Oyles, and perpetuall Lamps, which can be extinguiſhed neither with Wind, nor Water, nor any other way; which ſeems utterly incredible, but that there had been ſuch a moſt famous Lamp, which once did ſhine in the Temple of *Venus*, in which the ſtone *Asbeſtus* did burn, which being once fired can never be extinguiſhed. Alſo on the contrary, Wood, or any other combuſtible matter may be ſo ordered, that it can receive no harm from the Fire; and there are made certain Confections, with which the hands being anointed, we may carry red hot Iron in them, or put them into melted Metall, or go with our whole bodies, being firſt anointed therewith, into the Fire without any manner of harm, and ſuch like things as theſe may be done. There is alſo a kind of flax, which *Pliny* cals *Asbeſtum*, the Greeks call ἄσβεστον, which is not conſumed by Fire, of which *Anaxilaus* ſaith, that a Tree compaſſed about with it, may be cut down with inſenſible blows, that cannot be heard.

CHAP. X.

Of the occult Vertues of things.

THere are also other vertues in things, which are not from any Element, as to expell poyson, to drive away the noxious vapours of Minerals, to attract Iron, or any thing else; and this vertue is a sequell of the species, and form of this or that thing; whence also it being litle in quantity, is of great efficacy; which is not granted to any Elementary quality. For these vertues having much form, and litle matter, can do very much; but an Elementary vertue, because it hath more materiality, requires much matter for its acting. And they are called occult qualities, because their Causes lie hid, and mans intellect cannot in any way reach, and find them out. Wherefore Philosophers have attained to the greatest part of them by long experience, rather then by the search of reason: for as in the Stomack the meat is digested by heat, which we know; so it is changed by a certain hidden vertue which we know not: for truly it is not changed by heat, because then it should rather be changed by the Fire side, then in the Stomack. So there are in things, besides the Elementary qualities which we know, other certain imbred vertues created by nature, which we admire, and are amazed at, being such as we know not, and indeed seldom or never have seen. As we read in *Ovid* of the *Phœnix*, one only Bird, which renews her self.

All Birds from others do derive their birth,
But yet one Fowle there is in all the Earth,
Call'd by th' Assyrians Phœnix, *who the wain*
Of age, repairs, and sows her self again.

And in another place,

Ægyptus came to see this wondrous sight:
And this rare Bird is welcom'd with delight.

Long

Long since *Metreas* brought a very great wonderment upon the Greeks, and Romans concerning himself. He said that he nourished, and bred a beast that did devour it self. Hence many to this day are solicitous, what this beast of *Matreas* should be. Who would not wonder that Fishes should be digged out of the Earth, of which *Aristotle*, *Theophrastus*, and *Polybius* the Historian makes mention? And these things which *Pausanias* wrote concerning the singing Stones? All these are effects of occult vertues. So the Estrich concocts cold, and most hard Iron, and digests it into nourishment for his body; whose Stomack they also report, cannot be hurt with red hot Iron. So that little Fish called *Echeneis* doth so curb the violence of the Winds, and appease the rage of the Sea, that, let the Tempests be never so imperious, and raging, the Sails also bearing a full Gale, it doth notwithstanding by its meer touch stay the Ships, and makes them stand still, that by no means they can be moved. So *Salamanders*, and Crickets live in the Fire; although they seem sometimes to burn, yet they are not hurt. The like is said of a kind of Bitumen, with which the weapons of the *Amazons* were said to be smeared over, by which means they could be spoiled neither with Sword nor Fire; with which also the Gates of *Caspia*, made of Brass, are reported to be smeared over by *Alexander* the great. We read also that *Noah's* Ark was joyned together with this Bitumen, and that endured some thousands of years upon the Mountains of *Armenia*. There are many such kind of wonderfull things, scarce credible, which notwithstanding are known by experience. Amongst which Antiquity makes mention of Satyrs, which were Animals, in shape half men, and half bruits, yet capable of speech, and reason; one whereof S. *Hierome* reporteth, spake once unto holy *Antonius* the Hermite, and condemned the errour of the Gentiles, in worshipping such poor creatures as they were, and desired him that he would pray unto the true God for him; also he affirms that there was one of them shewed openly alive, and afterwards sent to *Constantine* the Emperour.

CHAP.

CHAP. XI.

How Occult Vertues are infused into the severall kinds of things by Idea's, *through the help of the Soul of the World, and rayes of the Stars: and what things abound most with this Vertue.*

Platonists say that all inferiour bodies are exemplified by the superiour *Idea's*. Now they define an *Idea* to be a form, above bodies, souls, minds, and to be but one, simple, pure, immutable, indivisible, incorporeal, and eternall: and that the nature of all *Idea's* is the same. Now they place *Idea's* in the first place in very goodness it self *(i.e.)* God, by way of cause; and that they are distinguished amongst themselves by some relative considerations only, least whatsoever is in the world, should be but one thing without any variety, and that they agree in essence, least God should be a compound substance. In the second place, they place them in the very intelligible it self *(i.e.)* in the Soul of the world, differing the one from the other by absolute forms, so that all the *Idea's* in God indeed are but one form: but in the Soul of the world they are many. They are placed in the minds of all other things, whether they be joyned to the body, or separated from the body, by a certain participation, and now by degrees are distinguished more, and more. They place them in nature, as certain small seed of forms infused by the *Idea's*, and lastly they place them in matter, as shadows. Hereunto may be added, that in the Soul of the world there be as many Seminal forms of things, as *Idea's* in the mind of God, by which forms she did in the Heavens above the Stars frame to her self shapes also, and stamped upon all these some properties; on these Stars therefore, shapes, and properties, all vertues of inferiour species, as also their properties do depend; so that every species hath its Celestiall shape, or figure that is sutable to it, from which also proceeds a wonderfull power of operating, which proper gift it receives from its own *Idea*, through the Seminal forms of the Soul

Soul of the world. For *Idea's* are not only essentiall causes of every species, but are also the causes of every vertue, which is in the species: and this is that which many Philosophers say, that the properties, which are in the nature of things (which vertues indeed are the operations of the *Idea's*) are moved by certain vertues, *viz.* such as have a certain, and sure foundation, not fortuitous, nor casuall, but efficacious, powerfull, and sufficient, doing nothing in vain. Now these Vertues do not err in their actings, but by accident, *viz.* by reason of the impurity, or inequality of the matter: For upon this account there are found things of the same species, more, or less powerful, according to the purity, or indisposition of the matter; for all Celestial influencies may be hindred by the indisposition, and insufficiency of the matter. Whence it was a Proverb amongst the Platonists, That Celestial Vertues were infused according to the desert of the matter: Which also *Virgil* makes mention of, when he sings,

Their natures fiery are, and from above,
And from gross bodies freed, divinely move.

Wherefore those things, in which there is less of the *Idea* of the matter (*i.e.*) such things which have a greater resemblance of things separated, have more powerfull vertues in operation, being like to the operation of a separated *Idea*. We see then that the situation, and figure of Celestials is the cause of all those excellent Vertues, that are in inferiour species.

CHAP. XII.

How it is that particluar Vertues are infused into particular Individuals, even of the same Species.

THere are also in many Individuals, or particular things, peculiar gifts, as wonderfull, as in the species, and these also are from the figure, and situation of Celestiall Stars. For every

every Individuall, when it begins to be under a determined Horoscope, and Celestiall Constellation, Contracts together with its essence a certain wonderfull vertue both of doing, and suffering something that is remarkable, even besides that which it receives from its species, and this it doth partly by the influence of the Heaven, and partly through that obedientialness of the matter of things to be generated, to the Soul of the World, which obedientialness indeed is such as that of our bodies to our souls. For we perceive that there is this in us, that according to our conceptions of things, our bodies are moved, and that cheerfully, as when we are afraid of, or fly from any thing. So many times when the Celestiall souls conceive several things, then the matter is moved obedientially to it: Also in Nature there appear divers prodigies, by reason of the imagination of superiour motions. So also they conceive, & imagine divers vertues, not only things naturall, but also sometimes things artificial, and this especially if the Soul of the operator be inclined towards the same. Whence *Avicen* saith, that whatsoever things are done here, must have been before in the motions, and conceptions of the Stars, and Orbes. So in things, various effects, inclinations, and dispositions are occasioned not only from the matter variously disposed, as many suppose, but from a various influence, and diverse form; not truly with a specifical difference, but peculiar, and proper. And the degrees of these are variously distributed by the first Cause of all things, God himself, who being unchangeable, distributes to every one as he pleaseth, with whom notwithstanding second Causes, Angelical, and Celestial cooperate, disposing of the Corporeal matter, and other things that are committed to them. All vertues therefore are infused by God, through the Soul of the World, yet by a particular power of resemblances, and intelligences over-ruling them, and concourse of the rayes, and aspects of the Stars in a certain peculiar harmonious consent.

CHAP.

CHAP. XIII.

Whence the Occult Vertues of things proceed.

IT is well known to all, that there is a Certain vertue in the Loadſtone, by which it attracts Iron, and that the Diamond doth by its preſence take away that vertue of the Loadſtone: ſo alſo Amber, and jeat rubbed, and warmed draw a ſtraw to them, and the Stone Asbeſtus being once fired is never, or ſcarce extinguiſhed: a Carbuncle ſhines in the dark, the Stone Aetites put above the young fruit of Women, or Plants, ſtrengthens them, but being put under, cauſeth abortion; the Jaſper ſtencheth blood; the litle fiſh *Echeneis* ſtops the ſhips: Rhuharb expels choller; the liver of the *Camelion* burnt, raiſeth ſhowers, and thunders. The Stone Heliotropium dazles the ſight, and makes him that wears it to be inviſible, the Stone Lyucurius takes away deluſions from before the eyes, the perfume of the Stone Lypparis cals forth all the beaſts, the Stone Synochitis brings up infernal Ghoſts, the Stone Anachitis makes the images of the Gods appear. The Ennectis put under them that dream, cauſeth Oracles. There is an Hearb in *Æthiopia*, with which they report ponds, and lakes are dryed up, and all things that are ſhut, to be opened; and we read of an Hearb called Latace which the *Perſian* Kings give to their Embaſſadours, that whitherſoever they ſhall come, they ſhall abound with plenty of all things. There is alſo a *Scythian* Hearb, with which being taſted, or at leaſt held in the mouth, they report the *Scythians* will endure twelve dayes hunger, and thirſt; and *Apuleius* ſaith, that he was taught by an Oracle that there were many kinds of Hearbs, and Stones, with which men might prolong their lives for ever, but that it was not lawfull for men to underſtand the knowledge of thoſe things, becauſe, whereas they have but a ſhort time to live, they ſtudy miſchief with all their might, and attempt all manner of wickedneſs; if they ſhould be ſure of a very long time, they would not ſpare the Gods themſelves. But from whence theſe

vertues are, none of all these have shewed, who have set forth huge Volumes of the properties of things, not *Hermes*, not *Bochus*, not *Aaron*, not *Orpheus*, not *Theophrastus*, not *Thebith*, not *Zenothemis*, not *Zoroaster*, not *Evax*, not *Dioscorides*, not *Isaaick* the Jew, not *Zacharias* the Babilonian, not *Albertus*, not *Arnoldus*; and yet all these have confessed the same, that *Zacharias* writes to *Mithridites*, that great power, and humane destinies are couched in the vertues of Stones, and Hearbs. But to know from whence these come, a higher speculation is required. *Alexander* the Peripateticke not going any further then his senses, and qualities, is of the opinion that these proceed from Elements, and their qualities, which haply might be supposed to be true, if those were of the same species; but many of the operations of the Stones agree neither *in genere*, nor *specie*. Therefore *Plato*, and his Schollers attribute these vertues to *Idea's*, the formers of things. But *Avicen* reduceth these kinds of operations to Intelligencies, *Hermes* to the Stars, *Albertus* to the specificall forms of things. And although these Authors seem to thwart one the other, yet none of them, if they be rightly understood, goes beside the truth: since all their sayings are the same in effect in most things. For God in the first place is the end, and begining of all Vertues, he gives the seal of the *Idea's* to his servants the Intelligencies; who as faithfull officers sign all things intrusted to them with an Ideall Vertue, the Heavens, and Stars, as instruments, disposing the matter in the mean while for the receiving of those forms which reside in Divine Majesty (as saith *Plato* in *Timeus*) and to be conveyed by Stars; and the Giver of forms distributes them by the Ministery of his Intelligencies, which he hath set as Rulers, and Controllers over his Works, to whom such a power is intrusted in things committed to them, that so all Vertue of Stones, Hearbs, Metals, and all other things may come from the Intelligencies, the Governours. The Form therefore, and Vertue of things comes first from the *Idea's*, then from the ruling, and governing Intelligencies, then from the aspects of the Heavens disposing, and lastly from the tempers of the Elements disposed, answering the

the influencies of the Heavens, by which the Elements themselves are ordered, or disposed. These kinds of operations therefore are performed in these inferiour things by express forms, and in the Heavens by disposing vertues, in Intelligencies by mediating rules, in the originall Cause by *Idea's*, and exemplary forms, all which must of necessity agree in the execution of the effect, and vertue of every thing.

There is therefore a wonderfull vertue, and operation in every Hearb, and Stone, but greater in a Star, beyond which, even from the governing Intelligencies every thing receiveth, and obtains many things for it self, especially from the Supream Cause, with whom all things do mutually, and exactly correspond, agreeing in an harmonious consent, as it were in Hymnes, alwaies praising the highest Maker of all things, as by the three Children in the fiery furnace were all things called upon to praise God with singings. Bless ye the Lord all things that grow upon the Earth, and all things which move in the Waters, all fowls of the Heavens, Beasts, and Cattle, together with the sons of men. There is therefore no other cause of the necessity of effects, then the connexion of all things with the first Cause, and their correspondency with those Divine patterns, and eternall *Idea's*, whence every thing hath its determinate, and particular place in the exemplary world, from whence it lives, and receives its originall being; And every vertue of Hearbs, Stones, Metals, Animals, Words, and Speeches, and all things that are of God, is placed there. Now the first Cause, which is God, although he doth by Intelligencies, and the Heavens work upon these inferiour things, doth sometimes (these *Mediums* being laid aside, or their officiating being suspended) works those things immediatly by himself, which works then are called Miracles: But whereas secondary causes, which *Plato*, and others call handmaids, do by the Command, and appointment of the first Cause, necessarily act, and are necessitated to produce their effects, if God shall notwithstanding according to his pleasure so discharge, and suspend them, that they shall wholly desist from the necessity of that Command, and appointment; then they are called the greatest

Miracles of God. So the fire in the Chaldeans furnace did not burn the Children : So also the Sun at the Command of *Joshua* went back from its course the space of one whole day ; so also at the prayer of *Hezekiah* it went back ten degrees, or hours. So when Christ was Crucified the Sun was darkened, though at full Moon : And the reasons of these operations can by no rationall discourse, no Magick, or occult, or profound Science whatsoever be found out, or understood, but are to be learned, and inquired into by Divine Oracles only.

CHAP. XIV.

Of the Spirit of the World, What it is, and how by Way of medium *it unites occult Vertues to their subjects.*

Democritus, and *Orpheus*, and many Pythagorians having most diligently searched into the vertues of Celestiall things, and natures of inferiour things, said, That all things are full of God, and not without cause : For there is nothing of such transcending vertues, which being destitute of Divine assistance, is content with the nature of it self. Also they called those Divine powers which are diffused in things, Gods: which *Zoroaster* called Divine allurements, *Synesius* Symbolicall inticements, others called them Lives, and some also Souls; saying, that the vertues of things did depend upon these ; because it is the property of the Soul to be from one matter extended into divers things, about which it operates : So is a man, who extends his intellect unto intelligible things, and his imagination unto imaginable things ; and this is that which they understood, when they said, *viz.* That the Soul of one thing went out, and went into another thing, altering it, and hindering the operations of it : As a Diamond hinders the operation of the Loadstone, that it cannot attract Iron. Now seeing the Soul is the first thing that is moveable, and as they say, is moved of it self; but the body, or the matter is of it self unable, and unfit for motion, and doth much degenerate from the

the Soul, therefore they say there is need of a more excellent *Medium, viz.* Such a one that may be as it were no body, but as it were a Soul, or as it were no Soul, but as it were a body, *viz.* by which the soul may be joyned to the body. Now they conceive such a *medium* to be the spirit of the World, *viz.* that which we call the quintessence: because it is not from the four Elements, but a certain first thing, having its being above, and besides them. There is therefore such a kind of spirit required to be, as it were the *medium*, whereby Celestiall Souls are joyned to gross bodies, and bestow upon them wonderfull gifts. This spirit is after the same manner in the body of the world, as ours is in the body of man. For as the powers of our soul are communicated to the members of the body by the spirit, so also the Vertue of the Soul of the World is diffused through all things by the quintessence: For there is nothing found in the whole world, that hath not a spark of the Vertue thereof. Yet it is more, nay most of all infused into those things which have received, or taken in most of this spirit: Now this spirit is received or taken in by the rayes of the Stars, so far forth as things render themselves conformable to them. By this spirit therefore every occult property is conveyed into Hearbs, Stones, Metals, and Animals, through the Sun, Moon, Planets, and through Stars higher then the Planets. Now this spirit may be more advantagious to us, if any one knew how to separate it from the Elements: or at least to use those things chiefly, which do most abound with this spirit. For these things, in which this spirit is less drowned in a body, and less checked by matter, do more powerfully, and perfectly act, and also more readily generate their like: for in it are all generative, & seminary Vertues. For which cause the *Alchymists* endeavour to separate this spirit from Gold, and Silver; which being rightly separated, and extracted, if thou shalt afterward project upon any matter of the same kind (*i.e.*) any Metall, presently will turn it into Gold, or Silver. And we know how to do that, and have seen it done: but we could make no more Gold, then the weight of that was, out of which we extracted the spirit. For seeing that is an extense form, and not

intense, it cannot beyond its own bounds change an imperfect body into a perfect: which I deny not, but may be done by another way.

CHAP. XV.

How we must find out, and examine the Vertues of things by way of similitude.

It is now manifest that the occult properties in things are not from the nature of the Elements, but infused from above, hid from our senses, and scarce at last known by our reason, which indeed come from the Life, and the Spirit of the World, through the rayes of the Stars: and can no otherwise but by experience, and conjecture be enquired into by us. Wherefore, he that desires to enter upon this study, must consider, that every thing moves, and turns it self to its like, and inclines that to it self with all its might, as well in property, *viz.* Occult vertue, as in quality, *viz.* Elementary vertue. Sometimes also in substance it self, as we see in Salt, for whatsoever hath long stood with Salt, becomes Salt: for every agent, when it hath begun to act, doth not attempt to make a thing inferiour to it self, but as much as may be, like, and sutable to it self. Which also we manifestly see in sensible Animals, in which the nutritive Vertue doth not change the meat into an Hearb, or a Plant, but turns it into sensible flesh. In what things therefore there is an excess of any quality, or property, as heat, cold, boldness, fear, sadness, anger, love, hatred, or any other passion, or Vertue; whether it be in them by nature, or sometimes also by art, or chance, as boldness in a harlot; these things do very much move, and provoke to such a quality, passion, or Vertue. So Fire moves to Fire, and Water moves to Water, and he that is bold moves to boldness. And it is well known amongst Physitians, that brain helps the brain, and lungs, the lungs. So also it is said, that the right eye of a Frog helps the soreness of a mans right eye,

eye, and the left eye thereof, helps the soreness of his left eye, if they be hanged about his neck in a Cloth of its naturall Colour: The like is reported of the eyes of a Crab. So the foot of a Tortoise helps them that have the Gout in their being applyed thus, as foot to foot, hand to hand, right to right, left to left.

After this manner they say, that any Animall that is barren causeth another to be barren; and of the Animall, especially the Testicles, Matrix, or Urin. So they report that a woman shall not conceive, if she drink every moneth of the Urin of a Mule, or any thing steeped in it. If therefore we would obtain any property or Vertue, let us seek for such Animals, or such other things whatsoever, in which such a property is in a more eminent manner then in any other thing, and in these let us take that part in which such a property, or Vertue is most vigorous: as if at any time we would promote love, let us seek some Animall which is most loving, of which kind are Pigeons, Turtles, Sparrows, Swallows, Wagtailes: and in these let us take those members, or parts, in which the Venerall appetite is most vigorous, and such are the heart, testicles, matrix, yard, sperme, and menstrues. And it must be done at that time when these Animals have this affection most intense: for then they do much provoke and draw love. In like manner to increase boldness, let us look for a Lyon, or a Cock, and of these let us take the heart, eyes, or forehead. And so we must understand that which *Psellus* the *Platonist* saith, *viz.* that Dogs, Crows, and Cocks conduce much to watchfulness: also the Nightingale, and Bat, and horn Owle, and in these the heart, head, and eyes especially. Therefore it is said, if any shall carry the heart of a Crow, or a Bat about him, he shall not sleep till he cast it away from him. The same doth the head of a Bat dryed, and bound to the right arme of him that is awake, for if it be put upon him when he is asleep, it is said, that he shall not be awaked till it be taken off from him. After the same manner doth a Frog, and an Owle make one talkative, and of these specially the tongue, and heart; So the tongue also of a Water-frog laid under the head, makes a man

ſpeak in his ſleep, and the heart of a ſcrich-Owle laid upon the left breaſt of a woman that is aſleep is ſaid to make her utter all her ſecrets. The ſame alſo the heart of the horn Owle is ſaid to do, alſo the ſewet of a Hare laid upon the breaſt of one that is aſleep. Upon the ſame account do Animals that are long lived, conduce to long life; and whatſoever things have a power in themſelves, to renew themſelves, conduce to the renovation of our body, and reſtoring of youth, which Phyſitians have often profeſſed they know to be true; as is manifeſt of the Viper, and Snake. And it is known that Harts renew their old age by the eating of Snakes. After the ſame manner the Phœnix is renewed by a fire which ſhe makes for her ſelf; and the like vertue there is in a Pellican, whoſe right foot being put under warm dung, after three moneths there is of that generated a Pellican. Therefore ſome Phyſitians by ſome certain confections made of Vipers, and Hellebor, and the fleſh of ſome ſuch kind of Animals do reſtore youth, and indeed do ſometimes reſtore it ſo, as *Medea* reſtored old *Pileas*. It is alſo believed that the blood of a Bear, if it be ſucked out of her wound, doth increaſe the ſtrength of the body, becauſe that Animall is the ſtrongeſt creature.

CHAP. XVI.

How the operations of ſeverall Vertues paſs from one thing into another, and are communicated one to the other.

THou muſt know, that ſo great is the power of naturall things, that they not only work upon all things that are neer them, by their Vertue, but alſo beſides this, they infuſe into them a like power, through which by the ſame Vertue they alſo work upon other things, as we ſee in the Loadſtone, which Stone indeed doth not only draw Iron Rings, but alſo infuſeth a Vertue into the Rings themſelves, whereby they can do the ſame, which *Auſtin*, and *Albertus* ſay they ſaw. After this manner it is, as they ſay, that a common harlot, grounded in

in boldneſs, and impudence doth infect all that are neer her, by this property, whereby they are made like her ſelf. Therefore they ſay that if any one ſhall put on the inward garment of an Harlot, or ſhall have about him that looking glaſs, which ſhe daily looks into, he ſhall thereby become bold, confident, impudent, and wanton. In like maner they ſay, that a cloth that was about a dead Corpes hath received from thence the property of ſadneſs, and melancholy: and that the halter wherewith a man was hanged hath certain wonderfull properties. The like ſtory tels *Pliny*, if any ſhall put a green Lizard made blind, together with Iron, or Gold Rings into a glaſs-veſſel, putting under them ſome earth, and then ſhutting the veſſel, and when it appears that the Lizard hath received his ſight, ſhall put him out of the glaſs, that thoſe Rings ſhall help ſore eyes. The ſame may be done with Rings, and a Weeſel, whoſe eyes after they are with any kind of prick put out, it is certain are reſtored to ſight again. Upon the ſame account Rings are put for a certain time in the neſt of Sparrows, or Swallows, which afterwards are uſed to procure love, and favor.

CHAP. XVII.

How by enmity and friendſhip the vertues of things are to be tryed, and found out.

In the next place it is requiſite that we conſider that all things have a friendlineſs, and enmity amongſt themſelves, and every thing hath ſomething that it fears & dreads, that is an enemy, and deſtructive to it; and on the contrary ſomething that it rejoyceth, and delighteth in, and is ſtrengthened by. So in the Elements, Fire is an enemy to Water, and Aire to Earth, but yet they agree amongſt themſelves. And again, in Celeſtiall bodies, *Mercury*, *Jupiter*, the *Sun*, and *Moon* are friends to *Saturne*; *Mars*, and *Venus* enemies to him, all the Planets beſides *Mars* are friends to *Jupiter*, alſo all beſides *Venus* hate *Mars*; *Jupiter*, and *Venus* love the *Sun*, *Mars*, *Mercury*,

cury, and the *Moon* are enemies to him, all besides *Saturne* love *Venus*; *Jupiter*, *Venus*, and *Saturne* friends to *Mercury*, the *Sun*, *Moon*, and *Mars* his enemies. *Jupiter*, *Venus*, *Saturne* are friends to the *Moon*, *Mars*, and *Mercury* her enemies. There is another kind of enmity amongst the Stars, *viz.* when they have opposite houses; as *Saturne* to the Sun and Moon, *Jupiter* to *Mercury*, *Mars* to *Venus*. And their enmity is stronger, whose exaltations are opposite: as of *Saturne*, and the Sun; of *Jupiter*, and *Mars*; of *Venus*, and *Mercury*. But their friendship is the strongest, who agree in nature, quality, substance, and power; as *Mars* with the Sun, and *Venus* with the Moon, as *Jupiter* with *Venus*, as also their friendship whose exaltation is in the house of another, as that of *Saturne* with *Venus*, of *Jupiter* with the Moon, of *Mars* with *Saturn*, of the Sun with *Mars*, of *Venus* with *Jupiter*, of the Moon with *Venus*. And of what sort the friendships, and enmities of the superiours be, such are the inclinations of things subjected to them in these inferiour. These dispositions therefore of friendship, and enmity are nothing else but certain inclinations of things of the one to another, desiring such, and such a thing if it be absent, and to move towards it, unless it be hindred, and to acquiess in it when it is obtained, shunning the contrary, and dreading the approach of it, and not resting in, or being contented with it. *Heraclitus* therefore being guided by this opinion, professed that all things were made by enmity & friendship. Now the inclinations of friendship are such in Vegetables and Minerals, as is that attractive inclination, which the Loadstone hath upon Iron, and the Emrald upon riches, and favour; the Jasper upon the birth of any thing, and the Stone Achates upon Eloquence; In like manner there is a kind of Bituminous Clay that draws Fire, and leaps into it, wheresoever it sees it: Even so doth the root of the Hearb Aproxis draw Fire from afar off. Also the same inclination there is betwixt the male palme, and female: whereof when the bough of one shall touch the bough of the other, they fold themselves into mutual embraces, neither doth the female bring forth fruit without the male. And the Almond tree, when she is alone is less fruitfull.

The Vines love the Elme, and the Olive-tree, and myrtle love one the other: also the Olive-tree, and Fig-tree. Now in Animals there is amity betwixt the Blackbird, and Thrush, betwixt the Crow, and Heron, betwixt Peacocks, and Pigeons, Turtles, and Parrats. Whence *Sappho* writes to *Phaon*.

To Birds unlike oftimes joyned are white Doves;
Also the Bird that's green, black Turtle loves.

Again, the Whale, and the little Fish his guide are friendly. Neither is this amity in Animals amongst themselves, but also with other things, as with Metals, Stones, and Vegetables, so the Cat delights in the Hearb Nip, by rubbing her self upon which she is said to conceive without a male; and there be Mares in *Cappadocia*, that expose themselves to the blast of the wind, and by the attraction thereof conceive. So Frogs, Toads, Snakes, and all manner of creeping poisonous things delight in the Plant called Pas-flower, of whom, as the Physitians say, if any one eat, he shall dye with laughing. The Tortoise also when he is hunted by the Adder, eats Origanum, and is thereby strengthened: and the Stork, when he hath eat Snakes, seeks for a remedy in Origanum: and the Weesell, when he goes to fight with the Basilisk, eats Rue, whence we come to know that Orgianum, and Rue are effectuall against poison. So in some Animals there is an imbred skil, and medicinall art; for when the Toad is wounded with a bite or poison of another Animall, he is wont to go to Rue, or Sage, and Rub the place wounded, and so escapes the danger of the poison. So men have learned many excellent remedies of diseases, & vertues of things from bruits; So Swallows have shewed us that Sallendine is very medicinable for the sight, with which they cure the eyes of their young, and the pye when she is sick, puts a Bay-leafe into her nest, and is recovered. In like maner, Cranes, Daws, Partriges, Blackbirds purge their nauseous stomacks with the same, with which also Crows allay the poison of the Chameleon; and the Lyon, if

he be feavorish, is recovered by eating of an Ape. The Lapwing being surfetted with eating of Grapes, cures himself with Southernwood; so the Harts have taught us that the Hearb Ditany is very good to draw out Darts; for they being wounded with an Arrow, cast it out by eating of this Hearb: the same do Goats in Candy. So Hinds, a little before they bring forth, purge themselves with a certain Hearb called Mountain Osier. Also they that are hurt with Spiders, seek a remedy by eating of Crabs: Swine also being hurt by Snakes cure themselves by eating of them; and Crows when they perceive they are poisoned with a kinde of French poison, seek for cure in the Oake; Elephants, when they have swallowed a Chameleon help themselves with the wild olive. Bears being hurt with Mandrakes, escape the danger by eating of Pismires. Geese, Ducks, and such like watery fowle, cure themselves with the Hearb called wall-sage. Pigeons, Turtles, Hens, with the Hearb called Pellitory of the wall. Cranes with Bull-rushes. Leopards cure themselves, being hurt, with the Hearb called Wolfes-bane, by mans dung: Boars with Ivy, Hinds with the Hearb called Cinnara.

CHAP. XVIII.

Of the Inclinations of Enmities.

ON the contrary there are inclinations of Enmities, and they are as it were the *odium*, and anger, indignation, and a certain kind of obstinate contrariety of nature, so that any thing shuns its contrary, and drives it away out of its presence. Such kind of inclinations hath *Rhubarb* against Choller, *Treacle* against poison, the Saphir Stone against hot biles, and feavorish heats, and diseases of the eyes; the Amethyst against drunkenness, the Jasper against Flux of blood, and offensive imaginations, the Emrald, and Agnus Castus against Lust, Achates against poison, Piony against the Falling sickness, Corall against the ebullition of black Choller, and pains of

of the stomack. The Topaze against spirituall heats, such as are coveteousness, lust, and all manner of excesses of love. The like inclination is there also of Pismires against the Hearb Origanus, and the wing of a Bat, and the heart of a Lapwing, from the presence of which they flie. Also Origanum is contrary to a certain poisonous fly, which cannot endure the Sun, and resists Salamanders, and loaths Cabbage with such a deadly hatred, that they destroy one the other; so Cucumbers hate oile, and will run themselves into a ring least they should touch it. And it is said that the Gall of a Crow makes men afraid, and drives them away where it is, as also certain other things; so a Diamond doth disagree with the Load-stone, that being set by it, it will not suffer Iron to be drawn to it; and sheep fly from Frog-parsley as from some deadly thing: and that which is more wonderfull, nature hath pictured the sign of this death in the livers of sheep, in which the very figure of Frog-parsly being described, doth nuturally appear; So Goats do so hate Garden basil, as if there were nothing more pernicious. And again, amongst Animals, Mice, and Weesels do disagree; whence it is said that Mice will not touch Cheese, if the brains of a Weesel be put into the rennet, and besides that the Cheese will not be corrupt with age. So a Lizard is so contrary to Scorpions, that it makes them afraid with its very sight, as also it puts them into a cold sweat, therefore they are killed with the oile of them, which oile also cures the wounds made by Scorpions. There is also an enmity betwixt Scorpions, and Mice: wherefore if a Mouse be applyed to a prick or wound made by a Scorpion, it cures it, as it is reported. There is also an enmity betwixt Scorpions, and Stalabors, Aspes, and Waspes. It is reported also that nothing is so much an enemy to Snakes as Crabs, and that if Swine be hurt therewith they eat them, and are cured. The Sun also being in *Cancer*, Serpents are tormented. Also the Scorpion, and Crocodile kil one the other; and if the Bird Ibis doth but touch a crocodile with one of his feathers, he makes him immoveable; the Bird called Bustard flies away at the sight of a horse; and a Hart runs away at the sight of a Ram, as also of a

Viper. An Elephant trembles at the hearing of the grunting of a Hog, so doth a Lyon at the sight of a Cock: And Panthers will not touch them that are annointed all over with the broth of a Hen, especially if Garlick hath been boiled in it. There is also enmity betwixt Foxes, and Swans, Buls, and Daws. Amongst Birds also some are at a perpetuall strife one with another, as also with other Animals, as Daws, and Owles, the Kite, and Crows, the Turtle, and Ring-taile, Egepis, and Eagles, Harts, and Dragons. Also amongst Water Animals there is an enmity, as betwixt Dolphins, and Whirpools, Mullets, and Pikes, Lampreys, and Congers: Also the fish called Pourcontrel makes the Lobster so much afraid, that the Lobster seeing the other but neer him, is struck dead. The Lobster, and Conger tear one the other. The Civet Cat is said to stand so in awe of the Panther, that he hath no power to resist him, or touch his skin: and they say that if the skins of both of them be hanged up one against the other, the haires of the Panthers skin fall off. And *Orus Apollo* saith in his Hiereglyphicks, if any one be girt about with the skin of the Civet Cat, that he may pass safely through the middle of his enemies, and not at all be afraid. Also the Lamb is very much afraid of the Wolf, and flies from him. And they say that if the taile, or skin, or head of a Wolf be hanged upon the sheep-coate, the sheep are much troubled, and cannot eat their meat for fear. And *Pliny* makes mention of a Bird called *Marlin*, that breaks Crows Eggs; whose young are annoyed by the Fox that she also will pinch, and pull the Foxes whelps, and the Fox her self also: which when the Crows see, they help the Fox against her, as against a common enemy. The litle Bird called a Linnet living in Thistles, hates Asses, because they eat the Flowers of Thistles. Also there is such a bitter enmity betwixt the litle Bird called Esalon, and the Asse, that their blood will not mix together, and that at the braying of the Asse both the eggs and young of the Esalon perish. There is also such a disagreement betwixt the Olive-tree and a Harlot, that if she Plant it, it will either be alwayes unfruitfull, or altogether wither. A Lyon fears nothing so much as fired Torches, and will

will be tamed by nothing ſo much as by theſe: and the Wolf fears neither ſword, nor ſpear, but a ſtone, by the throwing of which a wound being made, worms breed in the Wolf. A Horſe fears a Camell, ſo that he cannot endure to ſee ſo much as his picture. An Elephant when he rageth, is quieted by ſeeing of a Cock. A Snake is afraid of a man that is naked, but purſues a man that is clothed. A mad Bull is tamed by being tyed to a Fig-tree. Amber draws all things to it beſides Garden Baſill, and thoſe things, which are ſmeared with oile, betwixt which there is a kinde of a naturall Antipathy.

CHAP. XIX.

How the Vertues of things are to be tryed and found out, which are in them ſpecifically, or any one Individuall by way of ſpeciall gift.

MOreover thou muſt conſider that the Vertues of things are in ſome things according to the ſpecies, as boldneſs, and courage in a Lyon, & Cock: fearfulneſs in a Hare, or Lamb, ravenouſneſs in a Wolf, treachery, and deceitfulneſs in a Fox, flattery in a Dog, coveteouſneſs in a Crow, and Daw, pride in a Horſe, anger in a Tygre, and Boar, ſadneſs, and melancholy in a Cat, luſt in a Sparrow, and ſo of the reſt. For the greateſt part of naturall Vertues doth follow the ſpecies. Yet ſome are in things individually; as there be ſome men which do ſo wonderfully abhor the ſight of a Cat, that they cannot look upon her without quaking; which fear it is manifeſt is not in them as they are men. And *Avicen* tels of a man that lived in his time, whom all poiſonous things did ſhun, all of them dying, which did by chance bite him, he himſelf not being hurt, and *Albertus* reports that in a City of the *Ubians* he ſaw a wench which would catch Spiders to eat them, and being much pleaſed with ſuch a kind of meat, was wonderfully nouriſhed therewith. So is boldneſs in a Harlot, fearfulneſs in a Thief. And upon this account it is that Philoſophers ſay, that any

par-

particular thing that never was sick, is good against any manner of sickness: therefore they say that a bone of a dead man, which never had a feavor, being laid upon the patient, frees him of his quartane. There are also many singular vertues infused into particular things by Celestiall bodies, as we have shewed before.

CHAP. XX.

That naturall Vertues are in some things throughout their Whole substance, and in other things in certain parts, and members.

AGain thou must consider, that the vertues of things are in some things in the whole (*i.e.*) the whole substance of them, or in all their parts, as that little fish *Echeneis*, which is said to stop a ship by its meer touch, this it doth not do according to any particular part, but according to the whole substance. So the Civet Cat hath this in its whole substance, that Dogs by the very touch of his shadow hold their peace. So Salendine is good for the sight, not according to any one, but all its parts, not more in the root then in the leaves, and seeds; and so of the rest. But some vertues are in things according to some parts of it, *viz.* only in the tongue, or eyes, or some other members, and parts; so in the eyes of a Basilisk, is a most violent power to kill men, assoon as they see them: the like power is there in the eyes of the Civet Cat, which makes any Animall that it hath looked upon, to stand still, to be amazed, and not able to move it self. The like vertue is there in the eyes of some Wolfes, which if they see a man first, make him amazed, and so hoarse, that if he would cry out, he hath not the use of his voice: Of this *Virgil* makes mention, when he sings,

> Mœris *is dumb, hath lost his voice, and why?*
> *The Wolf on* Mœris *first hath cast his eye.*

So

So alſo there were ſome certain women in *Scythia*, and amongſt the *Illyrians*, and *Triballians*, who as often as they looked angrily upon any man, were ſaid to ſlay him. Alſo we read of a certain people of *Rhodes*, called *Telchines*, who corrupted all things with their ſight, wherefore *Jupiter* drowned them. Therefore Witches, when they would after this manner work by witchcraft, uſe the eyes of ſuch kind of Animals in their waters for the eyes, for the like effects. In like manner do Piſmires fly from the heart of a Lapwing, not from the head, foot, or eyes. So the gall of Lizards being bruiſed in Water is ſaid to gather Weeſels together, not the taile or the head of it; and the gall of Goats put into the Earth in a brazen Veſel, gathers Frogs together; and a Goats liver is an enemy to Butterflies and all Maggots, and Dogs ſhun them that have the heart of a Dog about them, and Foxes will not touch thoſe poultry that have eaten the liver of a Fox. So divers things have divers vertues diſperſed variouſly through ſeveral parts, as they are from above infuſed into them according to the diverſity of things to be received; as in a mans body the bones receive nothing but life, the eyes ſight, the ears hearing. And there is in mans body a certain little bone, which the Hebrews call LVZ, of the bigneſs of a pulſe that is husked, which is ſubject to no corruption, neither is it overcome with Fire, but is alwaies preſerved unhurt, out of which, as they ſay, as a Plant out of the ſeed, our Animall bodies ſhall in the Reſurrection of the dead ſpring up. And theſe vertues are not cleared by reaſon, but by experience.

CHAP. XXI.

Of the Vertues of things which are in them only in their life time, and ſuch as remain in them even after their death.

MOreover we muſt know that there are ſome properties in things only whileſt they live, and ſome that remain after their death. So the litle fiſh *Echeneis* ſtops the ſhips, and the

the Basilisk, and Catablepa kill with their sight, when they are alive; but when they are dead do no such thing. So they say that in the Colick, if a live Duck be applyed to the belly, it takes away the pain, and her self dies: like to this is that which *Archytas* sayes. If you take a heart newly taken out of an Animall, and whilest it is yet warm, and hang it upon one that hath a quartane feavor, it drives it away. So if any one swallow the heart of a Lapwing, or a Swallow, or a Weesel, or a Mole whilest it is yet warm with naturall heat, it shall be helpfull to him for remembring, understanding, and foretelling: Hence is this generall rule, *viz.* That whatsoever things are taken out of Animals, whether they be Stones, any Member, Excrements, as Haire, Dung, Nailes, they must be taken from those Animals, whilest they be yet living; and if it be possible, that so they may be alive afterwards. Whence they say, when you take the tongue of a Frog, you must put the Frog into the water again, and if you take the tooth of a Wolf, you must not kill the Wolf; and so of the rest. So writes *Democritus*, if any one take out the tongue of a water-Frog, yet living, no other part of the body sticking to it, and she be let go into the Water again, & lay it upon the place where the heart beats, of a woman, she shall answer truly whatsoever you ask her. Also they say, that if the eyes of a Frog be before Sun rising bound to the sick party, and the Frog be let go again blind into the Water, they will drive away a tertian ague; as also that they will, being bound with the flesh of a Nightingale in the skin of a Hart, keep one alwaies watchfull without sleep. Also the ray of the fork fish being bound to the Navil, is said to make a woman have an easie travel, if it be taken from it alive, and that put into the Sea again. So they say the right eye of a Serpent being applyed, doth help the watering of the eyes, if the Serpent be let go alive. And there is a certain fish, or great Serpent called *Myrus*, whose eye, if it be pulled out, and bound to the forehead of the patient, is said to cure the inflamation of the eyes, and that the eye of the fish grows again, and that he is taken blind that did not let the fish go. Also the teeth of all Serpents, being taken out whilest they are

are alive, and hanged about the patient, are said to cure the quartane. So doth the tooth of a Mole taken out whilest she is alive, being afterwards let go, cure the tooth-ach: and Dogs will not bark at those that have the taile of a Weesel that is escaped. And *Democritus* relates that the tongue of a Chameleon, if it be taken from her alive, doth conduce to a good successe in trials, and is profitable for women that are in travel, if it be about the outside of the house, for you must take heed that it be not brought into the house, because that would be most dangerous; Moreover there be some properties that remain after death: and of these the *Platonists* say, that they are things in which the *Idea* of the matter is less swallowed up, in these, even after death that which is immortall in them, doth not cease to work wonderfull things. So in the Hearbs, and Plants pulled asunder, and dryed, that vertue is quick, and operative which was infused at first into them by the *Idea*. Thence it is, that as the Eagle all her life time doth overcome all other birds: so also her feathers after her death destroy, and consume the feathers of all other birds. Upon the same account doth a Lyons skin destroy all other skins: and the skin of the Civet Cat destroyes the skin of the Panther: and the skin of a Wolf corrodes the skin of a Lamb: And some of these do not do it by way of a corporeall contract, but also sometimes by their very sound. So a drum made of the skin of a Wolf, makes a drum made of a Lamb skin not to sound. Also a drum made of the skin of the fish called Rotchet, drives away all creeping things, at what distance soever the sound of it is heard: and the strings of an instrument made of the guts of a Wolf, and being strained upon a Harp, or Lute with strings made of sheeps guts, will make no harmony.

CHAP. XXII.

How inferiour things are subjected to superiour bodies, and how the bodies, the actions, and dispositions of men are ascribed to Stars, and Signes.

IT is manifest that all things inferiour are subject to the superiour, and after a manner (as saith *Proclus*) they are one in the other, *viz.* in inferiour are superiour, and in superiour are inferiour: so in the Heaven are things Terrestiall, but as in their cause, and in a Celestiall manner; and in the Earth are things Celestiall, but after a Terrestiall manner, as in an effect. So we say that there be here certain things which are Solary, and certain which are Lunary, in which the Sun, and Moon make a strong impression of theirvertue. Whence it is that these kind of things receive more operations, and properties, like to those of the Stars, & Signes which they are under: So we know that Solary things respect the heart, & head, by reason that *Leo* is the house of the Sun, and *Aries* the exaltation of the Sun: so things under *Mars* are good for the head, and testicles, by reason of *Aries*, and *Scorpio*. Hence they whose senses faile, and heads ake by reason of drunkenness, if they put their testicles into cold Water, or wash them with Vineger, find present help. But in reference to these it is necessary to know how mans body is distributed to Planets, & Signes. Know therefore that according to the doctrine of the *Arabians*, the Sun rules over the brain, heart, the thigh, the marrow, the right eye, and the spirit; also the tongue, the mouth, and the rest of the Organs of the senses, as well internall as externall; also the hands, feet, legs, nerves, and the power of imagination. That *Mercury* rules over the spleen, stomack, bladder, womb, and right ear, as also the faculty of the common sense. That *Saturn* rules over the liver, and fleshy part of the stomack. That *Jupiter* over the belly, and navill, whence it is written by the Ancients, that the effigies of a navil was laid up in the temple of *Jupiter Hammon*. Also some attribute to him the ribs, breast,

breaſt, bowels, blood, arms, and the right hand, and left ear, and the powers natural. And ſome ſet *Mars* over the blood, and veins, and kidnies the bag of the gall, the buttocks, the back, and motion of the ſperm, and the iraſcible power. Again they ſet *Venus* over the kidnies, the teſticles, the privities, the womb, the ſeed, and concupiſcible power; as alſo the fleſh, fat, belly, breaſt, navill, and all ſuch parts as ſerve to venerall acts, alſo the *Os ſacrum*, the back bone, and loins; as alſo the head, mouth, with which they give a kiſs, as a token of love. Now the Moon, although ſhe may challenge the whole body, and every member thereof according to the variety of the Signes: yet more particularly they aſcribe to her the brain, lungs, marrow of the back bone, the ſtomack, the menſtrues, and all other excrements, and the left eye, as alſo the power of increaſing. But *Hermes* ſaith, That there are ſeven holes in the head of an Animall, diſtributed to the ſeven Planets, *viz.* the right ear to *Saturne,* the left to *Jupiter*, the right noſtrell to *Mars*, the left to *Venus*, the right eye to the *Sun,* the left to the *Moon*, and the mouth to *Mercury*. The ſeverall Signes alſo of the *Zodiack* take care of their members. So *Aries* governs the head, and face, *Taurus* the neck, *Gemini* the arms, and ſhoulders, *Cancer* the breaſt, lungs, ſtomack, and armes, *Leo* heart, ſtomack, liver, and back, *Virgo* the bowels, and bottome of the ſtomack, *Libra* the kidnies, thighs, and buttocks, *Scorpius* the genitals, the privities, and womb, *Sagittarius* the thigh, and groins, *Capricornus* the knees, *Aquarius* the legs and ſhins, *Piſces* the feet. And as the triplicities of theſe Signes anſwer one the other, and agree in Celeſtials, ſo alſo they agree in the members, which is ſufficiently manifeſt by experience, becauſe with the coldneſs of the feet, the belly, and breaſt are affected, which members anſwer the ſame triplicity; whence it is, if a medicine be applyed to the one, it helps the other, as by the warming of the feet, the pain of the belly ceaſeth. Remember therefore this order, and know, that things which are under any one of the Planets, have a certain particular aſpect, or inclination to thoſe members that are attributed to that Planet, and eſpecially to the houſes, and ex-

altations thereof. For the rest of the dignities, as those triplicities, and markes, and face are of litle account in this; upon this account therefore Piony, Balme, Clove-gilliflowers, Citronpils, sweet Majoram, Cynnamon, Saffron, Lignum Aloes, Frankincense, Amber, Musk, and Myrrh help the head, and heart; by reason of *Sol*, *Aries*, and *Leo*: so doth Rib-wort, the Hearb of *Mars*, help the head, and testicles by reason of *Aries*, and *Scorpio*: and so of the rest. Also all things under *Saturne* conduce to sadness, and melancholly; those under *Jupiter* to mirth, and honour; those under *Mars* to boldness, contention, and anger; those under the *Sun* to glory; victory, and courage; those under *Venus* to love, lust, and concupiscence; those under *Mercury* to Eloquence; those under the *Moon* to a common life. Also all the actions, and dispositions of men are distributed according to the Planets. For *Saturne* governes old men, Monkes, melancholly men, and hid treasures; and those things which are obtained with long journies, and difficulty; but *Jupiter*, those that are Religious, Prelates, Kings, and Dukes, and such kind of gains that are got lawfully: *Mars* rules over Barbers, Chirurgeons, Physitians, Sergents, Executioners, Butchers, all that make fires, Bakers, Souldiers, who are every where called Matial men. Also do the other Stars signifie their office, as they are described in the books of Astrologers.

CHAP. XXIII.

How we shall know what Stars naturall things are under, and what things are under the Sun, which are called Solary.

NOw it is very hard to know, what Star, or Signe every thing is under: yet it is known through the imitation of their rayes, or motion, or figure of the superiours. Also some of them are known by their colours and odours, also some by the effects of their operations, answering to some Stars. So then Solary things, or things under the power of the Sun are,

are, amongst Elements, the lucid flame; in the humours, the purer blood, and spirit of life; amongst tasts, that which is quick, mixed with sweetness. Amongst Metals, Gold by reason of its splendor, and its receiving that from the Sun which makes it cordiall. And amongst stones, they which resemble the rayes of the Sun by their golden sparklings, as doth the glittering stone Actites which hath power against the Falling-sickness, and poisons: so also the stone, which is called the eye of the Sun, being of a figure like to the Apple of the eye, from the middle whereof shines forth a ray, it comforts the brain, and strengthens the sight; So the Carbuncle which shines by night, hath a vertue against all aiery, and vaporous poison: so the Chrysolite stone is of a light green colour, in which, when it is held against the Sun, there shines forth a golden Star; and this comforts those parts that serve for breathing, & helps those that be Asthmaticall, and if it be bored through, and the hole filled with the Mane of an Asse, and bound to the left arme, it drives away idle imaginations, and melancholy fears, and puts away foolishness: So the stone called Iris, which is like Crystall in colour, being often found with six corners, when under some roof part of it is held against the rayes of the Sun, and the other part is held in the shadow, it gathers the rayes of the Sun into it self, which, whilest it sends them forth, by way of reflection, makes a Rain-bow appear on the opposite wall. Also the Stone Heliotropion green like the Jasper, or Emrald, beset with red specks, makes a man constant, renowned, and famous, also it conduceth to long life: And the vertue of it indeed is most wonderfull upon the beams of the Sun, which it is said to turn into blood (*e.i.*) to appear of the colour of blood, as if the Sun were eclypsed, *viz.* When it is joyned to the juice of an Hearb of the same name, and be put into a vessell full of Water: There is also another vertue of it more wonderfull, and that is upon the eyes of men, whose sight it doth so dim, and dazel, that it doth not suffer him that carries it to see it, & this it doth not do without the help of the Hearb of the said name, which also is called Heliotropium, (*e.i.*) following the Sun. These vertues doth *Albertus Magnus*,

and *William* of *Paris* confirm in their writings. The Hyacinth alſo hath a vertue from the Sun againſt poiſons, and peſtiferous vapours; it makes him that carries it to be ſafe, and acceptable; it conduceth alſo to riches, and wit, it ſtrengthens the heart; being held in the mouth, it doth wonderfully cheer up the mind. Alſo there is the ſtone Pyrophylus, of a red mixture, which *Albertus Magnus*, ſaith *Æſculapius*, makes mention of in one of his Epiſtles unto *Octavius Auguſtus*, ſaying, that there is a certain poiſon ſo wonderfull cold, which preſerves the heart of man being taken out from burning, ſo that if for any time it be put into the Fire, it is turned into a ſtone, and this is that ſtone which is called Pyrophylus, from the fire. It hath a wonderfull vertue againſt poiſon, and it makes him that carries it, to be renowned and dreadfull to his enemies. But above all, that ſtone is moſt Solary, which *Apollonius* is reported to have found, and is called Pantaura, which draws other ſtones to it, as the Loadſtone doth Iron, moſt powerfull againſt all poiſons; it is called by ſome Pantherus, becauſe it is ſpotted like the beaſt called the Panther. It is therefore alſo called Pantochras, becauſe it contains all colours. *Aaron* cals it Evanthum. There are alſo other Solary ſtones, as the Topazius, Chryſopaſius, the Rubine, and Balagius. So alſo is Auriſpigmentum, and things of a golden colour, and very lucid. Amongſt plants alſo and trees, thoſe are Solary, which turn towards the Sun, as the Marygold, and thoſe which fold in their leaves when the Sun is neer upon ſetting; but when it riſeth unfold their leaves by little and little. The Lote-tree alſo is Solary, as is manifeſt by the figure of the fruit & leaves. So alſo Piony, Sallendine, Balme, Ginger, Gentian, Dittany, & Vervin, which is of uſe in prophecying, and expiations, as alſo driving away evill ſpitits. The Bay-tree alſo is conſecrated to *Phœbus*, ſo is the Cedar, the Palm-tree, the aſh, the Ivie, and Vine, and whatſoever repell poiſons, and lightnings, and thoſe things which never fear the extremities of the Winter. Solary alſo are Mint, Maſtick, Zedoary, Saffron, Balſome, Amber, Musk, Yellow honey, Lignum aloes, Cloves, Cinnamon, Calamus, Aromaticus, Pepper, Frankincenſe, ſweet Majoram, and

Libanotis, which *Orpheus* cals the ſweet perfume of the Sun. Amongſt Animals thoſe are Solary which are magnanimous, couragious, ambitious of victory, and renown: as the Lyon, King of beaſts, the Crocodile, the ſpotted Wolf, the Ram, the Boar, the Bull, King of the herd, which was by the Egyptians at Heliopolis dedicated to the Sun, which they call Verites; and an Ox was conſecrated to *Apis* in Memphi, and in Herminthus a Bull by the name of *Pathis*. The Wolf alſo was conſecrated to *Apollo*, and *Latona*. Alſo the beaſt called Baboon is Solary, which twelve times in a day, *viz.* every hour barks, and in time of Equinoctium piſſeth twelve times every hour: the ſame alſo it doth in the night, whence the Egyptians did Engrave him upon their Fountains. Alſo amongſt birds theſe are Solary, the Phœnix, being but one of that kind, and the Eagle, the Queen of birds, alſo the Uultur, the Swan, and thoſe which ſing at the riſing Sun, and as it were calling upon it to riſe, as the Cock, Crow, alſo the Hawk, which becauſe in the Divinity of the Egyptians is an emblem of the ſpirit, and light, is by Porphyrius reckoned amongſt the Solary birds. Moreover, all ſuch things as have ſome reſemblence of the works of the Sun, as Worms ſhining in the night, and the Betle, which is a creature that lies under Cow-dung, alſo according to *Appious* interpretation, ſuch whoſe eyes are changed according to the courſe of the Sun, are accounted Solary, and thoſe things which come of them. And amongſt fiſh, the Sea Calf is chiefly Solary, who doth reſiſt lightning, alſo ſhell fiſh, and the fiſh called *Pulmo*, both which ſhine in the night, and the fiſh called Stella for his parching heat, and the fiſh called Strombi, that follow their King, and Margari, which alſo have a King, and being dryed, are hardened into a ſtone of a golden colour.

CHAP. XXIV.

What things are Lunary, or under the power of the Moon.

THese things are Lunary, amongst the Elements, *viz.* the Earth, then the Water, as well that of the Sea, as of the Rivers, and all moist things, as the moisture of Trees, and Animals, especially they which are White, as the Whites of Eggs, fat, sweat, flegme, and the superfluities of bodies. Amongst tasts, salt, and insipid: amongst Metals, Silver; amongst stones, Crystall, the Silver Marcasite, and all those stones that are White, and Green. Also the stone Selenites (*e.i.*) Lunary, shining from a white body, with a yellow brightness, imitating the motion of the Moon, having in it the figure of the Moon which daily increaseth, or decreaseth as doth the Moon. Also Pearls, which are generated in shels of fishes from the droppings of Water, also the Berill. Amongst Plants and Trees, these are Lunary, as the Selenotropion, which turns towards the Moon, as doth the Heliotropion towards the Sun, and the Palme tree sends forth a bough at every rising of the Moon; Hyssope also, and Rosemary, Agnus Castus, and the Olive-tree, are Lunary. Also the Hearb Chinosta, which increaseth, and decreaseth with the Moon, *viz.* in substance, and number of leaves, not only in Sap, and vertue, which indeed is in some sort common to all Plants, except Onions, which are under the influence of *Mars*, which have contrary properties; As amongst flying things the Saturnine bird, called a Quaile is a great enemy to the Moon and Sun. Lunary Animals are such as delight to be in mans company, and such as do naturally excell in love, or hatred, as all kinds of Dogs: The Chameleon also is Lunary, which alwaies assumes a colour according to the variety of the colour of the object: as the Moon changeth her nature according to the variety of the Signe which it is found in. Lunary also are Swine, Hinds, Goats, and all Animals whatsoever, that observe, and imitate the motion of the Moon: As the Baboon, and Panther, which is said to have a spot upon her shoulder like the Moon, increasing

creasing into a roundness, and having horns that bend inwards. Cats also are Lunary, whose eyes become greater or less, according to the course of the Moon: and those things which are of like nature, as Menstruous blood, of which are made wonderfull strange things by Magicians; The Civet-Cat also changing her sex, being obnoxious to divers Sorceries, and all Animals that live in water as well as on land: as Otters, and such as prey upon fish. Also all Monstrous beasts, such as without any manifest seed are equivocally generated, as Mice, which sometimes are generated by Coition, sometimes of the putrefaction of the Earth. Amongst fowle, Geese, Ducks, Didoppers, and all kind of watery fowl as prey upon fish, as the Heron, and those that are equivocally produced, as Wasps of the Carkases of horses: Bees of the putrefaction of Cows, small Flies of putrefied wine, and Betles of the flesh of Asses; but most Lunary of all is the two-horned Betle, horned after the manner of a Bull: which digs under Cow-dung, and there remaines for the space of twenty eight daies, in which time the Moon measures the whole *Zodiack* and in the twenty ninth day, when it thinks there will be a conjunction of their brightness, it opens the dung and casts it into Water, from whence then come Betles. Amongst fish these are Lunary, Ælurus, whose eyes are changed according to the course of the Moon, and whatsoever observe the motion of the Moon, as the Tortoise, the Echeneis, the Crab, Oisters, Cockles, and Frogs.

CHAP. XXV.

What things are Saturnine, or under the power of Saturne.

Saturnine things, amongst Elements, are Earth, and also Water: amongst humors, black Choller that is moist, as well natural, as adventitious, adust Choller is excepted. Amongst tasts, soure, tart, and dead. Amongst Metals, Lead, and Gold, by reason of its weight, and the golden Marcasite. Amongst stones, the Onix, the Ziazaa, the Camonius, the Saphir, the brown Jasper, the Chalcedon, the Loadstone, and all dark, + Calipb

weighty, earthy things. Amongst Plants, and Trees the Daffodill, Dragon-wort, Rue, Cummin, Hellebor, the tree from whence Benzoine comes, Mandrake, Opium, and those things which stupifie, and those things which are never sown, and never bear fruit, and those which bring forth berries of a dark colour, and black fruit, as the black Fig-tree, the Pine-tree, the Cypress-tree, and a certain tree used at burials, which never springs afresh with berries, rough, of a bitter tast, of a strong smell, of a black shadow, yielding a most sharp pitch, bearing a most unprofitable fruit, never dies with age, deadly, dedicated to *Pluto*, as is the Hearb pas-flower, with which they were wont Anciently to strow the graves before they put the dead bodies into them, wherefore it was lawfull to make their Garlands at feasts with all Hearbs, and Flowers besides pas-flower, because it was mournfull, and not conducing to mirth. Also all creeping Animals, living apart, and solitary, nightly, sad, contemplative, dull, covetous, fearfull, melancholly, that take much pains, slow, that feed grosly, and such as eat their young. Of these kinds therefore are the Mole, the Asses, the Wolf, the Hare, the Mule, the Cat, the Camel, the Bear, the Hog, the Ape, the Dragon, the Basilisk, the Toad, all Serpents, and creeping things, Scorpious, Pismires, and such things as proceed from putrefaction in the Earth, in Water, or in the ruines of houses, as Mice, and many sorts of Vermin. Amongst birds those are Saturnine, which have long necks, and harsh voices, as Cranes, Estriches, and Peacocks, which are dedicated to *Saturn*, and *Juno*. Also the scrich-Owle, the horn-Owle, the Bat, the Lapwing, the Crow, the Quaile, which is the most envious bird of all. Amongst fishes, the Eel, living apart from all other fish; the Lamprey, the Dog-fish, which devours her young, also the Tortoise, Oisters, Cockles, to which may be added Sea-spunges, and all such things as come of them.

CHAP. XXVI.

What things are under the power of Jupiter, *and are called Jovial.*

THings under *Jupiter*, amongst Elements, are the Aire: amongst humors, blood, and the spirit of life, also all things which respect the encrease, nourishment, and vegetation of the life. Amongst tasts such as are sweet, and pleasant. Amongst Metals, Tin, Silver, and Gold, by reason of their temperateness: Amongst stones, the Hyacinth, Beril, Saphir, the Emrald, green Jasper, and aiery colours: Amongst Plants and Trees, Sea-green, Garden Basil, Bugloss, Mace, Spike, Mints, Mastick, Elicampane, the Violet, Darnell, Henbane, the Poplar tree, and those which are called lucky trees, as the Oke, the tree Æsculus, which is like an Oke, but much bigger, the Holm tree, the Beech tree, the Hasle tree, the Service tree, the white Fig tree, the Pear tree, the Apple tree, the Vine, the Plum tree, the Ash, the Dog-tree, and the Olive tree, and also Oile. Also all manner of Corn, as Barley, Wheat, also Raisins, Licorish, Sugar, and all such things whose sweetness is manifest, and subtile, partaking somewhat of an astringent, and sharp tast, as are Nuts, Almonds, Pine-apples, Filberds, Pistake Nuts, roots of Peony. Mirabolaus, Rhubarb, and Manna, *Orpheus* adds Storax. Amongst Animals such as have some stateliness, and wisdom in them, and those which are mild, well trained up, and of good dispositions, as the Hart, Elephant, and those which are gentle, as the Sheep, and Lambs: Amongst birds, those that are of a temperate complexion, as Hens, together with the Yolk of their Eggs. Also the Partridge, the Pheasant, the Swallow, the Pellican, the Cuckow, the Stork, birds given to a kind of devotion which are Emblemes of gratitude. The Eagle is dedicated to *Jupiter*, she is the Ensigne of Emperours, and an Embleme of Justice, and Clemency. Amongst fish, the Dolphin, the fish called Anchia, the Sheath fish, by reason of his devoutness.

CHAP.

CHAP. XXVII.

What things are under the power of Mars, *and are called Martial.*

THese things are Martiall, amongst Elements, Fire, together with all adust, and sharp things: Amongst humours, Choller; also bitter tasts, tart, and burning the tongue, and causing tears: Amongst Metals, Iron, and red Brass; and all fiery, red, and sulphureous things: Amongst Stones the Diamond, Loadstone, the Blood-stone, the Jasper, the stone that consists of divers kinds, the Amethist. Amongst Plants, and Trees, Hellebor, Garlick, Euphorbium, Cartabana, Armoniack, Radish, the Laurell, Wolfs-bane, Scammony, and all such as are poysonous, by reason of too much heat, and those which are beset round about with prickles, or by touching the skin, burn it, prick it, or make it swell, as Cardis, the Nettle, Crowfoot, and such as being eaten cause tears, as Onyons, Ascolonia, Leeks, Mustardseed, and all thorny Trees, and the Dogtree, which is dedicated to *Mars*. And all such Animals as are warlike, ravenous, bold, and of clear fancy, as the Horse, Mule, Goat, Kid, Wolf, Libard, the wild Ass; Serpents also, and Dragons full of displeasure, and poyson; also all such as are offensive to men, as Gnats, Flies, Baboon, by reason of his anger. All Birds that are ravenous, devour flesh, break bones, as the Eagle, the Faulcon, the Hawk, the Vultur; and those which are called the fatall Birds, as the Horn-Owl, the Scrich-Owl, Castrels, Kites, and such as are hungry, and ravenous, and such as make a noise in their swallowing, as Crows, Daws, the Pie, which above all the rest is dedicated to *Mars*. And amongst Fishes, the Pike, the Barbell, the Fork-fish, the Fish that hath horns like a Ram, the Sturgeon, the Glaucus, all which are great devourers, and ravenous.

CHAP. XXVIII.

What things are under the power of Venus, *and are called Venereall.*

THese things are under *Venus*, amongst Elements, Aire, and Water; amongst humours, Flegm, with Blood, Spirit, and Seed; amongst tasts, those which are sweet, unctuous, and delectable; amongst Metals, Silver, and Brass, both yellow, and red; amongst Stones, the Berill, Chrysolite, Emrald, Saphir, green Jasper, the Corneola, the stone Aetites, the Lazull stone, Corall, and all of a fair, various, white, and green Colour; amongst Plants and Trees the Vervin, Violet, Maidenhaire, Valerian, which by the Arabian is called Phu; also Thyme, the gum Ladanum, Amber-grise, Musk, Sanders, Coriander, and all sweet perfumes, and delightfull, and sweet fruits, as sweet Pears, Figs, Pomegranats, which the Poets say was, in Cyprus, first sown by *Venus*. Also the Rose of *Lucifer* was dedicated to her, also the Myrtle tree of *Hesperus*. Moreover all luxurious, delicious Animals, and of a strong love, as Dogs, Conies, stinking Sheep, and Goats, both female, and male, which generates sooner then any other Animall, for they say that he couples after the seventh day of his being brought forth; also the Bull for his disdain, and the Calf for his wantonness. Amongst birds the Swan, the Wagtail, the Swallow, the Pellican, the Burgander, which are very loving to their yong. Also the Crow, and Pigeon, which is dedicated to *Venus*, and the Turtle, one whereof was Commanded to be offered at the purification, after bringing forth. The Sparrow also was dedicated to *Venus*, which was Commanded in the Law to be used in the purification, after the Leprosie, a martiall disease, then which nothing was of more force to resist it. Also the Egyptians called the Eagle *Venus*, because she is prone to Venery, for after she hath been trod thirteen times in a day, if the Male call her, she runs to him again. Amongst fishes, these are Venereall, the lustfull Pilchards, the letcherous Gilthead, the Whiting for her love to her yong, the Crab fighting for his Mate, and Tithymallus for its fragrant, and sweet smell.

CHAP.

CHAP. XXIX.

What things are under the power of Mercury, *and are called Mercuriall.*

THings under *Mercury* are these; amongst Elements, Water, although it moves all things indistinctly; amongst humors, those especially which are mixed, as also the Animall spirit; amongst tasts those that are various, strange, and mixed: amongst Metals, Quick-silver, Tin, the Silver Marcasite; amongst stones, the Emrald, Achates, red Marble, Topaze, and those which are of divers colours, and various figures naturally, & those that are artificiall, as glass, & those which have a colour mixed with yellow, and green. Amongst Plants, and Trees, the Hazle, Five-leaved-grass, the Hearb Mercury, Fumitary, Pimpernell, Majoram, Parsly, and such as have shorter and less leaves, being compounded of mixed natures, and divers colours. Animals also, that are of quick sence, ingenious, strong, inconstant, swift, and such as become easily acquainted with men, as Dogs, Apes, Foxes, Weesels, the Hart, and Mule; and all Animals that are of both sexes, and those which can change their Sex, as the Hare, Civet-Cat, and such like. Amongst birds, those which are naturally witty, melodious, and inconstant, as the Linet, Nightingale, Blackbird, Thrush, Lark, the Gnat-sapper, the bird Calandra, the Parret, the Pie, the Bird Ibis, the bird Porphyrio, the black Betle with one horn. And amongst fish, the fish called Trochius, which goes into himself, also Pourcontrell for deceitfulness, and changeableness, and the Fork fish for its industry; the Mullet also that shakes off the bait on the hook with his taile.

CHAP.

CHAP. XXX.

That the Whole sublunary World, and those things which are in it, are distributed to Planets.

Moreover whatsoever is found in the whole world is made according to the governments of the Planets, and accordingly receives its vertue. So in Fire the enlivening light thereof is under the government of the Sun, the heat of it under *Mars*, in the Earth, the various superficies thereof under the *Moon*, and *Mercury*, and the starry Heaven, the whole mass of it under *Saturne*, but in the middle Elements, Aire is under *Jupiter*, and Water the *Moon*, but being mixed are under *Mercury*, and *Venus*. In like manner naturall active causes observe the Sun, the matter the Moon, the fruitfulness of active causes *Jupiter*, the fruitfullness of the matter, *Venus*, the sudden effecting of any thing, *Mars*, and *Mercury*, that for his vehemency, this for his dexterity, and manifold vertue: But the permanent continuation of all things is ascribed to *Saturne*. Also amongst Vegetables, every thing that bears fruit is from *Jupiter*, and every thing that bears Flowers is from *Venus*, all Seed, and Bark is from *Mercury*, and all roots from *Saturne*, and all Wood from *Mars*, and leaves from the *Moon*. Wherefore all that bring forth fruit, and not Flowers, are of *Saturne* and *Jupiter*, but they that bring forth Flowers, and Seed, and not fruit, are of *Venus*, and *Mercury*; These which are brought forth of their own accord without Seed, are of the *Moon*, and *Saturne*; All beauty is from *Venus*, all strength from *Mars*, and every Planet rules, and disposeth that which is like to it. Also in stones, their weight, Clamminess, Slipticknesss is of *Saturne*, their use, and temperament of *Jupiter*, their hardness from *Mars*, their life from the *Sun*, their beauty and fairness from *Venus*, their occult vertue from *Mercury*, their common use from the *Moon*.

CHAP.

CHAP. XXXI.

How Provinces, and Kingdomes are distributed to Planets.

Moreover the whole Orb of the Earth is distributed by Kingdoms, and Provinces to the Planets, and Signes: For Macedonia, Thracia, Illyria, India, Arriana, Gordiana, (many of which countries are in the lesser Asia) are under *Saturne* with *Capricorn*; but with *Aquarius*, under him are the Sauromatian Country, Oxiana, Sogdiana, Arabia, Phazania, Media, Æthiopia, which Countries for the most part belong to the more inward Asia. Under *Jupiter* with *Sagittarius* are Tuscana, Celtica, Spaine, and happy Arabia: under him with *Pisces*, are Lycia, Lydia, Cilicia, Pamphylia, Paphlagonia, Nasamonia, and Lybia. *Mars* with *Aries* governs Britany, France, Germany, Bastarnia, the lower parts of Syria, Idumea, and Judea: with *Scorpio*, he rules Syria, Comagena, Cappadocia, Metagonium, Mauritania, and Getulia. The *Sun* with *Leo* governs Italy, Apulia, Sicilia, Phenicia, Chaldea, & the Orchenians. *Venus* with *Taurus* governs the Isles Cyclades, the Seas of litle Asia, Cyprus, Parthia, Media, Persia: but with *Libra* she commands the people of the Island Bractia, of Caspia, of Seres, of Thebais, of Oasis, and of Troglodys. *Mercury* with *Gemini*, rules Hircania, Armenia, Mantiana, Cyrenaica, Marmarica, and the lower Egypt: but with *Virgo*, Greece, Achaia, Creta, Babylon, Mesopotamia, Assyria, and Ela, whence they of that place are in Scripture called Elamites. The *Moon* with *Cancer* governs Bithivia, Phrygia, Colchica, Numidia, Africa, Carthage, and all Carchedonia. These we have in this manner gathered from *Ptolomies* opinion, to which according to the writings of other Astrologers many more may be added. But he which knows how to compare these divisions of Provinces according to the divisions of the Stars, with the Ministery of the ruling Intelligencies, and blessings of the Tribes of Israel, the lots of the Apostles, and typicall seales of the sacred Scripture, shall be able to obtain great and propheticall oracles concerning every Region, of things to come.

CHAP.

CHAP. XXXII.

What things are under the Signes, the fixed Stars, and their Images.

THe like consideration is to be had in all things concerning the figures of the fixed Stars: so they will have the Terrestiall Ram to be under the rule of the Celestiall *Aries*: and the Terrestiall Bull, and Ox to be under the Celestiall *Taurus*. So also that *Cancer* should rule over Crabs, and *Leo* over Lyons: *Virgo* over Virgins, and *Scorpio* over Scorpions. *Capricorn* over Goats. *Sagittarius* over Horses, and *Pisces* over Fishes. Also the Celestiall *Ursa* over Bears, *Hydra* over Serpents, and the Dog-star over Dogs, and so of the rest. Now *Apuleius* distributes certain and peculiar Hearbs to the Signes, and Planets, *viz.* to *Aries* the Hearb Sange, to *Taurus* Vervine that grows straight, to *Gemini* Vervine that growes bending, to *Cancer* Comfrey, to *Leo* Sowbread, to *Virgo* Calamint, to *Libra* Mug-wort, to *Scorpio* Scorpion-grass, to *Sagittarius* Pimpernell, to *Capricorn* the Dock, to *Aquarius* Dragon-wort, to *Pisces* Hart-wort. And to the Planets these, *viz.* to *Saturne* en-green, to *Jupiter* Agrimony, to *Mars* Sulphur-wort, to the *Sun* Marygold, to *Venus* Wound-wort, to *Mercury* Mulleine, to the *Moon*, Peony. But *Hermes*, whom *Albertus* follows, distributes to the Planets these, *viz.* to *Saturne* the Daffodill to *Jupiter* Henbane, to *Mars* Rib-wort, to the *Sun* Knotgrass, to *Venus* Vervine, to *Mercury* Cinquefoile, to the *Moon*, Goos foot. We also know by experience that Asparagus is under *Aries*, and Garden-basill under *Scorpio*; For of the shavings of Rams-horn sowed, comes forth Asparagus, and Garden Basill rubbed betwixt two stones, produceth Scorpions. Moreover I will according to the doctrine of *Hermes*, and *Thebit* reckon up some of the more eminent Stars, whereof the first is called the head of *Algol*, and amongst stones, rules over the Diamond, amongst Plants, black Hellebor, and Mugwort. The second are the Pleiades, or seven Stars,

Stars, which amongst stones, rule over Crystall, and the stone Diodocus; amongst Plants, the Hearb Diacedon, and Frankincense, and Fennill: and amongst Metals, Quick-silver. The third is the Star *Aldeboran*, which hath under it, amongst stones, the Carbuncle, and Ruby: amongst Plants, the Milky Thistle, and Matry-silva. The fourth is called the Goat-Star, which rules, amongst stones, the Saphir, amongst Plants, Horehound, Mint, Mugwort, and Mandrake. The fifth is called the great Dog-star, which amongst stones, rules over the Berill: amongst Plants, Savin, Mugwort, and Dragonwort: and amongst Animals the tongue of a Snake. The sixth is called the lesser Dog-star, and amongst stones, rules over Achates: amongst Plants the Flowers of Marigold, and Penyroial. The seventh is called the Heart of the Lyon, which amongst stones, rules over the Granate; amongst Plants, Sallendine, Mugwort, and Mastick. The eighth is the Taile of the lesser Bear, which amongst stones, rules over the Loadstone, amongst Hearbs, Succory, whose leaves, and Flowers turn towards the North, also Mugwort, and the flowers of Perwinckle; and amongst Animals the tooth of a Wolf. The ninth is called the Wing of the Crow, under which, amongst stones, are such stones as are of the Colour of the black Onyx stone: amongst Plants the Bur, Quadraginus, Henbane, and Comfrey; and amongst Animals the tongue of a Frog. The tenth is called Spica, which hath under it, amongst stones, the Emrald: amongst Plants, Sage, Trifoile, Perwinkle, Mugwort, and Mandrake. The eleventh is called Alchamech, which amongst stones, rules over the Jasper: amongst Plants the Plantain. The twelfth is called Elpheia, under this, amongst stones, is the Topaze; amongst Plants, Rosemary, Trifoile, and Ivy. The thirteenth is called the Heart of the Scorpion, under which, amongst stones, is the Sardonius, and Amythist; amongst Plants long Aristolochy, and Saffron. The fourteenth is the Falling Vultur, under which, amongst stones, is the Chrysolite: amongst Plants Succory, and Fumitary. The fifteenth is the Taile of Capricorn, under which, amongst stones, is the Chalcedone: amongst Plants, Majoram, Mugwort, and Nip, and the root of Mandrake.

More-

Moreover this we must know, that every stone, or Plant, or Animall, or any other thing is not governed by one Star alone, but many of them receive influence, not separated, but conjoyned, from many Stars. So amongst stones, the Chalcedony is under *Saturne*, and *Mercury*, together with the Taile of *Scorpion*, and *Capricorn*. The Saphir under *Jupiter*, *Saturne*, and the Star Alhajoth; Tutia is under *Jupiter*, and the *Sun* and *Moon*, the Emrald under *Jupiter*, *Venus*, and *Mercury*, and the Star Spica. The Amethyst, as saith *Hermes*, is under *Mars*, *Jupiter*, and the Heart of the *Scorpion*. The Jasper which is of divers kinds is under *Mars*, *Jupiter*, and the Star Alchamech, the Chrysolite is under the *Sun*, *Venus*, and *Mercury*, as also under the Star which is called the falling Vultur; the Topaze under the *Sun*, and the Star Elpheia: the Diamond under *Mars*, and the Head of Algol. In like manner amongst Vegetables, the Hearb Dragon is under *Saturne*, and the Celestiall Dragon, Mastick, and Mints, are under *Jupiter*, and the *Sun*; but Mastick is also under the Heart of the Lyon, and Mint under the Goat star: Hellebor is dedicated to *Mars*, and the Head of Algol, Mosse, and Sanders, to the *Sun*, and *Venus*: Coriander to *Venus*, and *Saturne*. Amongst Animals, the Sea Calf is under the *Sun*, and *Jupiter*; The Fox, and Ape under *Saturne*, and *Mercury*: and Domesticall Dogs under *Mercury*, and the *Moon*. And thus we have shewed more things in these inferiours, by their superiours.

CHAP. XXXIII.

Of the Seals, and Characters of Naturall things.

All Stars have their peculiar Natures, properties, and conditions, the Seals and Characters whereof they produce through their rayes even in these inferiour things, *viz.* in Elements, in Stones, in Plants, in Animals, and their members, whence every thing receives from an harmonious disposition, and from its Star shining upon it, some particular Seal, or

Character ſtampt upon it, which is the ſignificator of that Star, or harmony, conteining in it a peculiar vertue differing from other vertues of the ſame matter, both generically, ſpecifically, and numerically. Every thing therefore hath its Character preſſed upon it by its Star for ſome peculiar effect, eſpecially by that Star which doth principally govern it: And theſe Characters contain, and retain in them the peculiar natures, vertues, and roots of their Stars, and produce the like operations upon other things, on which they are reflected, and ſtir up, and help the influencies of their Stars, whether they be Planets, or fixed Stars, and figures, and Celeſtiall ſignes, *viz.* as oft as they ſhall be made in a fit matter, and in their due, and accuſtomed times. Which ancient wiſe men conſidering, ſuch as laboured much in the finding out of the occult properties of things, did ſet down in writing the images of the Stars, their figures, Seals, Marks, Characters, ſuch as nature her ſelf did deſcribe by the rayes of the Stars, in theſe inferiour bodies, ſome in ſtones, ſome in Plants, and joynts, and knots of boughs, and ſome in divers members of Animals. For the Bay-tree, the Lote-tree, the Marygold are Solary Plants, and in their roots, and knots being cut off, ſhew the Characters of the Sun, ſo alſo in the bone, and ſhoulderblades in Animals: whence there aroſe a ſpatulary kind of divining (*i.e.*) by the ſhoulder-blades, and in ſtones, and ſtony things the Characters, and images of Celeſtiall things are often found. But ſeeing that in ſo great a diverſity of things there is not a traditionall knowledge, only in a few things, which humane underſtanding is able to reach: Therefore leaving thoſe things which are to be found out in Plants, and Stones, and other things, as alſo, in the members of divers Animals, we ſhall limit our ſelves to mans nature only, which ſeeing it is the compleateſt image of the whole univerſe, containing in it ſelf the whole heavenly harmony, will without all doubt abundantly afford us the Seals, and Characters of all the Stars, and Celeſtiall influencies, and thoſe as the more efficacious, which are leſs differing from the Celeſtiall nature. But as the number of the Stars is known to God alone, ſo alſo their effects, and Seals upon theſe inferiour

things:

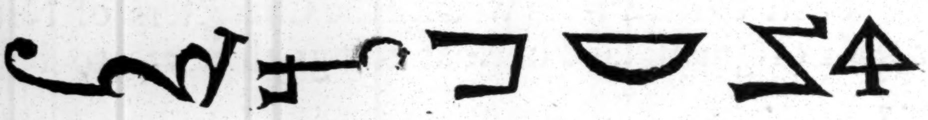
things: wherefore no humane intellect is able to attain to the knowledge of them. Whence very few of those things became known to us, which the ancient Philosophers, & Chyromancers attained to, partly by reason, and partly by experience, and there be many things yet ly hid in the treasury of nature. We shall here in this place note some few Seals, and Characters of the Planets, such as the ancient Chyromancers knew in the hands of men. These doth *Julian* call sacred, and divine letters, seeing that by them according to the holy Scripture is the life of men writ in their hands. And there are in all Nations, and Languages alwaies the same, and like to them, and permanent; to which were added, and found out afterwards many more, as by the ancient, so by latter Chyromancers. And they that would know them must have recourse to their Volumes. It is sufficient here to shew from whence the Characters of Nature have their originall, and in what things they are to be enquired after.

There follow the Figures of Divine Letters.

The Letters, or Characters of Saturne.

The Letters, or Characters of Jupiter.

The Letters, or Characters of Mars.

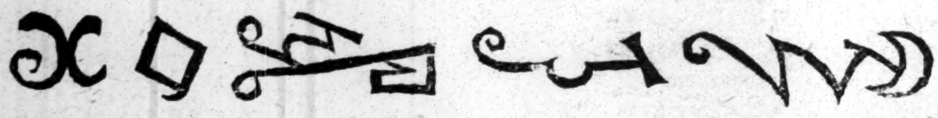


The Letters, or Characters of the Sun.

The Letters, or Characters of Venus.

The Letters, or Characters of Mercury.

The Letters, or Characters of the Moon.



CHAP. XXXIV.

How by Naturall things, and their vertues we may draw forth, and attract the influencies, and vertues of Celestiall bodies.

NOw if thou desirest to receive vertue from any part of the World, or from any Star, thou shalt (those things being used which belong to this Star) come under its peculiar influence, as Wood is fit to receive Flame, by reason of Sulphur, Pitch, and Oile. Neverthelesse when thou dost to any one species of things, or individual, rightly apply many things, which are things of the same subject scattered amongst themselves, conformable to the same *Idea*, and Star, presently by this matter so opportunely fitted, a singular gift is infused by the *Idea*, by means of the soul of the world. I say opportunely fitted, *viz.* under a harmony like to the harmony, which did infuse a certain vertue into the matter. For although things have some vertues, such as we speak of, yet those vertues do so ly hid that there is seldom any effect produced by them: but as in a grain of Mustardseed bruised, the sharpness which lay hid is stirred up: and as the heat of the fire doth make letters apparently seen, which before could not be read, that were writ with the juice of an Onion or milk: and letters wrote upon a stone with the fat of a Goat, and altogether unperceived, when the stone is put into Vineger, appear and shew themselves. And as a blow with a stick stirs up the madness of a Dog, which before lay asleep, so doth the Celestiall harmony disclose vertues lying in the water, stirs them up, strengtheneth them, and makes them manifest, and as I may so say, produceth that into Act, which before was only in power, when things are rightly exposed to it in a Celestiall season. As for example; If thou dost desire to attract vertue from the Sun, and to seek those things that are Solary, amongst Vegetables, Plants, Metals, Stones, and Animals, these things are to be used, and taken chiefly, which in a Solary order are higher. For these are

more available: So thou shalt draw a singular gift from the Sun through the beams thereof, being seasonably received together, and through the spirit of the world.

CHAP. XXXV.

Of the Mixtions of naturall things one with another, and their benefit.

IT is most evident, that in the inferiour nature all the powers of superiour bodies are not found comprehended in any one thing, but are dispersed through many kinds of things amongst us: as there are many Solary things, whereof every one doth not contain all the vertues of the Sun: but some have some properties from the Sun, and others othersome. Wherefore it is sometimes necessary that there be mixtions in operations, that if a hundred, or a thousand vertues of the Sun were dispersed through so many Plants, Animals, & the like, we may gather all these together, and bring them into one form, in which we shall see all the said vertues, being united, contained. Now there is a twofold vertue in commixtion, one, *viz.* which was first planted in its parts, and is Celestiall, the other is obtained by a certain, and artificiall mixtion of things mixt amongst themselves, and of the mixtions of them according to certain proportions, such as agree with the heaven under a certain Constellation; And this vertue descends by a certain likeness, and aptness that is in things amongst themselves towards their superiours, and as much as the following do by degrees correspond with them that go before, where the patient is fitly applyed to its agent. So from a certain composition of Hearbs vapours, and such like, made according to naturall Philosophy, and Astronomy, there results a certain common form, endowed with many gifts of the Stars: as in the honey of Bees, that which is gathered out of the juice of innumerable Flowers, and brought into one form, contains

tains the vertue of all, by a kind of divine, and admirable art of the Bees. Yet this is not to be less wondred at which *Eudoxus Giudius* reports of an artificiall kind of honey, which a certain Nation of Gyants in Lybia knew to make out of Flowers, and that very good, and not far inferiour to that of the Bees. For every mixtion, which consists of many severall things, is then most perfect, when it is so firmly compacted on all parts, that it becomes one, is every where firm to it self, and can hardly be dissipated : as we sometimes see stones, and divers bodies to be by a certain naturall power conglutinated, and united, that they seem to be wholly one thing: as we see two trees by graffing to become one, also Oisters with stones by a certain occult vertue of nature, and there have been seen some Animals which have been turned into stones, and so united with the substance of the stone, that they seem to make one body, and that also homogeneous. So the tree Ebeny is one while wood, and another while stone. When therefore any one makes a mixtion of many matters under the Celestiall influencies, then the variety of Celestiall actions on one hand, and of naturall powers on the other hand, being joyned together doth indeed cause wonderfull things, by ointments, by collyries, by fumes, and such like, wh ch *viz.* are read in the book of *Chiramis*, *Archyta*, *Democritus*, and *Hermes*, who is named *Alchorat*, and of many others.

CHAP. XXXVI.

Of the Union of mixt things, and the introduction of a more noble form, and the Senses of life.

Moreover we must know, that by how much the more noble the form of any thing is, by so much the more prone, and apt it is to receive, and powerfull to act. Then the vertues of things do then become wonderfull, *viz.* when they are put to matters that are mixed, and prepared in fit seasons, to make them alive, by procuring life for them from the Stars, as also a sensible soul, as a more noble form. For there is so great a power in prepared matters which we see do then receive life, when a perfect mixtion of qualities seems to break the former contrariety. For so much the more perfect life things receive, by how much their temper is more remote from contrariety. Now the Heaven, as a prevalent cause doth from the beginning of every thing to be generated by the concoction, and perfect digestion of the matter, together with life, bestows Celestiall influences, and wonderfull gifts, according to the Capacity that is in that life, and sensible soul to receive more noble, and sublime vertues. For the Celestiall vertue doth otherwise lye asleep, as Sulphur kept from Flame, but in living bodies it doth alwaies burn, as kindled Sulphur, then by its vapour it fils all the places that are next to it; so certain wonderfull works are wrought, such as are read in the book of *Nemith*, which is tituled a Book of the Laws of *Pluto*, because such kind of monstrous generations are not produced according to the Laws of Nature. For we know that of Worms are generated Gnats, of a Horse Waspes, of a Calf, and Ox Bees, of a Crab, his legs being taken of, and he buried in the ground, a Scorpion; of a Duck dryed into powder, and put into Water, are generated Frogs; but if it be baked in a Pie, and cut into pieces, and put into a moist place under the ground, Toads are generated of it: of the Hearb Garden Basill bruised betwixt two stones, are generated Scorpions, and of the hairs of a menstruous Woman put under dung, are

bred

bred Serpents; and the hair of a Horse taile put into Water, receiveth life, and is turned into a pernicious Worm. And there is an art wherewith by a Hen sitting upon Eggs may be generated a form like to a man, which I have seen, &knew how to make, which Magicians say hath in it wonderfull vertues, and this they call the true Mandrake. You must therefore know which, and what kind of matters are either of nature, or art, begun, or perfected, or compounded of more things, and what Celestiall influencies they are able to receive. For a Congruity of naturall things is sufficient for the receiving of influcence from Celestiall; because when nothing doth hinder the Celestials to send forth their lights upon inferiours, they suffer no matter to be destitute of their vertue. Wherefore as much matter as is perfect, and pure, is not unfit to receive the Celestiall influence. For that is the binding and continuity of the matter to the soul of the world, which doth daily flow in upon things naturall, and all things which nature hath prepared, that it is impossible that a prepared matter should not receive life, or a more noble form.

CHAP. XXXVII.

How by some certain naturall, and artificiall preparations we may attract certain Celestiall, and vitall gifts.

PLatonists, together with *Hermes*, say, and *Jarchus Brachmanus*, and the Mecubals of the Hebrews confess, that all sublunary things are subject to generation, and corruption, and that also there are the same things in the Celestiall world, but after a Celestiall manner, as also in the intellectuall world, but in a far more perfect, and better fashion, and manner, but in the most perfect manner of all in the examplary. And after this course, that every inferiour should in its kind answer its superiour, and through this the supream it self, and receive from heaven that Celestiall power which they call the quintes-

quinteſſence, or the ſpirit of the world, or the middle nature, and from the intellectuall world a ſpirituall and enlivening vertue tranſcending all qualities whatſoever, and laſtly from the exemplary or originall world, through the mediation of the other, according to their degree receive the originall power of the whole perfection. Hence every thing may be aptly reduced from theſe inferiours to the Stars, from the Stars to their Intelligencies, and from thence to the firſt cauſe it ſelf; from the ſeries, and order whereof whole Magick, and all occult Philoſophy flowes: For every day ſome naturall thing is drawn by art, and ſome divine thing drawn by nature, which the Egyptians ſeeing, called Nature a Magicianeſs, (*i.e.*) the very Magicall power it ſelf, in the attracting of like by like, and of ſutable things by ſutable. Now ſuch kind of attractions by the mutuall correſpondency of things amongſt themſelves, of ſuperiours with inferiours, the Grecians called συμπάθειαν. So the earth agrees with cold water, the water with moiſt Aire, the Aire with Fire, the Fire with the Heaven in water; neither is Fire mixed with water, but by Aire, nor the Aire with the Earth, but by water. So neither is the ſoul united to the body, but by the ſpirit, nor the undeſtanding to the ſpirit but by the ſoul. So we ſee when nature hath framed the body of the infant, by this very preparative ſhe preſently fetcheth the ſpirit from the Univerſe. This ſpirit is the inſtrument to obtain of God the underſtanding, and mind in the ſoul, and body, as in wood the dryneſs is fitted to receive oile, and the oile being imbibed is food for the Fire, the Fire is the vehiculum of light. By theſe examples you ſee how by ſome certain naturall, and artificiall preparations, we are in a capacity to receive certain Celeſtiall gifts from above. For ſtones, and Metals have a correſpondency with Hearbs, Hearbs with Animals, Animals with the Heavens, the Heavens with Intelligencies, and thoſe with divine properties, and attributes, and with God himſelf, after whoſe image, and likneſs all things are created. Now the firſt Image of God is the world, of the world, man, of man, beaſts, of beaſts, the Zeophyton (*i.e.*) half Aniamll, and half Plant; of Zeophyton

ton, plants, of plants, metals, of metals, ſtones. And again in things ſpiri uall, the Plant agrees with a bruit in Vegetation, a bruit with a man in ſenſe, man with an Angel in underſtanding an Angell with God in immortality. Divinity is annexed to the mind, the mind to the intellect, the intellect to the intention, the intention to the imagination, the imagination to the ſenſes, the ſenſes at laſt to things. For this is the band, and continuity of nature, that all ſuperiour vertue doth flow through every inferiour with a long, and continued ſeries, diſperſing its rayes even to the very laſt things; and inferiours through their ſuperiours, come to the very ſupream of all. For ſo inferiours are ſucceſſively joyned to their ſuperiours, that there proceeds an influence from their head, the firſt cauſe, as a certain ſtring ſtretched out, to the lowermoſt things of all, of which ſtring if one end be touched, the whole doth preſently ſhake, and ſuch a touch doth ſound to the other end, and at the motion of the inferiour, the ſuperiour alſo is moved, to which the other doth anſwer, as ſtrings in a Lute well tuned.

CHAP. XXXVIII.

How we may draw not only Celeſtiall, and vitall, but alſo certain Intellectuall, and divine gifts from above.

MAgicians teach that Celeſtial gifts may through inferiors being conformable to ſuperiors be drawn down by opportune influencies of the Heaven; and ſo alſo by theſe Celeſtial, the Celeſtial Angels, as they are ſervants of the Stars, may be procured, and conveyed to us. *Jamblichus*, *Proclus*, and *Syneſius*, with the whole School of *Platoniſts* confirm, that not only Celeſtiall, and vitall, but alſo certain Intellectuall, Angelicall, and divine gifts may be received from above by ſome certain matters, having a naturall power of divinity *(i. e.)* which

have

have a naturall correspondency with the superiors,being rightly received, and opportunely gathered together according to the rules of Naturall Philosophy, and Astronomy: And *Mercurius Trismegistus* writes,that an Image rightly made of certain proper things, appropriated to any one certain Angel, will presently be animated by that Angel. Of the same also *Austin* makes mention in his eighth book *De Civitate Dei*. For this is the harmony of the world,that things supercelestiall be drawn down by the Celestiall, and super-naturall by naturall, because there is one operative vertue that is diffused through all kinds of things, by which vertue indeed, as manifest things are produced out of occult causes; so a Magician doth make use of things manifest,to draw forth things that are occult,*viz*.through the rays of the Stars,through fumes,lights, sounds, and naturall things,which are agreeable to Celestiall: in which,besides corporeall qualities, there is a kind of reason, sense, and harmony, and incorporeall, and divine measures, and orders. So we read that the Ancients were wont often to receive some divine, and wonderfull thing by certain naturall things: so the stone that is bred in the Apple of the eye of a Civet Cat, held under the tongue of a man, is said to make him to divine, or prophesie: The same is Selenites, the Moon stone reported to do, so they say that the Images of Gods may be called up by the stone called Anchitis, and that the Ghosts of the dead may be, being called up, kept up by the stone Synochitis. The like doth the Hearb Aglauphotis do, which is called Marmorites, growing upon the Marbles of Arabia, as saith *Pliny*, and the which Magicians use. Also there is an Hearb called Rheangelida, which Magicians drinking of, can prophesie. Moreover there are some Hearbs by which the dead are raised to life; whence *Xanthus* the Historian tels,that with a certain Hrarb called Balus, a young Dragon being killed, was made alive again, also that by the same a certain man of *Tillum*,whom a Dragon killed, was restored to life: and *Juba* reports,that in Arabia a certain man was by a certain Hearb restored to life. But whether or no any such things can be done indeed upon man by the vertue of Hearbs,

or any other naturall thing, we ſhall diſcourſe in the following Chapter. Now it is certain, and manifeſt that ſuch things can be done upon other animals. So if flies, that are drowned, be put into warm aſhes, they revive. And Bees being drowned, do in like manner recover life in the juice of the hearb Nip; and Eels being dead for want of water, if with their whole bodies they be put under mud in vineger, and the blood of a Vultur being put to them, will all of them in a few dayes recover life. They ſay that if the fiſh Echeneis be cut into peices, and caſt into the ſea, the parts will within a little time come together, and live. Alſo we know that the Pellican doth reſtore her yong to life, being klled, with her own blood.

CHAP. XXXIX

That we may by ſome certain matters of the world ſtir up the Gods of the world, and their miniſtring ſpirits.

NO man is ignorant that evill ſpirits, by evill, and prophane Arts may be raiſed up as *Pſellus* ſaith Sorcerers are wont to do, whom moſt deteſtable, and abominable filthineſs did follow, and accompany, ſuch as were in times paſt in the ſacrifices of *Priapus*, and in the worſhip of the *Idoll* which was called *Fanor*, to whom they did ſacrifice with cheir privy members uncovered. Neither to theſe is that unlike (if it be true, and not a fable) which is read concerning the deteſtable hereſy of old Church-men, and like to theſe are manifeſt in Witches and miſcheivous women, which wickedneſſes the fooliſh dotage of women is ſubject to fall into. By theſe, and ſuch as theſe evill ſpirits are raiſed. As a wicked ſpirit ſpake once to *Iohn*, of one *Cynops* a Sorcerer ; all the power, ſaith he, of Satan dwells there, and he is entred into a confederacy with all the principalities together, and likewiſe we, with him, and *Cynops* obeys us, and we again obey him. Again, one the contrary ſide, no man is ignorant that ſuperceleſtiall Angels or ſpirits may be gained by us through good works,

a pure

a pure minde, secret prayers, devout humiliation, and the like. Let no man therefore doubt that in like manner by some certain matters of the world, the Gods of the world may be raised by us, or at least the ministring spirits, or servants of these Gods, and as *Mercurius* saith, the airy spirits, not supercelestiall, much less higher. So we read that the antient Priests made statues, and images, foretelling things to come, and infused into them the spirits of the stars, which were not kept there by constraint in some certain matters, but rejoycing in them, *viz.* as acknowledging such kinds of matter to be sutable to them, they do alwaies, and willingly abide in them, and speak, and do wonderfull things by them: no otherwise then evill spirits are wont to do, when they possess mens bodies.

CHAP. XL.

Of bindings, what sort they are of, and in what wayes they are wont to be done.

WEE have spoken concerning the vertues, and wonderfull efficacy of naturall things. It remains now that we understand a thing of great wonderment: and it is a binding of men into love, or hatred, sickness or health, and such like. Also the binding of thieves, and robbers, that they cannot steale in any place; the binding of Merchants, that they cannot buy, or sell in any place; the binding of an army, that they cannot pass over any bound; the binding of ships, that no winds, though never so strong, shall be able to carry them out of the Haven. Also the binding of a mill, that it can by no force whatsoever be turned round: The binding of a Cisterne, or fountain, that the water cannot be drawn up out of them: The binding of the ground, that it cannot bring forth fruit: The binding of any place, that nothing can be built upon it: The binding of fire, that though it be never so strong, can burn no combustible thing that is put to it. Also the

the bindings of lightnings, and tempests, that they shall do no hurt. Also the binding of dogs, that they cannot bark. Also the binding of birds, and wild beasts, that they shall not be able to fly, or run away. And such like as these, which are scarce credible, yet often known by experience. Now there are such kind of bindings as these made by Sorceries, Collyries, Unguents, love potions, by binding to, and hanging up of things, by rings, by charmes, by strong imaginations, and passions, by images, and characters, by inchantments, and imprecations, by lights, by sound, by numbers, by words, and names, invocations, sacrifices, by swearing, conjuring, consecrations, devotions, and by divers superstitions, and observations, and such like.

CHAP. XLI.

Of Sorceries, and their power.

THe force of Sorceries is reported to be so great, that they are believed to be able to subvert, consume, and change all inferiour things, according to *Virgils* Muse.

> Mœris *for me these hearbs in Pontus chose,*
> *And curious drugs, for there great plenty grows;*
> *I many times, with these, have* Mœris *spide*
> *Chang'd to a wolfe, and in the Woods to hide:*
> *From Sepulchres would souls departed charm,*
> *And Corn bear standing from anothers Farm.*

Also in an other place, concerning the companions of *Ulysses*, whom

> *The cruell Goddess Circe there invests*
> *With fierce aspects, and chang'd to savage beasts.*

And a litle after,

When

When love from Picus Circe *could not gaine*
Him with her charming wand, and hellish bane
Chang'd to a bird, and spots his speckled wings
With sundry colours ———————

Now there are some kind of these sorceries mentioned by *Lucan* concerning that Sorceress *Thessala*, calling up ghosts, where he saith,

Here all natures products unfortunate;
Fome of mad Dogs, which waters fear and hate;
Guts of the Lynx; Hyena's knot imbred;
The marrow of a Hart with Serpents fed
Were not wanting; no not the sea Lamprey
Which stops the ships; nor yet the Dragons eye.

And such as *Apuleius* tells of concerning *Pamphila*, that Sorceress, endeavouring to procure love; to whom *Fotis* a certain maid brought the haires of a goat (cut off from a bag or botle made with the skin thereof) instead of *Bœotius* a young mans haires: Now she (saith he) being out of her wits for the young man, goeth up to the tyled rough, and in the upper part thereof makes a great hole open to all the orientall, and other aspects, and most fit for these her arts, and there privately worships, having before furnished her mournfull house with sutable furniture, with all kinds of spices, with plates of Iron, with strange words engraven upon them, with sternes of ships that were cast away, and much lamented, and with divers members of buryed carkasses cast abroad: here noses, and fingers, there the fleshy nailes of those that were hanged, and in another place the blood of them that were murdered, and their skulls mangled with the teeth of wild beasts; then she offers sacrifices (their inchanted entralls lying panting) and sprinkles them with divers kinds of liquors; sometimes with fountain water, sometimes with cowes milk, sometimes with mountain honey, and mead: Then she ties those haires into knots, and layes them on the fire, with

with divers odours to be burnt, then presently with an irresistable power of Magick, and blind force of the Gods, the bodies of those whose haires did smoke, and crash, assume the spirit of a man, and feel, and hear, and walk, and come whither the stink of their haire led them, and insteed of *Baotius* the young man, come skipping, and leaping with joy, and love into the house. *Austin* also reports, that he heard of some women Sorceresses, that were so versed in these kinds of arts, that by giving cheese to men, they could presently turn them into working cattell, and the work being done, restored them into men again.

CHAP. XLII.

Of the Wonderfull vertues of some kinds of Sorceries.

NOw I will shew you what some of the Sorceries are, that by the example of these there may be a way opened for the consideration of the whole subject of them. Of these therefore the first is menstruous bloud, which, how much power it hath in Sorcery, we will now consider; for, as they say, if it comes over new wine, it makes it soure, and if it doth but touch the Vine it spoyles it for ever, and by its very touch it makes all Plants, and Trees barren, and they that be newly set, to dye; it burns up all the hearbs in the garden, and makes fruit fall off from the Trees, it darkens the brightness of a looking glass, dulls the edges of knives, and razors, dims the beauty of Ivory, and it makes Iron presently rusty, it makes brass rust, and smell very strong: it makes dogs mad, if they do but tast of it, and if they being thus mad shall bite any one, that wound is incurable: it kils whole hives of Bees, and drives them from the hives that are but touched with it: it makes linnen black that are boyled, it makes Mares cast their foal if they do but touch it, and makes women miscarry if they be but smeared with it: it makes Asses barren as long as they eat of the corn that hath been touched with it. The ashes

of menſtruous clothes, if they be caſt upon purple garments that are to be waſhed, change the colour of them, and takes away colours from flowers. They ſay that it drives away tertian, and quartane Agues, if it be put into the wooll of a black Ram, and tyed up in a ſilver bracelet, as alſo if the ſoles of the patients feet be noynted therewith, and eſpecially if it be done by the woman her ſelf, the patients not knowing of it; moreover it cures the fits of the falling ſickneſs. But moſt eſpecially it cures them that are affraid of water, or drink after they are bitten with a mad dog, if onely a menſtruuos cloth be put under the cup. Beſides, they report, that if menſtruous women ſhall walk naked about the ſtanding corn, they make all cankars, worms, beetles, flyes, and all hurtfull things fall off from the corn: but they muſt take heed that they do it before Sun riſing, or elſe they will make the corn to wither. Alſo they ſay they are able to expell hail, tempeſts, and lightnings, more of which *Pliny* makes mention of. Know this, that they are a greater poyſon if they happen in the decreaſe of the Moon, and yet much greater, if they happen betwixt the deereaſe, and change of the Moon: But if they happen in the Eclypſe of the Moon or Sun, they are an incurable poyſon. But they are of greateſt force of all, when they happen in the firſt years, even in the years of virginity, for if they do but touch the poſts of the houſe there can no miſcheif take effect in it. Alſo they ſay that the threads of any garment touched therewith, cannot be burnt, and if they be caſt into the fire, it will ſpread no further. Alſo it is ſaid that the root of Peony being given with Caſtor, and ſmeared over with a menſtruous cloth, cureth the falling ſickneſs. Moreover if the ſtomack of a Hart be burnt or roſted, and to it be put a perfuming made with a menſtruous cloth, it will make craſs-bows uſeleſs for the killing of any game: The haires of a menſtruous woman put under dung, breed Serpents: and if they be burnt, will drive away Serpents with their ſmell. So great a poyſonous force is in them, that they are poyſon to poyſonous creatures. There is alſo Hippomanes, which amongſt Sorceries is not the leaſt taken notice of, and it is a little venemous piece of fleſh as

big as a fig, and black, which is in the forehead of a Colt newly foaled, which unless the Mare her self doth presently eat, she will never after love her foals, or let it suck. And for this cause they say there is a most wonderful power in it to procure love, if it be powdered, and drank in a cup with the blood of him that is in love. There is also another Sorcery, which is called by the same name, *viz.* Hippomanes, *viz.* a venemous humour, issuing out of the share of a Mare what time she desires a horse, of which *Virgill* makes mention, when he sings

Hence comes that poison which the Shepherds call
Hippomanes, and from Mares groines doth fall,
The wofull bane of cruell stepdames use
And with a charme 'mongst powerfull drugs infuse.

Of this doth *Juvenall* the Satyrist make mention.

Hippomanes, poysons that boyled are, and charmes
Are given to Sons in law, with such like harmes.

Apollonius also in his Argonanticks makes mention of the hearb of *Prometheus*, which he saith groweth from corrupt blood dropping upon the earth, whilest the Vultur was gnawing upon the liver of *Prometheus* upon the hill Caucasus. The flowre of this hearb, he saith, is like Safforn, having a double stalk hanging out, one further then another the length of a cubit, the root under the earth, as flesh newly cut, sends forth a blackish juice as it were of a beech; with which, saith he, if any one shall after he hath performed his devotion to *Proserpina*, smear over his body, he cannot be hurt either with sword, or fire. Also *Saxo Gramaticus* writes, that there was a certain man called *Froton*, who had a garment, which when he had put on he could not be hurt with the point or edge of any weapon. The civet Cat also abounds with Sorceries: for, as *Pliny* reports, the posts of a dore being touched with her blood, the Arts of Juglers, and Sorcerers are so invallid, that the Gods cannot be called up, and will by no means be perswaded to talk with them. Also that they that are noynted with the ashes of the ankle bone of her left foot,

being decocted with the blood of a Weesell shall become odious to all. The same also is done with the eye, being decocted. Also it is said that the straight gut is administred against the injustice, and corruption of Princes, and great men in power, and for succes of Petitions, and to conduce to ending of suits, and controversies, if any one hath never so little of it about him, and that if it be bound unto the left arm, it is such a present charm, that if any man do but look upon a woman, it will make her follow him presently; and that the skin of her forehead doth withstand bewitchings. They say also that the blood of a Basilisk, which they call the blood of *Saturn*, hath such great force in Sorcery, that it procures for him that carryes it about him, good succes of his Petitions, from great men in power, and of his prayers from God, and also remedies of diseases, and grant of any priveledge. They say also that a tyke, if it be pulled out of the left eare of a dog, and if be it altogether black, hath great vertue in the prognostick of life, for if the sick party shall answer him that brought it in, who standing at his feet, & shall ask of him concerning his disease, there is certain hope of life, and that he shall dye, if he make no answer. They say also, that a stone that is bit with a mad dog hath power to cause discord, if it be put in drink, and that he shall not be barked at by dogs, that puts the tongue of a dog in his shooe under his great toe, especially if the hearb of the same name, *viz.* houndstongue be joyned with it. And that a membrane of the secondines of a dog doth the same; and that dogs will shun him that hath a dogs heart. And *Pliny* reports that there is a red toad that lives in bryers, and brambles, and is full of Sorceries, and doth wonderfull things: for the little bone which is in his left side, being cast into cold water, makes it presently very hot, by which also the rage of dogs is restrained, and their love is procured, if it be put in drink; and if it be bound to any one, it stirreth up lust. On the contrary, the litle bone which is on the right side, makes hot water cold, and that it can never be hot again, unless that be taken out, also it is said to cure quartanes if it be bound to the sick in a snakes skin, as also all other feavors,

vors, and restrain love, and lust. And that the spleen, and heart is an effectuall remedy against the poisons of the said Toad. Thus much *Pliny* writes. Also it is said that the sword, with which a man is slain, hath wonderfull power in Sorceries: For if the snaffle of the bridle, or spurs be made of it, they say that with these any horse, though never so wild, may be tamed, and gentled: and that if a Horse should be shod with shooes made with it, he would be most swift and fleet, and never, though never so hard rod, tire. But yet they will that some Characters, and names should be written upon it. They say also, if any man shall dip a sword, wherewith men were beheaded, in wine; and the sick drink thereof, he shall be cured of his quartane. They say also that a cup of liquor being made with the brains of a Bear, and drank out of the skull, shall make him that drinks it, be as fierce, and as raging as a Bear, and think himself to be changed into a Bear, and judge all things he sees to be Bears, and so to continue in that madness, untill the force of that draught shall be dissolved, no other distemper being all this while perceived in him.

CHAP. XLIII.

Of Perfumes, or Suffumigations, their manner, and power.

SOme Suffumigations also, or perfumings, that are proper to the Stars, are of great force for the opportune receiving of Celestiall gifts under the rayes of the Stars, in as much as they do strongly work upon the Aire, and breath. For our breath is very much changed by such kind of vapours, if both vapours be of another like: The Aire also being through the said vapours easily moved, or affected with the qualities of inferiours, or Celestiall, daily, and quickly penetrating our breast, and vitals, doth wonderfully reduce us to the like qualities; Wherefore Suffumigations are wont to be used to them that are about to Sooth-say, for to affect their fancy, which indeed being appropriated to any certain Deities, do fit us to re-

ceive divine inspiration: So they say that fumes made with Lin-seed, and Flea-bane seed, and roots of Violets, and Parsly, doth make one to fore-see things to come, and doth conduce to prophecying. Let no man wonder how great things suffumigations can do in the Aire, especially when he shall with *Porphyrius* consider, that by certain vapours exhaling from proper suffumigations, airy spirits are presently raised, as also Thundrings, and Lightnings, and such like things. As the Liver of a Chamelion being burnt on the top of the house, doth, as it is manifest, raise showers, and Lightnings. In like manner the head, and throat, if they be burnt with Oken wood, cause Storms, and Lightnings. There are also suffumigations under opportune influencies of Stars, that make the images of spirits forthwith appear in the Aire, or elswhere. So they say, that if of Coriander, Smallage, Henbane, and Hemlock be made a fume, that spirits will presently come together; hence they are called the spirits Hearbs. Also it is said that a fume made of the root of the reedy Hearb Sagapen, with the juice of Hemlock, and Henbane, and the Hearb Tapsus Barbatus, red Sanders, and black Poppy, makes spirits and strange shapes appear: and if Smallage be added to them, chaseth away spirits from any place, and destroyes their visions. In like manner a fume made of Calamint, Peony, Mints, and Palma Christi, drives away all evil spirits, and vain imaginations. Moreover it is said that by certain fumes certain Animals are gathered together, and put to flight, as *Pliny* mentions concerning the stone Liparis, that with the fume thereof all beasts are called out; so the bones in the upper part of the throat of a Hart, being burnt, gather all the Serpents together, but the horn of the Hart being burnt doth with its fume chase them all away. The same doth a fume of the feathers of Peacocks. Also the lungs of an Asse being burnt, puts all poisonous things to flight; the fume of the burnt hoof of a Horse drives away Mice, the same doth the hoof of a Mule, with which also if it be the hoof of the left foot, Flies are driven away; And they say, if a house, or any place be smoaked with the gall of a Cutle fish, made into a confection with red Styrax, Roses, and

Lignum

Lignum-aloes, and if then there be some Sea Water, or blood cast into that place, the whole house will seem to be full of Water, or blood; and if some Earth of plowed ground be cast there, the Earth will seem to quake. Now such kinds of vapours we must conceive do infect any body, and infuse a vertue into it, which doth continue long, even as any contagious, or poisonous vapour of the Pestilence, being kept for two yeers in the Wall of a house, infect the inhabitants, and as the contagion of Pestilence, or Leprosie lying hid in a garment, doth long after infect him that wears it. Therefore were certain suffumigations used to images, rings, and such like instruments of Magick, and hid treasures, and as, *Porphyrius* saith, very effectually. So they say, if any one shall hide Gold, or Silver, or any other pretious thing, the Moon being in conjunction with the Sun, and shall fume the place with Coriander, Saffron, Henbane, Smallage, and black Poppy, of each a like quantity, bruised together, and tempered with the juice of Hemlock, that which is so hid shall never be found, or taken away, and that spirits shall continually keep it: and if any one shall endeavour to take it away, he shall be hurt by them, and shall fall into a frensie. And *Hermes* saith, that there is nothing like the fume of Sperma Ceti for the raising of spirits: wherefore if a fume be made of that, and Lignum-aloes, Pepperwort, Musk, Saffron, red Storax tempered together, with the blood of a Lapwing, it will quickly gather airy spirits together, and if it be used about the graves of the dead, it gathers together spirits, and the Ghosts of the dead. So, as often as we direct any work to the Sun, we must make suffumigations with Solary things, if to the Moon, with Lunary things, and so of the rest. And we must know, that as there is a contrariety and enmity in Stars, and spirits, so also in suffumigations unto the same. So there is a contrariety betwixt Lignum-aloes, and Sulphur, Frankincense, and Quick-silver, and spirits that are raised by the fume of Lignum-aloes, are allayed by the burning of Sulphur. As *Proclus* gives an example in a spirit, which was wont to appear in the form of a Lion, but by the setting of a Cock before it, vanished away, because there is a contrariety

ty betwixt a Cock, and a Lyon, and ſo the like conſideration, and practiſe is to obſerved concerning ſuch like things.

CHAP. XLIV.

The Compoſition of ſome fumes appropriated to the Planets.

WE make a ſuffumigation for the *Sun* in this manner, *viz.* of Saffron, Amber-gryſe, Musk, Lignum-aloes, Lignum-balſaim, the fruit of the Laurell, Cloves, Myrrh, and Frankincenſe, all which being bruiſed, and mixt in ſuch a proportion as may make a ſweet odour, muſt be incorporated with the brain of an Eagle, or the blood of a white Cock, after the manner of Pils, or Trochiſcks.

For the *Moon* we make a ſuffumigation of the head of a Frog dryed, the eyes of a Bull, the ſeed of white Poppy, Frankincenſe, and Camphir, which muſt be incorporated with Menſtruous blood, or the blood of a Gooſe.

For *Saturne* take the ſeed of black Poppy, of Henbane, the root of Mandrake, the Load-ſtone, and Myrrh, and make them up with the brain of a Cat, or the blood of a Bat.

For *Jupiter* take the ſeed of Aſh, Lignum-aloes, Storax, the gum Benjamin, the Lazule ſtone, the tops of the feathers of a Peacock, and incorporate them with the blood of a Stork, or a Swallow, or the brain of a Hart.

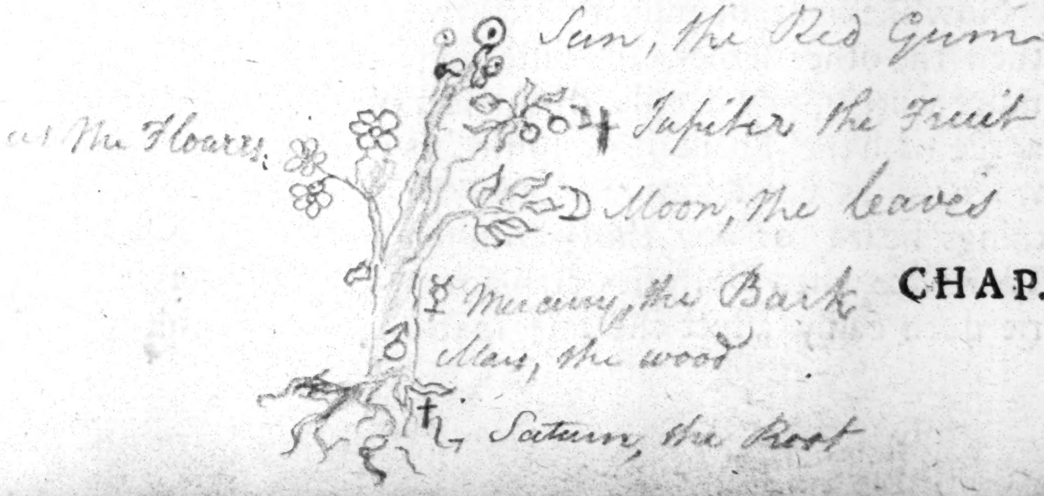
For *Mars* take Euphorbium, Bdellium, gum Armoniack, the roots of both Hellebors, the Load ſtone, and a little Sulphur, and incorporate them all with the brain of a Hart, the blood of a Man, and the blood of a black Cat.

For *Venus* take Musk, Amber-gryſe, Lignum-aloes, red Roſes, and red Corall, and make them up with the brain of Sparrows, and the blood of Pigeons.

For *Mercury* take Maſtick, Frankincenſe, Cloves, and the Hearb Cinquefoile, and the ſtone Achates, and incorporate

porate them all with the brain of a Fox, or Weesel, and the blood of a Pie.

Besides, to *Saturne* are appropriated for fumes all odoriferous roots, as Pepper-wort root, *&c.* and the Frankincense tree: to *Jupiter* odoriferous fruits, as Nutmegs, Cloves: to *Mars* all odoriferous wood, as Sanders, Cypress, Lignum-balsaim, and Lignum-aloes: to the *Sun*, all Gums, Frankincense, Mastick, Benjamin, Storax, Laudanum, Amber-gryse, and Musk; to *Venus* Flowers, as Roses, Violets, Saffron, and such like: to *Mercury* all the Pils of Wood and fruit, as Cinnamon, Lignum Cassia, Mace, Citron pill, and Bayberries, and whatsoever seeds are odoriferous; to the *Moon* the leaves of all Vegetables, as the leaf Indum, the leaves of the Myrtle, and Bay-tree. Know also, that according to the opinon of the Magicians, in every good matter, as love, goodwill, and the like, there must be a good fume, odoriferous, and pretious; and in every evill matter, as hatred, anger, misery, and the like, there must be a stinking fume, that is of no worth. The twelve Signes also of the *Zodiack* have their proper fumes, as *Aries* hath Myrrh, *Taurus*, Pepper-wort, *Gemini*, Mastick, *Cancer*, Camphir, *Leo*, Frankincense, *Virgo* Sanders, *Libra*, Galbanum, *Scorpio*, Opoponax, *Sagittarius*, Lignum-aloes, *Capricornus*, Benjamin, *Aquarius*, Euphorbium, *Pisces*, red Storax. But *Hermes* describes the most powerfull fume to be, *viz.* that which is compounded of the seven Aromaticks, according to the powers of the seven Planets, for it receives from *Saturne*, Pepper-wort, from *Jupiter*, Nutmeg, from *Mars*, Lignum-aloes, from the *Sun*, Mastick, from *Venus* Saffron, from *Mercury*, Cinnamon, and from the *Moon*, the Myrtle.



CHAP.

CHAP. XLV.

Of Collyries, Unctions, Love-Medicines, and their vertues.

Moreover Collyries, and Unguents conveying the vertues of things Naturall, and Celestiall to our spirit, can multiply, transmute, transfigure, and transform it accordingly, as also transpose those vertues which are in them into it, that so it cannot act only upon its own body, but also upon that which is neer it, and affect that by visible rayes, charmes, and by touching it, with some like quality. For because our spirit is the subtile, pure lucid, airy, and unctuous vapour of the blood; it is therefore fit to make Collyries of the like vapours, which are more sutable to our spirit in substance, for then by reason of their likeness, they do the more stir up, attract, and transform the spirit. The like vertues have certain ointments, and other confections. Hence by the touch sometimes sickness, poisonings, and love is induced; some things, as the hands, or garments being anointed: Also by kisses, some things being held in the mouth, love is induced, as in *Virgil* we read that *Venus* prayes *Cupid*

That when glad Dido *hugs him in her lap*
At royall feasts, crown'd with the cheering Grape,
When she imbracing, shall sweet kisses give,
Inspire hid Flame, with deadly bane deceive,
He would ——— ———

Now the sight, because it perceives more purely, and cleerly then the other senses, and fastening in us the marks of things more acutely, and deeply, doth most of all, and before others agree with the Phantastick spirit, as is apparent in dreams, when things seen do more often present themselves to us then things heard, or any thing coming under the other senses. Therefore when Collyries transform visuall spirits, that spirit doth easily affect the imagination, which indeed being affected

affected with divers species, and forms, transmits the same by the same spirit unto the outward sense of sight, by which occasion there is caused in it a perception of such species, and forms in that manner, as if it were moved by externall objects, that there seem to be seen terrible images, and spirits, and such like: so there are made Collyries, making us forthwith to see the images of spirits in the Aire, or elswhere, as I know how to make of the gall of a man, and the eyes of a black Cat, and of some other things. The like is made also of the blood of a Lapwing, of a Bat, and of a Goat, and they say, if a smooth shining piece of Steel be smeered over with the juice of Mugwort, and made to fume, it will make invocated spirits to be seen in it. So also there are some suffumigations, or unctions, which make men speak in their sleep, to walk, and to do those things which are done by men that are awake, and sometimes to do those things, which men that are awake cannot, or dare not do. Some there are that make us to hear horrid, or delectable sounds, and such like. And this is the cause why Maniacall, and Melancholy men believe they see, and hear those things without, which their imagination doth only fancy within, hence they fear things not to be feared, and fall into wonderfull, and most false suspicions, and fly when none pursueth them, are angry, and contend, no body being present, and fear where no fear is. Such like passions also can magicall confections induce, by Suffumigations, by Collyries, by Unguents, by potions, by poisons, by lamps, and lights, by looking glasses, by images, enchantments, charms, sounds, and Musick. Also by divers rites, observations, ceremonies, religions, and superstitions; all which shall be handled in their places. And not only by these kind of arts, passions, apparitions, and images are induced, but also things themselves, which are really changed, and transfigured into divers forms, as the Poet relates of *Proteus*, *Periclimenus*, *Acheloas*, and *Merra*, the daughter of *Erisichthon*: So also *Circe* changed the companions of *Ulysses*, & of old in the sacrifices of *Jupiter Lycæus*, the men that tasted of the inwards of the sacrifices, were turned into Wolves, which *Pliny* saith, befell a certain man called

called *Demarchus*, the same opinion was *Austin* of: for he saith, whilest he was in *Italy*, he heard of some women that by giving Sorceries in cheese to travellors, turned them into working Catle, and when they had done such work as they would have them, turned them into men again, and that this befell a certain Father called *Prestantius*. The Scriptures themselves testify that *Pharao's* Sorcerers turned their rods into Serpents, and water into blood, and did such like things.

CHAP. XLVI.

Of naturall alligations, and suspensions.

WHen the soul of the world, by its vertue doth make all things that are naturally generated, or artificially made, fruitfull, by infusing into them Celestiall properties for the working of some wonderfull effects, then things themselves not only applyed by suffumigations, or Collyries, or oyntments, or potions, or any other such like way, but also when they being conveniently wrapt up, are bound to, or hang ed about the neck, or any other way applyed, although by never so easy a contact, do impress their vertue upon us. By these alligations therefore, supensions, wrappings up, applications, and contacts the Accidents of the body, and mind are changed into sickness, health, boldness, fear, sadness, and joy, and the like: They render them that carry them, gratious, or terrible, acceptable, or rejected, honoured, and beloved, or hatefull, and abominable. Now these kind of passions are conceived to be by the abovesaid, infused no otherwise, then is manifest in the graffing of trees, where the vitall vertue is sent, and Communicated from the trunk to the twig graffed into it, by way of contact and alligation; so in the female Palme tree, when she comes neer to the male, her boughs bend to the male, and are bowed: which the gardners seeing, bind ropes from the male to the female, which becomes straight again, as if it had by this continuation of the rope received the

the vertue of the male. In like manner we see, that the cramp-fish being touched afar off with a long pole, doth presently stupify the hand of him that toucheth it. And if any shall touch the sea Hare with his hand or stick, doth presently run out of his wits. Also if the fish called Stella, as they say, being fastned with the blood of a Fox and a brass nail to a gate, evill medicines can do no hurt. Also it is said, that if a woman take a needle, and beray it with dung, and then wrap it up in earth, in which the carkass of a man was buryed, and shall carry it about her in a cloth which was used at the funerall, that no man shall be able to ly with her as long as she hath it about her. Now by these examples we see, how by certain alligations of certain things, as also suspensions, or by a simple contact, or the continuation of any thread, we may be able to receive some vertues thereby. It is necessary that we know the certain rule of alligation, and suspension, and the manner which the Art requires, *viz.* that they be done under a certain, and sutable constellation, and that they be done with wyer, or silken threads, with hair, or sinews of certain animals. And things that are to be wrapped up must be done in the leaves of hearbs, or the skins of animals, or fine cloths, and the like, according to the sutableness of things: as if you would procure the solary vertue of any thing, this being wrapped up in bay leaves, or the skin of a Lion, hang it about thy neck with a golden thread, or a silken thread of a yallow colour, whilest the Sun rules in the heaven: so thou shalt be endued with the Solary vertue of that thing. But if thou dost desire the vertue of any Saturnine thing, thou shalt in like maner take that thing whilest *Saturn* raignes, and wrap it up in the skin of an Ass, or in a cloth used at a funerall, especially if thou desirest it for sadness, and with a black thread hang it about thy neck. In like manner we must conceive of the rest.

CHAP.

CHAP. XLVII.

Of Rings, and their compositions.

RIngs also, which were alwaies much esteemed of by the Ancients, when they are opportunely made, do in like manner impress their vertue upon us, in as much as they do affect the spirit of him that carries them with gladness or sadness, and render him courteous, or terrible, bold, or fearfull, amiable, or hatefull; in as much also as they do fortifie us against sickness, poisons, enemies, evill spirits, and all manner of hurtfull things, or at least will not suffer us to be kept under them. Now the manner of making these kinds of Rings, is this, *viz.* when any Star ascends fortunately, with the fortunate aspect, or conjunction of the *Moon*, we must take a stone, and Hearb that is under that Star, and make a Ring of the Metall that is sutable to this Star, and in it fasten the stone, putting the Hearb, or root under it; not omitting the inscriptions of images, names, and Characters, as also the proper suffumigations, but we shall speak more of these in another place, where we shall treat of Images, and Characters. So we read in *Philostratus Jarchus*, that a wise Prince of the Indians bestowed seven Rings made after this manner, marked with the vertues, and names of the seven Planets to *Apollonius*, of which he wore every day one, distinguishing them according to the names of the dayes, by the benefit of which he lived above one hundred and thirty years, as also alwaies retained the beauty of his youth. In like manner *Moses* the Law-giver, and ruler of the Hebrews, being skilled in the Egyptian Magick, is said by *Josephus* to have made Rings of love, and oblivion. There was also, as saith *Aristotle*, amongst the *Cireneans* a Ring of *Battus*, which could procure love and honour. We read also that *Eudamus* a certain Philosopher made Rings against the bites of Serpents, bewitchings, and evil spirits. The same doth *Josephus* relate of *Solomon*. Also we read in *Plato* that *Gygus*, King of Lydia had a Ring of

of wonderfull, and ſtrange vertues, the ſeal of which, when he turned toward the palm of his hand, no body could ſee him, but he could ſee all things: by the opportunity of which Ring he raviſhed the Queen, and ſlew the King his Maſter, and killed whomſoever he thought ſtood in his way, and in theſe villanies no body could ſee him, and at length by the benefit of this Ring he became King of Lydia.

CHAP. XLVIII.

Of the vertue of places, and what places are ſutable to every Star.

THere be wonderfull vertues of places accompanying them, either from things there placed, or the influences of the Stars, or any other way. For as *Pliny* relates of a Cuckow, in what place any one doth firſt hear him, if his right foot be marked about, and that foot-ſtep digged up, there will no Fleas be bred in that place where it is ſcattered. So they ſay that the duſt of the track of a Snake being gathered up, and ſcattered amongſt Bees, makes them return to their hives. So alſo that the duſt, in which a Mule hath rolled himſelf, being caſt upon the Body, doth mitigate the heats of love, and that the duſt wherein a Hawk hath rolled her ſelf, if it be bound to the body in a bright red cloth, cures the quartane. So doth the ſtone taken out of the neſt of a Swallow, as they ſay, preſently relieve thoſe that have the falling ſickneſs, and being bound to the party, continually preſerve them, eſpecially if it be rolled in the blood, or heart of a Swallow. And it is reported, That if any one having cut a veine, and being faſting, ſhall go over a place where any one lately fell with the fit of a Falling ſickneſs, that he ſhall fall into the ſame diſeaſe. And *Pliny* reports, that to faſten an Iron naile in that place where he that fell with a fit of the Falling ſickneſs firſt pitched his head, will free him from his diſeaſe. So they ſay that an Hearb growing upon the head of any image, being gathered, and

bound up in some part of ones garment with a red thread, shall presently allay the headach; and that any Hearb gathered out of the brooks or rivers before Sun rising, that no body see him that gathers it, shall cure the Tertian, if it be bound to the left arm, the sick party not knowing what is done. But amongst places that are appropriated to the Stars, all stinking places, dark, underground, religious, and mournfull places, as Church-yards, tombes, and houses not inhabited by men, and old, tottering, obscure, dreadfull houses, and solitary dens, caves, and pits, also fish-ponds, standing pools, fennes, and such like are appropriated to *Saturne.* Unto *Jupiter* are ascribed all priviledged places, Consistories of noble men, Tribunals, Chaires, places for Exercises, Schools, and all beautifull, and clean places, scattered, or sprinkled with divers odours. To *Mars,* fiery, and bloody places, furnaces, bake-houses, shambles, places of execution, and places where there have been great battailes fought, and slaughters made, and the like. To the *Sun,* light places, the Serene Aire, Kings Pallaces, and Princes Courts, Pulpits, Theators, Thrones, and all kingly, and Magnificent places. To *Venus,* pleasant fountains, green Meadows, flowrishing Gardens, garnished beds, stews (and according to *Orpheus*) the sea, the sea shore, baths, dancing-places, and all places belonging to women. To *Mercury,* shops, schools, ware-houses, an Exchange for Merchants, and the like. To the *Moon,* wildernesses, woods, rocks, hils, mountains, forrests, fountains, waters, rivers, seas, sea-shores, ships, groves, high-waies, and granaries for Corn, and such like. Upon this account they that endeavor to procure love, are wont to bury for a certain time the instruments of their art, whether they be rings, images, looking-glasses, or any other, to hide them in a stew house, because in that place they will contract some venerall faculty, no otherwise then things that stand in stinking places, become stinking, and those in an Aromaticall place, become Aromaticall, and of a sweet savour. The four corners of the Earth also pertain to this matter. Hence they that are to gather a Saturnall, Martiall, or Joviall Hearb, must look towards the East, or South, partly because they

they desire to be orientall from the Sun, and partly, because their principall houses, *viz. Aquarius, Scorpius, Sagittarius* are Southern signes, so also are *Capricornus*, and *Pisces*. But they that will gather a *Venerall, Mercuriall*, or *Lunary* Hearb, must look towards the West, because they delight to be western, or else they must look Northward, because their principall houses, *viz. Taurus, Gemini, Cancer, Virgo* are Northern signes, so in any *Solary* work we must look towards the East, or South, but rather towards the *Solary* body, and light.

CHAP. XLIX.

Of Light, Colours, Candles, and Lamps, and to what Stars, Houses, and Elements severall colours are ascribed.

Light also is a quality that partakes much of form, and is a simple act, and a representation of the understanding: it is first diffused from the Mind of God into all things, but in God the Father, the Father of light, it is the first true light; then in the Son a beautifull overflowing brightness, and in the Holy Ghost a burning brightness, exceeding all Intelligencies; yea, as *Dyonisius*, saith, of *Seraphins*, In Angels therefore it is a shining intelligence diffused, an abundant joy beyond all bounds of reason, yet received in divers degrees, according to the Nature of the intelligence that receives it; Then it descends into Celestiall bodies, where it becomes a store of life, and an effectuall propagation, even a visible splendor. In the fire a certain naturall liveliness infused into it by the heavens. And lastly in men, it is a clear discourse of reason, and knowledge of divine things, and the whole rationall: but this is

manifold, either by reason of the disposition of the body, as the Peripateticks will have it, or which is more true, by reason of the good pleasure of him that bestows it, who gives it to every one as he pleaseth. From thence it passeth to the fancy, yet above the sense, but only imaginable, and thence to the sence, but especially to that of the eyes; In them it becomes a visible clearness, and is extended to other perspicuous bodies, in which it becomes a colour, and shining beauty, but in dark bodies it is a certain beneficiall and generative vertue, and penetrates, to the very center, where the beames of it being collected into a narrow place, it becomes a dark heat, tormenting, and scorching, so that all things perceive the vigour of the light according to their capacity, all which joyning to it self with an enlivening heat, and passing through all things, doth convey its qualities, and vertues through all things. Therefore Magicians forbid the Urin of a sick man to be sprinkled in the shadow of a sick man, or to be uncovered against the *Sun* or the *Moon*, because the rayes of the light penetrating, bringing suddenly with it the noxious qualities of the sick bodies, convey them into the opposite body, and affect that with a quality of the same kind. This is the reason why Enchanters have a care to cover their Enchantments with their shadow. So the Civet Cat makes all Dogs dumb with the very touch of her shadow. Also there are made artificially some Lights, by Lamps, Torches, Candles, and such like, of some certain things, and liquors opportunely chosen, according to the rule of the Stars, and composed amongst themselves according to their congruity, which when they be lighted, and shine alone, are wont to produce some wonderfull, and Celestiall effects, which men many times wonder at, as *Pliny* reports out of *Anaxilaus*, of a poison of Mares after copulation, which being lighted in Torches, doth monstrously represent a sight of horse heads: the like may be done of Asses, and flies, which being tempered with wax, & lighted, make a strange sight of flies: and the skin of a Serpent lighted in a Lamp, makes Serpents appear. And they say when Grapes are in their

flower,

flower, if any one ſhall bind a Viall to them full of Oile, and ſhall let it alone till they be ripe, and then the Oile be lighted in a Lamp, it makes Grapes to be ſeen. And ſo in other fruits. If Centory be mixed with Honey, and the blood of a Lapwing, and be put in a Lamp, they that ſtand about will ſeem a great deal bigger then they are wont : and if it be lighted in a clear night, the Stars will ſeem to be ſcattered the one from the other. Such force alſo is in the inke of the Cuttle fiſh, that it being put into a Lamp, makes Black-mores appear. It is alſo reported, that a Candle made of ſome certain Saturnine things, if being lighted, it be extinguiſhed in the mouth of a man newly dead, will afterwards, as oft as it ſhines alone, bring great ſadneſs, and fear upon them that ſtand about it. Of ſuch like Torches, Lamps, doth *Hermes* ſpeak more of, alſo *Plato*, and *Chyrannides*, and of the latter writers *Albertus* in a certain Treatiſe of this particular thing. Colours alſo are a kind of lights, which being mixed with things, are wont to expoſe them to thoſe Stars, to which they are agreeable. And we ſhall afterwards ſpeak of ſome colours, which are the lights of the Planets, by which even the natures of fixed Stars themſelves are underſtood, which alſo may be applyed to the flames of Lamps, and Candles. But in this place we ſhall relate how the colours of inferiour mixt things are diſtributed to divers Planets. For all colours, black, lucid, earthy, leaden, brown, have relation to *Saturne*. Saphire, and airy colours, and thoſe which are alwaies green, clear, purple, darkiſh, golden, mixed with Silver, belong to *Jupiter*. Red colours, and burning, fiery, flaming, violet, purple, bloody, and iron colours, reſemble *Mars*. Golden, Saffron, purple, and bright colours, reſemble the *Sun*. But all white, fair, curious, green, ruddy, betwixt ſaffron, and purple, reſemble *Venus*, *Mercury*, and the *Moon*. Moreover amongſt the houſes of the heaven, the firſt, and ſeventh hath white colour : the ſecond, and twelfth green : the third, and eleventh ſaffron : the fourth, and the tenth red : the fift, and ninth honey colour : the ſixt, and eighth,

black. The Elements also have their colours, by which Naturall Philosophers judge of the complexion and property of their nature; For an earthy colour, caused of coldness, and dryness is brown, and black, and manifests black choller, and a Saturnine nature; the blew tending towards whiteness, doth denote flegme: for cold makes white, moisture and dryness makes black: reddish colour shews blood, but fiery, flaming, burning hot, shew choller, which by reason of its subtilty, and aptness to mix with others, doth cause divers colours more: for if it be mixed with blood, and blood be most predominant, it makes a florid red; if choller predominate, it makes a redish colour; if there be an equall mixtion, it makes a sad red. But if adust choller be mixed with blood, it makes a Hempen colour, and red, if blood predominate, and somewhat red if choller prevaile; but if it be mixed with a melancholy humour, it makes a black colour, but with malancholy, and flegme together, in an equall proportion, it makes a Hempen colour: If flegme abound, a mud colour, if melancholy, a blewish; but if it be mixed with flegme alone, in an equall proportion, it makes a citrine colour; if unequally, a pale, or palish. Now all colours are more prevalent, when they be in silk, or in metals, or in perspicuous substances, or pretious stones; and in those things which resemble Celestiall bodies in colour, especially in living things.

CHAP.

CHAP. L.

Of Fascination, and the Art thereof.

FAscination is a binding, which comes from the ſpirit of the Witch, through the eyes of him that is bewitched, entering to his heart. Now the inſtrument of Faſcination is the ſpirit, *viz.* a certain pure, lucid, ſubtile vapour, generated of the purer blood, by the heat of the heart. This doth alwaies ſend forth through the eyes, rayes like to it ſelf; Thoſe rayes being ſent forth, do carry with them a ſpirituall vapour, and that vapour a blood, as it appears in bleer, and red eyes, whoſe raies being ſent forth to the eyes of him that is oppoſite, and looks upon them, carries the vapour of the corrupt blood, together with it ſelf, by the contagion of which, it doth infect the eyes of the beholder with the like diſeaſe. So the eye being opened, and intent upon any one with a ſtrong imagination, doth dart its beams, which are the Vehiculum of the ſpirit into the eyes of him that is oppoſite to him, which tender ſpirit ſtrikes the eyes of him that is bewitched, being ſtirred up from the heart of him that ſtrikes, and poſſeſſeth the breaſt of him that is ſtricken, wounds his heart, and infects his ſpirit. Whence *Apuleius* ſaith, Thy eyes ſliding down through my eyes, into mine inward breaſt, ſtirs up a moſt vehement burning in my Marrow. Know therefore that men are then moſt bewitched, when with often beholding they direct the edge of their ſight to the edg of their ſight that bewitch them, and when their eyes are reciprocally intent one upon the other, and when raies are joyned to raies, and lights to lights, for then the ſpirit of the one is joyned to the ſpirit of the other, and fixeth its ſparks: So are ſtrong ligations made, and ſo moſt vehement loves are inflamed with the only raies of the eyes, even with a certain ſudden looking on, as if it were with a dart, or ſtroke penetrating the whole body, whence then the ſpirit, and amorous blood being thus wounded, are carried forth upon the lover, and enchanter, no otherwiſe then the blood, and ſpirit

of the vengeance of him that is slain, are upon him that slayes him. Whence *Lucretius* sang concerning those amorous bewitchings.

The body smitten is, but yet the mind
Is wounded with the darts of Cupid *blind.*
All parts do Simpathize i'th' wound, but know
The blood appears in that which had the blow.

So great is the power of Fascination, especially when the vapours of the eyes are subservient to the affection. Therefore Witches use collyries, ointments, alligations, and such like, to affect, and corroborate the spirit this or that manner. To procure love, they use venereall collyries, as Hippomanes, the blood of Doves, or Sparrows, and such like. To induce fear, they use Martiall Collyries, as of the eyes of Wolves, the Civet Cat, and the like. To procure misery or sickness, they use Saturnine, and so of the rest.

CHAP. LI.

Of certain observations, producing wonderfull Vertues.

THey say that certain acts, and observations have a certain power of naturall things, that they believe diseases may be expelled, or brought thus, and thus. So they say that quartanes may be driven away if the parings of the nails of the sick be bound to the neck of a live Eel in a linnen clout, and she be let go into the water. And *Pliny* saith, that the paring of the sick mans nailes of his feet, and hands, being mixed with wax, cure the quartane, tertian, and quotidian Ague, and if they be before Sun rising fastened to another mans gate, will cure such like diseases. In like manner let all the parings of the nailes be put into Pismires caves, and they say that that which begun to draw the nailes first must be taken, and bound to the neck,

neck, and by this means will the diseafe be removed. They say that by Wood stricken with lightning, and cast behind the back with ones hands, any disease may be cured, and in quartanes a piece of a naile from a Gibbet, wrapt up in Wooll, and hanged about the neck, cures them; also a Rope doth the like, that is taken from a Gallows, and hid under ground, that the Sun cannot reach it. Also the throat of him that hath a hard swelling, or imposthume, being touched with the hand of him that dyed by an immature death, is cured thereby. Also they say, that a woman is presently eased of her hard travel, if any one shall put into the bed, where the woman in travel is, a stone, or dart, with which either of these Animals, *viz.* a Man, a Boar, or a Bear were at one blow killed. The same also, as they say, doth a spear that is pulled out of the body of a man, if it shall not first touch the ground; also they say that Arrows pulled out of the body of man, if they have not touched the Earth, and be put under any one lying down, will procure love; Also they say that the falling sickness is cured by meat made of the flesh of a wild beast, slain in the same manner as a man is slain. Also they say that a mans eyes that are washed three times with the water wherein he hath washed his feet, shall never be sore or bleer. It is said that some do cure diseases of the groin with threed taken out of the Weavers Loom, being tyed in nine, or seven knots, the name of some Widow being named at every knot. Also the Spleen of Catle extended upon pained Spleens, cures them, if he that applies it, saith that he is applying a medicine to the Spleen to cure, and ease it: After this, they say, the patient must be shut into a sleeping room, the dore being sealed up with a Ring, and some verse be repeated over nineteen times. The Urine of a green Lizard cures the same disease, if it be hanged up in a pot before the patients bed-chamber, so that he may, as he comes in and out, touch it with his hand. Also a Lizard killed in the Urine of a Calf, as they say, restrains his lust that put it in: but he that shall put his own Urine into a Dogs Urine, is said to be made thereby dull to venerous acts, and to feel a benummedness in his loins. They say, that if ones

own Urine be dropped upon the foot in the morning, it is a remedy against all evil medicines. And a little Frog climbing up a tree, if any one shall spit in his mouth, and then let him escape, is said to cure the Cough. It is a wonderfull thing, but easy to experience, what *Pliny* speaks of, If any one shall be sorry for any blow that he hath given another afar off, or nigh at hand, if he shall presently spit into the middle of that hand with which he gave the blow, the party that was smitten shall presently be freed from pain. This hath been approved of in a four-footed beast that hath been sorely hurt. Some there are that aggravate the blow before they give it. In like maner spitle carried in the hand, or to spit in the shooe of the right foot before it be put on, is good when any one passeth through a dangerous place. They say that Wolves will not come to a field, if one of them be taken, and the blood let by little and little out of his legs, being unbroken, with a knife, and sprinkled about the outsides of the field, and he himself be buried in that place, from which he was first drawn. The Methanenses, Citizens of Trezenium, accounted it as a present remedy for preserving of Vines from the wrong of the Southern wind, having alwaies found it by most certain experience; if whilest the wind blows, a white Cock should be pulled to pieces in the middle by two men, both which keeping their part, must walk round the Vineyard, and both meeting in the place from whence they began their Circuit, must in that place bury the pieces of the Cock. They say also that if any one shall hold a Viper over a vapour with a staffe, he shall prophecy, and that the staffe wherewith a Snake was beaten is good against diseases of breeding women. These things *Pliny* recites. It is said also in gathering of roots, and hearbs, we must draw three circles round about them, first with a sword, then dig them up, taking heed in the mean time of a contrary wind. Also they say, that if any one shall measure a dead man with a rope, first from the Elbow to the biggest finger, then from the shoulder to the same finger, and afterwards from the head to the feet, making thrice those mensurations, if any one afterward shall be measured with the same rope, in the same maner,

he ſhall not proſper, but be unfortunate, and fall into miſery, and ſadneſs. And *Albertus* out of *Chyrannis* ſaith, that if any woman hath enchanted thee to love her, take the ſheet ſhe lies in, and piſs through her hood, and her right ſleeve, out of doors, and the enchantment will be quitted. And *Pliny* ſaith, that to ſit by women great with child, or when a medicine is given to any one of them, the fingers being joyned together like the teeth of a Kemb, is a charm. This was known by experience in *Alcumena* breeding *Hercules*: and ſo much the worſe, if that be done about one, or both knees. Alſo to ſit croſs legged, is Sorcery, therefore it was forbiden to be done in the Counſels of Princes, and Rulers, as a thing which hindred all acts. And it is ſaid, if any one ſtanding before the door call the man by his name, that is lying with a woman, and he anſwer, if then he faſten a knife, or needle on the door, and break it, the edge being downward, he that is in the bed with the woman cannot couple with her as long as thoſe things ſhall be there.

CHAP. LII.

Of the Countenance, and Geſture, the Habit, and Figure of the Body, and What Stars any of theſe do anſwer; whence Phyſiognomy, and Metopoſcopy, and Chyromancy, Arts of divination, have their grounds.

THe countenance, geſture, the motion, ſetting, and figure of the body, being accidentall to us, conduce to the receiving of Celeſtiall gifts, and expoſe us to the ſuperiour bodies, and produce certain effects in us, no otherwiſe then in Hellebor, which when thou gathereſt, if thou pulleſt the leaf upward, it draws the humors upward, and cauſeth vomiting; if downward, it cauſeth purging, by drawing the humour downward. How much alſo the countenance, geſture, do affect the ſight, imagination, and Animall ſpirit, no man is ignorant. So they that couple for generation, for the

the most part are wont to make an impression on the children that are then begotten, of that countenance which they themselves then form, or imagine: So a mild, and cheerfull countenance of a Prince in the City, makes the people joyfull: but fierce, and sad, terrifies them: so the gesture, and countenance of any one lamenting, doth easily move to pitty: So the shape of an amiable person, doth easily excite to love. Thou must know that such like gestures, and figures, as harmonies of the body do expose it no otherwise to the Celestials, then odours, and the spirit of a Medicine, and internall passions do the soul. For as Medicines, and passions of the mind are by certain dispositions of the Heaven increased so also the gesture, and motion of the body do get an efficacy by certain influences of the heavens. For there are gestures resembling *Saturne*, which are melancholy, and sad, as are beating of the breast, striking of the head: also such as are Religious, as the bowing of the knee, and a fixt looks downward, as of one praying, also weeping, and such like, as are used by an Austere, and Saturnine man, such an one as the *Satyrist* describes, saying,

With hang'd down head, with eyes fixed to the ground,
His raging words bites in, and muttering sound
He doth express with powting lips——

A cheerfull, and honest countenance, a worshipfull gesture, clapping of the hands, as of one rejoycing, and praising; also the bending of the knee, with the head lifted up, as of one that is worshipping, are ascribed to *Jupiter*. A sowre, fierce, cruell, angry, rough countenance, and gesture, are ascribed to *Mars*. *Solary* are honourable, and couragious gestures, and countenances: also walkings abroad, bending of the knee, as of one honoring a King with one knee. *Venereal*, are dances, embraces, laughters, amiable, and cheerfull countenances. *Mercuriall* are inconstant, quick, variable, and such like gestures, and countenances. *Lunary* are such as are moveable, poisonfull, and childish, and the like. And as we have spoke of gestures, so also are the shapes of men distinct. For *Saturne* bespeaks a man to be

be of a black, and yellowish colour, lean, crooked, of a rough skin, great veines, hairy all over his body, little eyes, of a frowning forehead, of a thin beard, great lips, eyes intent upon the ground, of a heavy gate, striking his feet together as he walks, crafty, witty, a seducer, and murderous. *Jupiter* signifies a man to be of a pale colour, darkish red, a handsome body, good stature, bold, of great eyes, not black altogether, large pupill, short nostrils, not equall, great teeth before, curld hair, of good disposition, and manners. *Mars* makes a man red, of a red hair, round face, yellowish eyes, of a terrible, and sharp looks, bold, jocund, proud, crafty. The *Sun* makes a man of a tauny colour, betwixt yellow and black, dasht with red, of a short stature, yet of a handsome body, without much hair, and curld, of yellow eyes, wise, faithfull, desirous of praise. *Venus* signifies a man to be tending towards blackness, but more white, with mixture of red, of a handsome body, a fair, and round face, fair hair, fair eyes, the blackness whereof is more intense, of good manners, and honest love, also kind, patient, and jocund; *Mercury* signifies a man not much white, or black, of a long face, high forehead, fair eyes, not black, to have a streight, and long nose, thin beard, long fingers, to be ingenious, a subtile inquisitor, turn-coat, and subject to many fortunes. The *Moon* signifies a man to be in colour white, mixed with a litle red, of a fair stature, round face, with some marks in it, eyes not fully black, frowning forehead, also kind, gentle, sociable. The Signes also, and faces of Signes have their figures, and shapes, which he that would know, must seek them out in books of Astrology. Lastly, upon these figures, and gestures, Physiognomy, and Metoposcopy, arts of divination do depend: Also Chyromancy, foretelling future events, not as causes, but as signes through like effects, caused by the same cause. And although these divers kinds of divinations may seem to be done by inferiour, and weak signes, yet the judgements of them are not tobe slighted, or condemned, when prognostication is made by them, not out of superstition, but by reason of the harmoniacall correspondency of all the parts of the body. Whosoever therefore doth the more exactly

imitate

imitate the Celestiall bodies, either in nature, study, action, motion, gesture, countenance, passions of the mind, and opportunity of the season, is so much the more like to the heavenly bodies, and can receive larger gifts from them.

CHAP. LIII.

Of Divination, and its kinds.

THere are some other kinds of divinations depending upon naturall causes, which are known to every one in his art, and experience, to be in divers things; by which Physitians, husbandmen, shepheards, Mariners, and every one of these out of probable signes do Prognosticate. Many of these kinds *Aristotle* made mention of in his Book of *Times*. Amongst which *Auguria*, and *Auspicia* are the chiefest, which were in former time in such esteem amongst the Romanes, that they would do nothing that did belong to private or publique business, without the counsell of the *Augures*: *Cicero* also in his Book of Divinations largely declares, that the people of *Tuscia* would do nothing without this art. Now there are divers kinds of *Auspicia's*; for some are called *Pedestria (i. e.)* which are taken from four-footed beasts: Some are called *Auguria*, which are taken from birds: Some are Celestiall, which are taken from thundrings, and lightnings; some are called *Caduca (i.e.)* when any fell in the temple, or elswhere; Some were sacred, which were taken from sacrifices. Some of these were called *Piacula*, and sad *Auspicia*, as when a sacrifice escaped from the Altar, or being smitten made a bellowing, or fell upon another part of his body then he should. To these is added *Exauguration, viz.* when the rod fell out of the hand of the *Augure*, with which it was the custome to view, and take notice of the *Auspicium*. *Michael Scotus* makes mention of twelve kinds of *Auguria's, viz.* Six on the right hand, the names of which he saith are *Fernova*, *Fervetus*, *Confert*,

Em-

Emponenthem, Sonnasarnova, Sonnasarvetus : and the other six on the left hand, the names of which are, *Confernova, Confervetus*, *Viaram*, *Herrenam, Scassarnova, Scassarvetus.* Then expounding their names, he saith, *Fernova* is an *Augurium*; when thou goest out of thy house for to do any business, and in going thou seest a man, or a bird going, or flying, so that either of them set himself before thee upon thy left hand, that is a good signification, in refrence to thy business. *Fervetus* is an *Augurium*; when thou shalt go out of thy house for to do any business, and in going thou findest or seest a bird, or a man resting himself before thee on the left side of thee, that is an ill sign in reference to thy business: *Viaram* is an *Augurium*; when a man or a bird in his journey, or flying passeth before thee, coming from the right side of thee, and bending toward the left, goeth out of thy sight, that is a good sign concerning thy business. *Confernova* is an *Augurium*; when thou dost first find a man, or a bird going, or flying, and then he rests himself before thee on thy right side, thou seeing of it, that is a good sign concerning thy business; *Confervetus* is an *Augurium*; when first thou findest, or seest a man, or a bird bending from thy right side, it is an ill sign concerning thy business. *Scimasarnova* is an *Augurium*; when a man, or a bird comes behind thee, and outgoeth thee, but before he comes at thee, he rests, thou seeing of him on thy right side, it is to thee a good sign. *Scimasarvetus* is an *Augurium*; when thou seest a man, or a bird behind thee, but before he comes to thee he rests in that place, thou seeing of it, it is a good sign. *Scassarvetus* is when thou seest a man, or a bird passing by thee, and resting in a place on thy left side, it is an evill sign to thee. *Emponenthem* is when a man, or a bird coming from thy left side, and passing to thy right, goeth out of thy sight without resting, it is a good sign. *Hartena* is an *Augurium*; if a man or a bird coming from thy right hand, passing behind thy back to thy left, and thou shalt see him resting any where, this is an evill sign. Thus much *Scotus*. The Ancients did also prognosticate from sneesings, of which *Homer* in the seventeenth book of his *Odes*, makes mention, because

they

they thought they proceeded from a sacred place, *viz.* the head, in which the intellect is vigorous, and operative. Whence also whatsoever speech came into the breast, or mind of a man rising in the morning unawares, is said to be some presage, and an *Augurium*.

CHAP. LIIII.

Of divers certain Animals, and other things which have a signification in Auguria's.

ALL the *Auspicia* which first happen in the beginning of any enterprise are to be taken notice of: as if in the beginning of thy work thou shalt perceive that Rats have gnawn thy garments, desist from thy undertakings; If going forth thou shalt stumble at the threshold, or in the way thou shalt dash thy foot against any thing, forbear thy journey; If any ill omen happen in the beginning of thy business, put off thy undertakings, least thy intentions be wholly frustrated, or accomplished to no purpose; but expect and wait for a fortunate hour for the dispatching of thy affairs with a better omen. We see that many Animals are, by a naturall power imbred in them, propheticall. Doth not the Cock by his crowing diligently tell you the hours of the night, and morning, and with his wings spread forth chase away the Lion; and many birds with their singing, and chattering, and flies by their sharp pricking foretell rain, and Dolphins by their often leaping above the water, fore-run tempests. It would be too long to relate all the passages, which the *Phrygians Cilicians, Arabians, Umbrians, Tuscians,* and other people, which follow the *Auguria's,* learned by birds. These they have proved by many experiments, and examples. For in all things the Oracles of things to come are hid: but those are the chiefest which Ominall birds shall foretell. These are those which the Poets relate were turned from men into birds. Therefore what the Daw declares, hearken, and mark, observing her setting as she sits, and her

her manner of flying, whether on the right hand, or left, whether clamorous, or silent, whether she goes before, or follows after, whether she waits for the approach of him that passeth by, or flies from him, and which way she goes; all these things must be diligently observed. *Orus Apollo* saith in his Hyeroglyphicks, Daws that are twins signifie marriage, because this Animall brings forth two eggs, out of which male, and female must be brought forth: But if (which seldom happens) two males be generated, or two females, the males will not couple with any other females, nor females with any other males, but will alwaies live without a mate; and solitary. Therefore they that meet a single Daw, divine thereby that they shall live a single life. The same also doth a black Hen Pigeon betoken; for after the death of her mate, she alwaies lives single. Thou shalt as carefully observe Crows, which are as significant as Daws, yea, and in greater matters. It was *Epictetus* the Stoicks Philosophers judgement, who was a Sage Author, that if a Crow did croke over against any one, it did betoken some evill, either to his body, fortune, honour, wife, or children. Then thou shalt take heed to Swans, who foreknow the secrets of the waters, for their cheerfulness doth presage happy events not only to Marriners, but all other travellers, unless they be overcome by the coming over of a stronger, as of an Eagle, who by the most potent Majesty of her soveraignty makes null the predictions of all other birds, if she speaks to the contrary; for she flies higher then all other birds, and is of more acute sight, and is never excluded from the secrets of *Jupiter*: She portends advancement, and victory, but by blood; because she drinks no water but blood. An Eagle flying over the Locrensians, fighting against the Crotoniensians gave them victory. An Eagle setting her self unawares upon the Target of *Hiero*, going forth to the first War, betokened that he should be King. Two Eagles sitting all day upon the house at the birth of *Alexander* of *Macedonia*, did portend to him an omen of two Kingdomes, *viz.* *Asia*, and *Europe*. An Eagle also taking off the hat of *Lucias Tarquinius Priscus*, Son to *Demarathus* the *Corinthian* (flying from home by

by reason of some discord, and being come into *Hetraria*, and going to *Rome)* and then flying high with it, and afterwards putting it upon his head again, did portend to him the Kingdome of the *Romans*. Vulturs also signifie diffiulty, hardness, ravenousness, which was verified in the beginning of building of Cities. Also they foretell the places of slaughter, coming seven dayes before hand; and because they have most respect to that place where the greatest slaughter shall be, as if they gaped after the greatest number of the slain; therefore the ancient Kings were wont to send out spies to take notice what place the Vulturs had most respect to. The Phœnix promiseth singular good success, which being seen anew, *Rome* was built very auspiciously. The Pellican, because she hazards her self for her young, signifies that a man should out of the zeal of his love undergo much hardship. The painted bird gave the name to the City of *Pictavia*, and foreshewed the lenity of that people by its colour, and voice. The Heron is an *Augurium* of hard things. The Stork is a bird of concord, and makes concord. Cranes gives us notice of the trechery of enemies. The bird Cacupha betokens gratitude, for she alone doth express love to her Dam, being spent with old age. On the contrary, Hippopotamus that kils his Dam, doth betoken ingratitude for good turn, also injustice. The bird Origis is most envious, and betokens envy.

Amongst the smaller birds, the Pie is talkative, and foretels guests. The bird Albanellus flying by any one, if from the left to the right, betoken cheerfulness of entertainment, if contrarywise, betokens the contrary. The scrich Owl is alwaies unlucky, so also is the horn Owl, who because she goes to her young by night unawares, as death comes unawares, is therefore said to foretell death: yet sometimes, because she is not blind in the dark of the night, doth betoken diligence, and watchfulness, which she made good, when she sate upon the spear of *Hiero*. *Dido*, when she sees the unlucky Owl, pittied *Æneas*, whence the Poet sang,

The

The Owl sitting on top of th' house alone,
Sends forth her sad complaints with mournfull tone.

An in another place,

The slothfull Owl by mortals is esteem'd
A fatall omen——————.

The same bird sang in the Capitoll when the Romane affaires were low at Numantia, and when Fregelia was pulled down for a conspiracy made against the Romans. *Almadel* saith, that Owls, and night-ravens, when they turn aside to strange countries, or houses, betoken the death of the men of that country, and those houses; for those birds are delighted with dead Carkases, and perceive them before hand. For men that are dying have a neer affinity with dead Carkases. The Hawk also is a foreteller of contention, as *Naso* sings.

We hate the Hawk, because that arms amongst
She alwaies lives——————

Lelius the Embassadour of *Pompey* was slain in Spain amongst the Purveyours, which misfortune, a Hawk flying over his head, is said to foretell. And *Almadel* saith, that these kind of birds fighting amongst themselves, signifie the change of a Kingdome; but if birds of another kind shall fight with them, and are never seen to come together again, it portends a new condition, and state of that Country. Also little birds by their coming to, or departing from, fore shew that a family shall be inlarged, or lessened, and their flight, by how much the more serene it is, by so much the more laudable. Whence *Melampus* the *Augure* conjectured at the slaughter of the Greeks by the flight of little birds, when he saith, Thou seest that no bird taketh his flight in fair weather. Swallows, because when they are dying they provide a place of safety for their young, do portend a great patrimony, or Legacy after the death of

 friends.

friends. A Bat meeting any one running away, signifies an evasion: for although she have no wings, yet she flies. A Sparrow is a bad omen to one that runs away, for she flies from the Hawk, and makes hast to the Owl, where she is in as great danger: yet in love she is fortunate, for being stirred up with lust, couples seven times in an hour. Bees are a good omen to Kings, for they signifie an obsequious people. Flies signifie importunity, and impudency, because being oftentimes driven away, they do yet continually return. Also domestick birds are not without some *Auguria's*, for Cocks by their crowing promote hope, and the journey of him that is undertaking it. Moreover *Livia* the mother of *Tiberius*, when she was great with him, took a Hen Egg and hatched it in her bosome, and at length came forth a Cock chick with a great comb, which the *Augures* interpreted that the child that should be born of her should be King. And *Cicero* writes that at *Thebais* Cocks, by their crowing all night, did presage that the Bæotians would obtain victory against the Lacedæmonians: and the reason is according to the *Augures* interpretations, because that bird when he is beaten is silent, but when he himself hath overcome, crows. In like manner also omens of events are taken from beasts. For the meeting of a Weesel is ominous, also meeting of a Hare is an ill omen to a traveller, unless she be taken. A Mule also is bad, because barren. A Hog is pernicious, for such is his nature, and therefore signifies pernicious men. A Horse betokens quarrellings, and fightings: whence *Anchises* seeing of white Horses, cries out in *Virgil*,

With War are Horses arm'd, yea threaten War.

But when they are joyned together in a Chariot, because they draw with an equall yoke, they signifie that peace is to be hoped for. An Asse is an unprofitable creature, yet did *Marius* good, who when he was pronounced enemy to his country, saw an Asse disdaining provender that was offered to him, and running to the water, by which *Augury*, he supposing he saw a way of safety shewed to him, intreated the aid of his friends,

friends, that they would convey him to the Sea; which being granted, he was set into a little ship, and so escaped the threats of *Silla* the Conqueror. If the Foal of an Asse meet any one going to an *Augury*, he signifies labor, patience, and hinderances. A Wolf meeting any one is a good sign, the effect whereof was seen in *Hiero* of *Sicilia*, from whom a Wolf snatching away a book whilest he was at School, confirmed to him the success of the Kingdom: but yet the Wolf makes him speechless whom he sees first. A Wolf rent in peices a Watchman of P. *Africanus*, and C. *Fulvius* at *Minturn*, when the Romane Army was overcome by the fugitives in Sicilia. Also he signifies perfidious men, such as you can give no credit to: which was known in the progeny of Romanes. For the faith which they long since sucked from their mother the Wolf, and kept to themselves from the beginning, as by a certain law of nature, passed over to their posterity. To meet a Lion, seeing she is amongst Animals the strongest, and striking terrour into all the rest, is good. But for a woman to meet a Lionesse, is bad, because she hinders conception, for a Lionesse brings forth but once. To meet Sheep, and Goats is good. It is read also in the *Ostentarian* of the *Tuscians*, if this Animall shall wear any unusuall colour, it portends to the Emperour plenty of all things, together with much happiness. Whence *Virgil* to *Pollio* sings thus,

But in the Meadows Rams shall Skarlet bear,
And changing, sometimes golden Fleeces wear.

It is good also to meet Oxen treading out Corn, but better to meet them plowing, which although breaking the way hinder thy journey, yet by the favour of their *Auspicium* will recompence thee again. A Dog in a journey is fortunate, because *Cyrus* being cast into the woods was nourished by a Dog till he came to the Kingdom, which also the Angel, companion of *Tobit* did not scorn as a companion. The Castor, because he bites off his Testicles, and leaves them to the Hunters, is an ill omen, and portends that a man will injure himself. Also

amongst small Animals, Mice signifie danger. For the same day that they did gnaw Gold in the Capitoll, both the Consuls were intercepted by *Hannibal* by way of ambush neer Tarentum. The Locust making a stand in any place, or burning the place, hinders one from their wishes, and is an ill omen; on the contrary the Grass-hoppers promote a journey, and foretell a good event of things. The Spider weaving a line downwards, is said to signifie hope of money to come. Also the Pismires, because they know how to provide for themselves, and to prepare safe nests for themselves, portend security, and riches, a great Army. Hence, when the Pismires had devoured a tame Dragon of *Tiberius Cæsar*, it was advised, that he should take heed of the tumult of a multitude. If a Snake meet thee, take heed of an ill tongued enemy; For this Animall hath no other power but in his mouth. A Snake creeping into *Tiberius* his pallace, portended his fall. Two Snakes were found in the bed of *Sempronius Gracchus*, wherefore a Soothsayer told him, if he would let the male, or the female escape, either he or his wife would shortly dye; he preferring the life of his wife, killed the male, and let the female escape, and within a few dayes he dyed. So a Viper signfies lewd women, and wicked children; and an Eel signifies a man displeased with every body: For she lives apart from all other fishes, nor is ever found in the company of any. But amongst all *Auspicia's* and omens, there is none more effectuall, and potent then man, none that doth signifie the truth more cleerly. Thou shalt therefore diligently note, and observe the condition of the man that meeteth thee, his age, profession, station, gesture, motion, exercise, complexion, habit, name, words, speech, and all such like things. For seeing there are in all other Animals so many discoveries of presages, without all question these are more efficatious, and cleer, which are infused into mans soul; which *Tully* himself testifies, saying, that there is a certain *Auspicium* naturally in mens souls of their eternity, for the knowing of all the courses, and causes of things. In the foundation of the City of Rome the head of a man was found with his whole face, which did presage the greatness of the Empire, and gave the name to the Mountain of the Capitoll. The

Brutian souldiers fighting against *Octavius*, and M. *Antonius*, found an Æthiopian in the gate of their Castle; whom though they did slay as a presage of ill succes, yet they were unfortunate in the batle, and *Brutus*, and *Cassius* both Generals, were slain. Meeting of Monks is commonly accounted an ill omen, and so much the rather, if it be early in the morning, because these kind of men live for the most by the sudden death of men, as Vulturs do by slaughters.

CHAP. LV.

How Auspicia's *are verified by the light of Naturall instinct, and of some rules of finding of it out.*

Auspicia, and *Auguria*, which foretell things to come by Animals, & birds, *Orpheus* the divine himself (as we read) did teach and shew first of all, which afterwards were had in great esteem with all Nations. Now they are verified by the light of naturall instinct, as if from this, some lights of divination may descend upon four-footed beasts, winged, and other Animals, by which they are able to presage to us of the events of things: which *Virgil* seems to be sensible of, when he sings,

Nor think I Heaven on them such knowledge states,
Nor that their prudence is above the fates.

Now this instinct of nature, as saith *William* of *Paris*, is more sublime then all humane apprehension, and very neer, and most like to prophecy. By this instinct there is a certain wonderfull light of divination in some Animals naturally, as it manifestly appears in some Dogs, who know by this instinct theeves, and men that are hid, unknown both to themselves, and men, and finde them out, and apprehend them, falling upon them with a full mouth. By the like instinct Vulturs foresee future slaughters in batles, and gather together into places where they

ſhall be, as if they fore-ſaw the fleſh of dead Carkaſes. By the ſame inſtinct Partridges know their Dam, which they never ſaw and leave the Partridge which ſtole away her Dams Eggs, & ſate upon them. By the ſame inſtinct alſo certain hurtful and terrible things are perceived (the ſoul of the men being altogether ignorant of them) whence terror, and horror ceaſeth much upon men when they think nothing of theſe things. So a thief lying hid in any houſe, although no body knows, or thinks of his being there, ſtrikes fear, and terror, and a troubleſomeneſs of mind into the inhabitants of that houſe, although haply not of all, becauſe the brightneſs of this inſtinct is not in all men; yet of ſome of them. So a harlot being hid in ſome very large houſe, is ſometimes perceived to be there by ſome one that is altogether ignorant of her being there. It is mentioned in Hiſtories that *Heraiſcus* a certain Egyptian, a man of a divine nature, could diſcern unclean women, not only by his eyes, but by their voice, being heard afar off, and thereupon did fall into a moſt grievous headach. *William* of *Paris* alſo makes mention of a certain woman in his time, that by the ſame inſtinct perceived a man whom ſhe loved, coming two miles off. Alſo he relates that in his time was a certain Stork convicted of inchaſtity by the ſmell of the male, who being judged guilty by a multitude of Storks whom the male gathered together, diſcovering to them the fault of his mate, was, her feathers being firſt pulled off, torn in pieces by them. He alſo makes mention of a certain horſe, who not knowing his dam, and leaping of her, when afterwards he underſtood what he had done, bit off his own Stones by way of revenge upon himſelf for his inceſt. The ſame doth *Varro*, *Ariſtotle*, and *Pliny* relate concerning horſes. And *Pliny* makes mention of a certain Serpent, called the *Aſp*, that did ſuch a like thing, for ſhe coming to a certain mans table in Egypt, was there daily fed, and ſhe having brought forth ſome young, by one of which a ſon of her hoſts was killed, after ſhe knew of it, killed that young one, and would never return to that houſe any more. Now by theſe examples you ſee, how the lights of preſage may deſcend upon ſome Animals, as ſigns, or marks

of things, & are set in their gesture, motion, voice, flying, going, meat, colour, and such like. For according to the doctrine of the *Platonists*, there is a certain power put into inferiour things, by which for the most part they agree with the superiours; whence also the tacid consents of Animals seem to agree with divine bodies, and their bodies, and affections to be affected with their powers, by the name of which they are ascribed to the Dieties. We must consider therefore what Animals are Saturnall, what are Joviall, and what Martiall, and so of the rest, and according to their properties to draw forth their presages: so those birds which resemble *Saturn*, and *Mars*, are all of them called terrible, and deadly, as the Scritch Owl, the Hawlet, and others which we have mentioned before, also the horn Owl, because she is a Saturnall Solitary bird, also nightly, and is reputed to be most unfortunately ominous, of which the Poet saith,

The ugly Owl, which no bird well resents,
Foretels misfortunes, and most sad events.

But the Swan is a delicious bird, Venereall, and Dedicated to *Phœbus*, and is said to be most happy in her presages, especially in the *Auspicia's* of Mariners, because she is never drowned in water, whence *Ovid* sings,

Most happy is the cheerfull, singing Swan
In her presages——— ——— ———

There are also some birds that presage with their mouth, and singing, as the Crow, Pie, Daw, whence *Virgil*,

———-——— *This did fore-show*
Oft from the hollow holm that ominous Crow.

Now the birds that portend future things by their flying are, *viz.* Buzzards, the bone-Breakers, Eagles, Vulturs, Cranes, Swans, and the like: for they are to be considered in their

flying, whether they fly slowly, or swiftly, whether to the right hand, or to the left, how many fly together: upon this account if Cranes fly apace, they signifie a tempest: when slowly, fair weather. Also when two Eagles fly together, they are said to portend evill, because that is a number of confusion. In like manner thou shalt enquire into the reason of the rest, as this is shewed of number. Moreover it belongs to an artist to observe a similitude in these conjectures, as in *Virgil*, *Venus* dissembling, teacheth her son *Æneas* in these verses.

——————All this is not for naught,
Else we in vain my parents Augury taught,
Lo! twice six Swans in a glad company
Joves *bird pursued through the etheriall Skie*
In Heavens broad tracks: now earth in a long train
They seem to take, or taken to disdain;
As they return with sounding wings, they sport,
And Heaven surrounding in a long consort.
Just so, I say, thy friends and fleet have gain'd
The port, or with full sailes the Bay obtain'd.

Most wonderful is that kind of Auguring of theirs, who hear, & understand the speeches of Animals, in which as amongst the Ancients, *Melampus*, and *Tiresias*, and *Thales*, and *Apollonius* the *Tyanean*, who as we read, excelled, and whom they report had excellent skill in the language of birds: of whom *Philostratus*, and *Porphyrius* speak, saying, that of old when *Apollonius* sate in company amongst his friends, seeing Sparrows sitting upon a tree, and one Sparrow coming from elswhere unto them, making a great chattering and noise, and then flying away, all the rest following him, he said to his companions, that that Sparrow told the rest that an Asse being burdened with wheat fell down in a hole neer the City, and that the wheat was scattered upon the ground: many being much moved with these words, went to see, and so it was, as *Apolonius* said, at which they much wondered. Also *Porphyrius* the Platonist in his third book of Sacrifices, saith, that there

was

was a Swallow: for it was certain, because every voice of any Animall is significative of some passion of its soul, as joy, sadness, or anger, or the like, which voices it is not so wonderfull a thing should be understood by men conversant about them. But *Democritus* himself declared this art, as saith *Pliny*, by naming the birds, of whose blood mixed together was produced a Serpent, of which whosoever did eat, should understand the voices of birds. And *Hermes* saith, if any one shall go forth to catch birds on a certain day of the Kalends of *November*, and shall boil the first bird which he catcheth, with the heart of a Fox, that all that shall eat of this bird, shall understand the voices of birds, and all other Animals. Also the *Arabians* say, that they can understand the meaning of bruits, who shall eat the heart, and liver of Dragons. *Proclus* also the Platonist believed, and wrote, that the heart of a Mole conduceth to presages. There were also divinations, and *Auspicia's* which were taken from the inwards of sacrifices, the inventor whereof was *Tages*, of whom *Lucan* sang,

And if the Inwards have no credit gained,
And if this Art by Tages *was but feigned.*

The Romane Religion thought that the liver was the head of the inwards. Hence the Sooth-sayers enquiring after future things in the inwards, did first look into the liver, in which were two heads, whereof the one was called the head for the City, the other for the enemy; and the head of this, or another part being compared together, they pronounced Victory, as we read in *Lucan*, that the inwards did signifie the slaughter of *Pompeys* men, and the Victory of *Cæsars*, according to these verses,

I'th' inwards all defects are ominous
On part, and branch of th' entrals doth increase,
Another part is weak, and flagging lies,
Beats, and moves with quick pulse the arteries.

Then

Then the bowels being finished, they search the heart. Now if there were a sacrifice found without an heart, or a head was wanting in the Liver, these were deadly presages, and were called *piacularia*. Also if a sacrifice fled from the Altar, or being smitten, made a lowing, or fell upon any part of his body then he ought to do, it was the like ominous. We read that when *Julius Cæsar* upon a day went forth to procession with his purple Robe, and sitting in a golden chair, and sacrificeing, there was twice a Heart wanting; And when C. *Marius Utica* was sacrificing, there was wanting a Liver. Also when *Caius* the prince, and M. *Marcellus*, C. *Claudius*, and L. *Petellius Coss*: were offering sacrifices, that the Liver was consumed away suddenly: and not long after, one of them dyed of a disease, another was slain by men of Lyguria, the entrals foretelling so much: which was thought to be done by the power of the Gods, or help of the divell: Hence it was accounted a thing of great concernment amongst the Ancients as oft as any thing unusuall was found in the inwards: as when *Sylla* was sacrificing at Laurentum, the figure of a Crown appeared in the head of the Liver: which *Posthumius* the Soothsayer interpreted to portend a Victory with a Kingdome, and therefore advised that *Sylla* should eat those entrals himself. The colour also of the inwards is to be considered. Of these *Lucan* made mention.

Struck at the colour Prophets were with fear,
For with foul spots pale entrals tinged were.
Both black, and blew, with specks of sprinkled blood
They were ——— ———

There was in times past such a venerable esteem of these arts, that the most potent, and wise men sought after them, yea the Senate, and Kings did nothing without the Counsell of the *Augures*. But all these in these dayes, partly by the negligence of men, and partly by the authority of the Fathers, are abolished.

CHAP.

CHAP. LVI.

Of the Sooth sayings of Flashes, and Lightenings, and how Monstrous, and prodigious things are to be interpreted.

Now the Sooth-sayings of Flashes, and Lightenings, and of wonders, and how monstrous, and prodigious things are to be interpreted, the Prophets, and Priests of *Hetruscus* have taught the Art. For they have ordained sixteen Regions of the Heavens, and have ascribed Gods to every one of them; and besides eleven kinds of Lightenings, and nine Gods, which should dart them forth, by shewing rules for the understanding the signification of them. But as often as Monstrous, prodigious, and wondrous things happen, they do presage, as is most certain, some great matter. Now their interpreter must be some excellent conjecturer of similitudes, as also some curious searcher, and of them who at that time are employed about the affairs of Princes, and Provinces. For the Celestials take such care only for Princes, peoples, and provinces, that before the rest they might be prefigured, and admonished, by Stars, by Constellations, by wonders, and by prodigies. Now if the same thing, or the like hath been seen in former Ages, we must consider that very thing, and what happened after that, and according to these, to foretell the same, or the like, because the same signs are for the same things, and the like for like. So prodigies have come before the birth, and death of many emient men and Kings; as *Cicero* makes mention of *Midas* a boy, into whose mouth, whilest he was sleeping, the Pismire put corns of Wheat, which was an omen of great riches. So Bees sate upon the mouth of *Plato* when he was sleeping in the Cradle, by which was foretold the sweetness of his speech. *Hecuba*, when she was bringing forth *Paris*, saw a burning Torch, which should set on fire Troy, and all Asia. There appeared unto the mother of *Phalaris* the image of *Mercury* pouring forth blood upon the earth, with which the

the whole house was over-flowed. The mother of *Dionysius* dreamed she brought forth a *Satyr*, which prodigious dreams the event that followed made good. The wife of *Tarquinius Priscus* seeing a flame lick the head of *Servius Tullius*, foretold that he should have the Kingdom. In like manner after Troy was taken, *Æneas* disputing with *Anchises* his father concerning a flight, there appeared a flame licking the Crown of *Ascanius* his head, and doing of him no hurt : which thing, seeing it did portend the Kingdom to *Ascanius*, perswaded him to depart, for monstrous prodigies did fore-run great and eminent destruction. So we read in *Pliny*, that M. *Attilius*, and C. *Portius* being Consuls, it rained Milk, and Blood, which did presage that a very great Pestilence should the next yeer over-spread Rome. Also in Lucania it rained spongious Iron, & in the yeer before *Marcus Crassus* was slain in Parthia; with which also all the souldiers of Lucania, being a very numerous Army, were slain. Also L. *Paulus*, and C. *Marcellus* being Consuls, it rained Wool about the Castle of Corisanum, neer which place a yeer after *T. Annius* was slain by *Milus*. Also in the wars of Denmark, the noise of Arms, and sound of a Trumpet was heard in the Aire. And *Livie* concerning the Macedonian wars, saith, in the yeer when *Annibil* dyed it rained blood for two dayes. Also concerning the second punick war, he saith, that water mixed with blood came down from Heaven like rain, at that time when *Annibal* did spoil Italy. A little before the destruction of Leuctra the Lacedemonians heard a noise of Arms in the temple of *Hercules*, and at the same time in the temple of *Hercules*, the doors that were shut with bars, opened themselves, and the arms that were hanged on the wall, were found on the ground. The like events may be prognosticated of other like things, as oftentimes in times past something hath been foretold of them. But concerning these also, the judgements of the Celestial influencies must not be neglected, of which we shall more largely treat in the following Chapters.

CHAP.

CHAP. LVII.

Of Geomancy. Hydromancy, Aeromancy, Pyromancy, four Divinations of Elements.

Moreover the Elements themselves teach us fatall events; whence those four famous kinds of Divinations, Geomancy, Hydromancy, Aeromancy, and Pyromancy, have got their names, of which that Sorceress in *Lucan* seems to boast her self, when she saith,

The Earth, the Aire, the Chaos, and the Skie,
The Seas, the Fields, the Rocks, and Mountains high
Foretell the truth——

The first therefore is Geomancy, which foresheweth future things by the motions of the earth, as also the noise, the swelling, the trembling, the chops, the pits, and exhalation, and other impressions, the art of which *Almadel* the *Arabian* sets forth. But there is another kind of Geomancy, which Divines by points written upon the earth, by a certain power in the fall of it, which is not of present speculation; but of that we shall speak hereafter.

Now Hydromancy doth perform its presages by the impressions of water, their ebbing and flowing, their increases, and depressions, their tempests, and colours, and the like; to which also are added visions, which are made in the waters. A kind of Divination found by the *Persians*, as *Varro* reports, a boy saw in the water the effigies of *Mercury*, which foretold in an hundred and fifty verses all the event of *Mithridates* his War. We read also that *Numa Pompilius* practised Hydromancy; for in the water he called up the gods, and learned of them things to come. Which art also *Pythagoras*, a long time after *Numa* practised. There was of old a kind of Hydromancy, had in great esteem amongst the *Assyrians*, and it was called Lecanomancy, from a skin full of water, upon which they

put

put plates of Gold, and Silver, and pretious Stones, written upon with certain images, names, and characters. To this may be referred that art, by which Lead, and Wax being melted, and cast into the water, do express manifest marks of images, what we desire to know. There were also in former years Fountains that did foretell things to come, as the *Fathers-Fountain* at *Achaia*, and that which was called the water of *Juno* in *Epidaurus*; but of these more in the following Chapters, where we shall speak of Oracles.

Hither also may be referred the divination of Fishes, of which kind there was use made by the *Lycians* in a certain place, which was called *Dina*, neer the Sea, in a Wood dedicated to *Apollo*, made hollow in the dry sand, into which, he that went to consult of future things, let down roasted meat, and presently that plate was filled with waters, and a great multitude of Fish, and of strange shapes, unknown to men, did appear, by the forms of which the Prophet foretold what should come to pass. These things doth *Atheneus* more at large relate out of *Polycharmus*, in the History of the *Lycians*.

After the same maner doth Aeromancy divine by airy impressions, by the blowing of the Winds, by Rainbows, by Circles about the Moon and Stars, by Mists, and Clouds, and by imaginations in Clouds, and visions in the Aire.

So also Pyromancy divines by fiery impressions, and by Stars with long Tailes, by fiery Colours, by visions, and imaginations in the fire. So the wife of *Cicero* foretold that he would be Consul the next year, because when a certain man after the Sacrifice was ended, would look in the ashes, there suddenly broke forth a flame. Of this kind are those that *Pliny* speaks of, that terrene, pale, and buzzing fires presage tempests, Circles about the snuffs of Candles betoken rain; if the flame fly turning, and winding, it portends wind. Also Torches when they strike the fire before them, and are not kindled: Also when a Coal sticks to Pots taken off from the fire, and when the fire casts off the ashes, and sparkles, or when ashes are hard grown together on the hearth, and when a Coal is very bright.

To

To these is added Capnomancy, so called from smoak, because it searcheth into the flame, and smoak, and thin colours, sounds, and motions, when they are carryed upright, or on one side, or round, which we read in these Verses in *Statius*.

Let Piety be bound, and on th' Altar laid,
Let us implore the Gods for divine aid.
She makes acute, red, towring flames, and bright,
Increas'd by th' aire, the middle being white;
And then she makes the flames without all bound,
For to wind in and out, and to run round.
Like to a Serpent——.

Also in the Æthnean Caves, and Fields of the Nymphs in *Apollonia*, *Auguries* were taken from fires, and flames; joyful, if they did receive what was cast into them, and sad, if they did reject them. But of these we shall speak in the following Chapters, amongst the answers of the Oracles.

CHAP. LVIII.

Of the reviving of the dead, and of sleeping, and wanting victuals many years together.

THE *Arabian* Philosophers agree, that some men may elevate themselves above the powers of their body, and above their sensitive powers; and those being surmounted, receive into themselves by the perfection of the Heavens, and Intelligencies, a divine vigour. Seeing therefore all the souls of men are perpetuall, and also all the spirits obey the perfect souls; Magicians think that perfect men may by the powers of their soul repair their dying bodies with other inferiour souls newly separated, and inspire them again; As a Weesell that is killed, is made alive again by the breath, and cry of his Dam; And Lions make alive their dead Whelps by breathing upon

upon them. And because,as they say, all like things being applyed to their like, are made of the same natures; and every patient, and thing that receives into it self the act of any agent, is endowed with the nature of that agent, and made con-naturall. Hence they think, that to this vivification, or making alive, some Hearbs, and Magicall confections, such as they say are made of the ashes of the *Phœnix*, and the cast skin of a Snake do much conduce, which indeed to many seems fabulous, and to some impossible, unless it could be accounted approved by an Historicall faith. For we read of some that have been drowned in water, others cast into the fire,and put upon the fire, others slain in war, others otherwise tryed,and after a few dayes were alive again, as *Pliny* testifies of *Aviola*,a man pertaining to the Consull,of L. *Lamia*, *Cælius*, *Tubero*, *Corfidius*, *Gabienus*, and many others. Also we read that *Æsop* the Tale-maker, *Tindoreus*, *Hercules*, and *Palicy*, the sons of *Jupiter*, and *Thalia* being dead,were raised to life again; also that many were by Physitians, and Magicians raised from death again, as the Historians relate of *Æsculapius*; and we have above mentioned out of *Juba*, and *Xanthus*, and *Philostratus* concerning *Tillo*,and a certain Arabian, and *Apollonius* the *Tyanean*. Also we read that *Glaucus*,a certain man that was dead,whom they say,beyond all expectation, the Physitians coming to see it, the hearb Dragon-wort restored to life. Some say that he revived by the puting into his body a medicine made of Honey, whence the proverb, *Glaucus* was raised from death by taking in Honey into his body. *Apuleius* also relating the manner of these kinds of restorings to life,saith of *Zachla* the Egyptian prophet: The prophet being thus favourable, layes a certain Hearb upon the mouth of the body of a young man being dead, and another upon his brest, then turning towards the East, or rising of the propitious Sun, praying silently (a great assembly of people striving to see it) in the first place heaved up his brest, then makes a beating in his veines, then his body to be filled with breath, after which the Carkase ariseth, and the young man speaks. If these things are true,the dying souls must,sometimes

lying

lying hid in their bodies, be oppressed with vehement extasies, and be freed from all bodily action: So that the life, sense, motion, forsake the body, but so, that the man is not yet truly dead, but lies astonied, and as it were dead for a certain time. And this is often found, that in times of Pestilence many that are carried for dead to the graves to be buryed, revive again. The same also hath often befaln women, by reason of fits of the Mother. And *Rabbi Moises* out of the book of *Galen*, which *Patriarcha* translated, makes mention of a man, who was suffocated for six dayes, and did neither eat, nor drink, and his arteries became hard. And it is said in the same book, that a certain man by being filled with Water, lost the pulse of his whole body, so that his heart was not perceived to move, and he lay like a dead man. Also it is said that a man by reason of a fal from an high place, or great noise, or long staying under the Water, may fall into a swoun, which may continue fourty eight hours, and so he lye as if he were dead, with his face being very green. And in the same place there is mention made of a man that buried a man that seemed to be dead seventy two hours after his seeming decease, and so killed him, because he buried him alive, and there are given signs whereby it may be known who are alive; although they seem to be dead, and indeed will dye, unless there be some means used to recover them, as Phlebotomy, or some other cure. And these are such as very seldom happen. This is the manner, by which we understand Magicians, and Physitians do raise dead men to life, as they that were tryed by the stinging of Serpents, were by the Nation of the *Marsi*, and the *Psilli* restored to life. Now we may conceive that such kind of extasies may continue a long time, although a man be not truly dead, as it is in Dor-mice, and Crocodiles, and many other Serpents, which sleep all Winter, and are in such a dead sleep, that they can scarce be awakened with fire. And I have often seen a Dor mouse dissected, and continue immovable, as if she were dead, untill she was boyled, and then presently in boyling the water the dissected members did shew life. Also, although it be hard to be believed, we read in some approved

Historians, that some men hvae slept for many yeers together, and in the time of sleep, untill they awaked, there was no alteration in them, as to make them seem older: The same doth *Pliny* testifie of a certain boy, whom he saith, being wearied with heat, and his journey, slept fifty seven yeers in a Cave. We read also that *Epimenides Gnosius* slept fifty seven yeers in a Cave. Hence the proverb arose, To outsleep *Epimenides*. *M. Damascenus* tels, that in his time a certain country man being wearied in Germany, slept for the space of a whole Autumn, and the Winter following, under a heap of hay, untill the Summer, when the hay began to be eaten up, then he was found awakened as a man halfe dead, and out of his wits. Eclesiasticall Histories confirm this opinion concerning the seven sleepers, whom they say slept 196 yeers. There was in Norvegia a Cave in a high Sea shore, where, as *Paulus Diaconus*, and *Methodius* the Martyr write, seven men lay sleeping a long time without any corruption, and the people that went in to disturb them were contracted, or drawn together, so that after a while being forewarned by that punishment, they durst not hurt them. Now *Xenocrates*, a man of no mean repute amongst Philosophers was of opinion, that this long sleeping was appointed by God as a punishment for some certain sins. But *Marcus Damascenus* proves it by many reasons to be possible, and naturall, neither doth he think it irrationall, that some should without meat, and drink, and avoyding excrements, without consuming, or corruption, sleep many moneths. And this may befall a man by reason of some poisonous potion, or sleepy disease, or such like causes, for certain dayes, moneths, or years, according to the intention, or remission of the power of the medicine, or of the passions of their mind. And Physitians say that there are some Antidotes, of which they that take too great a potion, shall be able to endure hunger a long time, as *Elias* in former time being fed with a certain food by an Angell, walked, and fasted in the strength of that meat, fourty dayes. And *John Bocatius* makes mention of a man in his time, in *Venice*, who would every yeer fast four dayes without any meat. But that was a greater wonder, that there was

a wo-

a woman in lower Germany at the ſame time, who took no food till the thirteenth yeer of her age, which to us may ſeem incredible, but that he lately confirmed it; as alſo he tels of a Miracle of our Age, that his brother *Nicolaus Stone*, an Helvetian by Nation, who lived twenty yeers in the wilderneſs without meat, till he dyed. That alſo is wonderfull which *Theophraſtus* mentions concerning a certain man, called *Philinus*, who uſed no meat, or drink, beſides Milk. And there are grave Authors who deſcribe a certain hearb of Sparta, with which they ſay the Scythians can endure twelve dayes hunger, without meat or drink, if they do but taſt it, or hold it in their mouth.

CHAP. LIX.
Of Divination by Dreams.

THere is alſo a certain kind of Divination by Dreams, confirmed by the traditions of Philoſophers, the authorities of Divines, the examples of Hiſtories, and daily experience. A Dream I call here, not vain Dreams, or idle imaginations: for thoſe are vain, and have no Divination in them, but ariſe from the remains of watchings, and diſturbance of the body. For as the mind is taken up about, and wearied with cares, it ſuggeſts it ſelf to him that is aſleep. I call that a Dream here, which is cauſed by the Celeſtiall influences in the phantaſtick ſpirit, mind, or body, being all well diſpoſed. The rule of interpreting this is found amongſt Aſtrologers, in that part which is wrote concerning queſtions; but yet that is not ſufficient, becauſe theſe kind of Dreams come by uſe to divers men after a divers manner, according to the divers quality, and diſpoſitions of the phantaſtick ſpirit: wherefore there cannot be given one common rule to all for the interpretation of Dreams. But according to the opinion of *Syneſius*, ſeeing there are the ſame accidents to things, and like befall like; ſo he which hath often fallen upon the ſame viſible thing, hath aſſigned to himſelf the ſame opinion, paſſion, fortune, action, event, and as

Aristotle saith, the memory is confirmed by sence, and by keeping in memory the same thing knowledge is obtained, as also by the knowledge of many experiences, by little, & little, arts, and sciences are obtained. After the same account you must conceive of Dreams. Whence *Synesius* commands that every one should observe his Dreams, and their events, and such like rules, *viz.* to commit to memory all things that are seen, and accidents that befall, as well in sleep, as watching, and with a diligent observation consider with himself the rules by which these are to be examined, for by this means shall a Diviner be able by little, and little to interpret his Dreams, if so be nothing slip out of his memory. Now Dreams are more efficatious, when the Moon over-runs that Sign, which was in the ninth number of the Nativity, or revolution of that yeer, or in the ninth Sign from the Sign of perfection. For it is a most true, and certain divination, neither doth it proceed from nature or humane Arts, but from purified minds, by divine inspiration. Now we shall discuss, and examine that which belongs to prophecyings, and oracles.

CHAP. LX.

Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are sometimes induced into mens bodies.

IT happens also sometimes, that not only they that are asleep, but also they that are watchfull do with a kind of instigation of minde, Divine, which Divination *Aristotle* cals ravishment, or a kind of madness, and teacheth that it proceeds from a melancholy humor, saying in his Treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And in his Problemes saith, that the *Sybils*, and the *Bacchides*, and *Niceratus* the *Syracusan*, and *Amon*, were by their naturall Melancholy complexion prophets,

Prophets, and Poets. The cauſe therefore of this madneſs, if it be any thing within the body, is a melancholy humor, not that which they call black choller, which is ſo obſtinate, and terrible a thing, that the violence of it is ſaid by Phyſitians, and Naturall Phyloſophers, beſides mandneſs, which it doth induce, alſo to entice evill ſpirits to ſeize upon mens bodies. Therefore we underſtand a melancholy humor here, to be a naturall, and white choller. For this, when it is ſtirred up, burns, and ſtirs up a madneſs conducing to knowledge, and divination, eſpecially if it be helped by any Celeſtiall influx, eſpecially of *Saturn*, who ſeeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaſeth, and preſerveth it. Beſides, ſeeing he is the Author of ſecret contemplation, and eſtranged from all publike affairs, and the higheſt of all the planets, doth alwaies as with call his mind from outward buſineſſes, ſo alſo makes it aſcend higher, and beſtows upon him the knowledge, and paſſages of future things. And this is *Ariſtotles* meaning in his book of Problemes. By Melancholy, ſaith he, ſome men are made as it were divine, foretelling things to come, and ſome men are made Poets. He ſaith alſo, that all men that were excellent in any Science, were for the moſt part melancholy. *Democritus*, and *Plato* atteſt the ſame, ſaying, that there were ſome melancholy men, that had ſuch excellent wits, that they were thought, and ſeemed to be rather divine then humane. So alſo there have been many melancholy men at firſt rude, ignorant, and untractable, as they ſay, *Heſiod*, *Jon*, *Tynnichus*, *Calcinenſes*, *Homer*, and *Lucretius* were, who on a ſuddain were taken with a madneſs, and became Poets, and prophecied wonderfull, and divine things, which they themſelves ſcarce underſtood. Whence divine *Plato* in *Jon* ſaith, many Prophets, after the violence of their madneſs was abated, do not well underſtand what they wrote, yet treated acurately of each Art in their madneſs, as all Artiſts by reading of them judge. So great alſo they ſay the power of melancholy is of, that by its force, Celeſtiall ſpirits alſo are ſometimes drawn into mens bodies, by whoſe preſence, and inſtinct, antiquity teſtifies men have been made drunk, and

ſpake moſt wonderful things. And that they think happens under a threefoold difference, according to a threefold apprehenſion of the ſoul, *viz.* imaginative, rationall, and mentall. They ſay therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and paſſing beyond the bonds of the members, is wholly carried into imagination, and doth ſuddenly become a ſeat for inferior ſpirits, by whom it oftentimes receives wonderfull wayes, and forms of manuall Arts. So we ſee that any moſt ignorant man doth preſently become an excellent painter, or contrivers of building, and to become a maſter in any ſuch Art. But when theſe kinds of ſpirits portend to us future things, then they ſhew thoſe things which belong to the diſturbing of the Elements, and changes of times, as rain, tempeſts, innudations, earthquakes, great mortality, famine, ſlaughter, and the like. As we read in *Aulus Gelius*, that *Cornelius Patarus* his Prieſt did at that time, when *Ceſar*, and *Pompey* were to fight in *Theſſalia*, being taken with a madneſs, foretell the time, order, and iſſue of the battell. But when the mind is turned wholly into reaſon, it becomes a receptacle for midle ſpirits. Hence it obtains the knowledge, and underſtanding of natural, and humane things. So we ſee that a man ſometimes doth on a ſuddain become a Philoſopher, Phyſitian, or an excellent Orator, and foretels mutations of Kingdomes, and reſtitutions of Ages, and ſuch things as belong to them, as the *Sybill* did to the *Romanes*; but when the mind is wholly elevated into the underſtanding, then it becomes a receptacle of ſublime ſpirits, and learns of them the ſecrets of divine things, as the Law of God, the orders of Angels, and ſuch things as belong to the knowledge of things eternall, and ſalvation of ſouls. It foreſees things which are appointed by Gods ſpeciall predeſtination, as future prodigies, or miracles, the prophet to come, the changing of the law. So the *Sybills* Prophecyed of Chriſt a long time before his coming. So *Virgil* underſtanding that Chriſt was at hand, and remembring what the *Sybill Cumaa* had ſaid, ſang thus to *Pollio*.

Last times are come, Cumæa's *prophesie*
Now from high heaven springs a new progenie,
And times great order now again is born,
The Maid returns, Saturnian *Realms return.*

And a little after intimating that originall sin shall be of no effect, saith,

If any prints of our old vice remain'd
By thee they'r voyd, and fear shall leave the Land;
He a Gods life shall take, with Gods shall see
Mixt Heroes, *and himself their object be,*
Rule with paternall power th' appeased earth
He shall —— - ————

Then he adds, that thence the fall of the Serpent, and the poison of the tree of death, or of the knowledge of good, and evill shall be nulled, saying,

——— ——*The Serpent shall*
And the deceitfull hearb of venome fall.

Yet he intimates that some sparks of originall sin shall remain, when he saith,

Some steps of ancient fraud shall yet be found.

And at last with a most great hyberbole cryes out to this child, as the off-spring of God, adoring of him in these words,

Dear race of Gods, great stock of Jupiter,
Behold! the world shakes on its ponderous axe,
See earth, and heavens immense, and th' Ocean tracts,
How all things at th' approaching Age rejoyce!
Oh! that my life would last so long, and voyce,
As would suffice thy actions to rehearse.

There are also some prognosticks, which are in the midle, betwixt naturall, and supernaturall divination, as in those who are neer to death, and being weakened with old Age, do sometimes foresee things to come, because as saith *Plato*, by how much the more men are less hindred by their sence, so much the more acurately they understand, and because they are neerer to the place whither they must go, and their bonds being as it were a little loosed, seeing they are no more subject to the body, easily perceive the light of divine revelation.

CHAP. LXI.

Of the forming of Man, of the external Senses, and also the Inward, and the Mind: of the threefold appetite of the Soul, and passions of the Will.

IT is the opinion of some Divines, That God did not immediately creat the body of man, but by the assistance of the heavenly Spirits compound, and frame him; which opinion *Alcinous*, and *Plato* favour; thinking that God is the chief Creator of the whole world, of the spirits both good and bad, and therefore immortalized them: but that all kinds of mortall animals were made at the command of God; for if he should have created them, they must have been immortall. The spirits therefore mixing Earth, Fire, Aire, and Water together, made of them all, put together, one body, which they subjected to the service of the soul, assigning in it severall Provinces to each power thereof, to the meaner of them, mean and low places: as to Anger the Midriff, to Lust the Womb, but to the more noble senses the Head, as the Tower of the whole body, and then the manifold Organs of Speech. They divide the Sense into External, and Internall. The externall are divided into five, known to every one, to which there are allotted five Organs, or subjects, as it were Foundations; being so ordered, that they which are placed in the more eminent part of the body, have a greater degree of purity. For the Eyes placed in the uppermost place, are the most pure, and have an affinity with the Nature of Fire, and Light: then the Ears have the second order of place, and purity, and are compared to the Aire: the Nostrils have the third order, and have a middle nature betwixt the Aire, and the Water; then the Organ of tasting, which is grosser and most like to the nature of Water: Last of all, the touching is diffused through the whole body, and is compared to the grossness of Earth. The more pure senses are those which perceive their Objects farthest off, as Seeing, and Hearing, then the Smelling,

then the Tast, which doth not perceive but those that are nigh. But the touch perceives both wayes, for it perceives bodies nigh; and as Sight discerns by the medium of the Aire, so the touch perceives by the medium of a stick or pole, bodies Hard, Soft, and Moist. Now the touch only is common to all animals. For it is most certain that man hath this sence, and in this, and tast he excels all other animals, but in the other three he is excelled by some animals, as by a Dog, who Hears, Sees, and Smels more acutely then Man, and the Linx, and Eagles see more acutely then all other Animals, & Man. Now the interior senses are, according to *Averrois*, divided into four, whereof the first is called Common sence, because it doth first collect, and perfect all the representations which are drawn in by the outward senses. The second is the imaginative power, whose office is, seeing it represents nothing, to retain those representations which are received by the former senses, and to present them to the third faculty of inward sense, which is the phantasie, or power of judging, whose work is also to perceive, and judge by the representations received, what or what kind of thing that is of which the representations are, and to commit those things which are thus discerned, and adjudged, to the memory to be kept. For the vertues thereof in generall, are discourse, dispositions, persecutions, and flights, and stirrings up to action: but in particular, the understanding of intellectuals, vertues, the manner of Discipline, Counsel, Election. And this is that which shews us future things by dreams: whence the Fancy is sometimes named the Phantasticall Intellect. For it is the last impression of the understanding; which, as saith *Iamblicus*, is belonging to all the powers of the mind, and forms all figures, resemblances of species, and operations, and things seen, and sends forth the impressions of other powers unto others: And those things which appear by sence, it stirs up into an opinion, but those things which appear by the Intellect, in the second place it offers to opinion, but of it self it receives images from all, and by its property, doth properly assign them, according to their assimilation, forms all the actions of the soul, and accommodates the externall to

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the internall, and impresses the body with its impression. Now these senses have their Organs in the head, for the Common sence, and imagination take up the two former Cels of the brain, although *Aristotle* placeth the Organ of the Common sence in the heart, but the cogitative power possesseth the highest, and middle part of the head; and lastly, the memory the hinmost part thereof. Moreover, the Organs of Voice, and Speech are many, as the inward muscles of the breast betwixt the ribs, the breasts, the lungs, the arteries, the windpipe, the bowing of the Tongue, and all those parts and muscles that serve for breathing. But the proper Organ of Speech is the Mouth, in which are framed words, and speeches, the Tongue, the Teeth, the Lips, the Palate, &c. Above the sensible soul, which expresseth its powers by the Organs of the body, the incorporeall mind possesseth the highest place, and it hath a double nature, the one, which inquireth into the causes, properties, and progress of those things which are contained in the order of nature, and is content in the contemplation of the truth, which is therefore called the contemplative intellect. The other is a power of the mind, which discerning by consulting what things are to be done, and what things to be shunned is wholly taken up in consultation, and action, and is therefore called the Active Intellect. This Order of powers therefore nature ordained in man, that by the externall sences we might know corporeall things, by the internall the representations of bodies, as also things abstracted by the mind and intellect, which are neither bodies, nor any thing like them. And according to this threefold order of the powers of the soul, there are three appetites in the soul: The first is naturall, which is an inclination of nature into its end, as of a stone downward, which is in all stones: another is animal, which the sense follows, and it is divided into irascible, and concupiscible: the third is intellective, which is called the will, differing from the sensitive, in this, the sensitive is of it self, of these things, which may be presented to the senses, desiring nothing unless in some manner comprehended. But the will, although it be of it self, of all things that are possible,

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yet because it is free by its essence, it may be also of things that are impossible, as it was in the Devil, desiring himself to be equall with God, and therefore is altered and depraved with pleasure and continuall anguish, whilest it assents to the inferiour powers. Whence from its depraved appetite there arise four passions in it, with which in like manner the body is affected sometimes. Whereof the first is called Oblectation, which is a certain quietness or assenration of the mind or will, because it obeys, and not willingly consents to that pleasantness which the senses hold forth; which is therefore defined to be an inclination of the mind to an effeminate pleasure. The second is called effusion, which is a remission of, or dissolution of the power, *viz.* when beyond the oblectation the whole power of the mind, and intension of the present good is melted, and diffuseth it self to enjoy it. The third is vaunting, and loftiness, thinking it self to have attained to some great good, in the enjoyment of which it prides it self, and glorieth. The fourth and the last is Envy, or a certain kind of pleasure or delight at another mans harm, without any advantage to it self. It is said to be without any advantage to it self, because if any one should for his own profit rejoyce at an other mans harm, this would rather be out of love to himself, then out of ill wil to another. And these four passions arising from a depraved appetite of pleasure, the grief or perlexity it self doth also beget so many contrary passions, as Horror, Sadness, Fear, and Sorrow at anothers good, without his own hurt, which we call Envy, *i.e.* Sadness at anothers prosperity, as pity is a certain kind of sadness at anothers misery.

CHAP. LXII.

Of the Passions of the Mind, their Original, difference, and kinds.

THe passions of the mind are nothing else but certain motions or inclinations proceeding from the apprehension of any

any thing, as of good or evill, convenient or inconvenient. Now these kind of apprehensions are of three sorts, *viz.* Sensual, Rationall, and Intellectuall. And according to these three, are three sorts of passions in the Soul; For when they follow the sensitive apprehension, then they respect a temporall good or evill, under the notion of profitable, or unprofitable, delightfull and offensive, and are called naturall, or animall passions. When they follow the rational apprehension, and so respect good or bad, under the notions of Vertue or Vice, praise or disgrace, profitable or unprofitable, honest or dishonest, they are called rationall, or voluntary passions. When they follow the Intellectuall apprehension, and respect good or bad, under the notion of just or unjust, true or false, they are called intellectuall passions, or synderesis. Now the subject of the passions of the soul, is the concupitive power of the soul, and is divided into concupiscible, and irascible, and both respect good and bad, but under a different notion. For when the concupiscible power respects good, and evil absolutely; Love or Lust, or on the contrary, hatred is caused: When it respects good, as absent, so desire is caused; or evill, as absent, or at hand, and so is caused horror, flying from, or loathing: or if it respect good, as present, then there is caused delight, mirth, or pleasure; but if evill, as present, then sadness, anxiety, grief. But the irascible power respects good or bad, under the notion of some difficulty; to obtain the one, or avoid the other, and this sometimes with confidence: and so there is caused Hope or Boldness; but when with diffidency, then Despair, and Fear. But when that irascible power riseth into revenge, and this be onely about some evill past, as it were of injury or hurt offered, there is caused Anger. And so we find eleven passions in the mind, which are, Love, Hatred, Desire, Horror, Joy, Grief, Hope, Despair, Boldness, Fear, and Anger.

CHAP.

CHAP. LXIII.

How the passions of the mind change the proper body, by changing the Accidents, and moving the spirit.

THe Phantasie, or imaginative power hath a ruling power over the passions of the soul, when they follow the sensuall apprehension. For this doth of its own power, according to the diversity of the Passions, First of all change the proper body with a sensible transmutation, by changing the Accidents in the body, and by moving the spirit upward or downward, inward, or outward, and by producing divers qualities in the members. So in joy, the spirits are driven outward, in fear, drawn back, in bashfulness, are moved to the brain. So in joy, the heart is dilated outward, by little, and little, in sadness, is constringed by little, and little inward. After the same manner in anger or fear, but suddenly. Again anger, or desire of revenge produceth heat, redness, a bitter tast, and a loosness. Fear induceth cold, trembling of the heart, speechlesness, and paleness. Sadness causeth sweat, and a blewish whiteness. Pitty, which is a kind of sadness, doth often ill affect the body of him that takes pitty, that it seems to be the body of another man affected. Also it is manifest, that amongst some lovers there is such a strong tye of love, that what the one suffers, the other suffers. Anxiety induceth dryness, and blackness. And how great heats love stirs up in the Liver, and pulse, Physitians know, discerning by that kind of judgement the name of her that is beloved, in an Heroick Passion. So *Naustratus* knew that *Antiochus* was taken with the love of *Stratonica*. It is allso manifest that such like Passions, when they are most vehement, may cause death. And this is manifest to all men, that with too much joy, sadness, love, hatred, men many times dye, and are sometimes freed from a disease. So we read, that *Sophocles*, and *Dionysius* the *Sicilian* Tyrant, did both suddenly dye at the news of a Tragicall victory. So a certain woman seeing her son returning from the *Canensian* battle,

battle, dyed suddenly. Now what sadness can do, is known to all. We know that Dogs oftentimes dye with sadness for the death of their masters. Sometimes also by reason of these like Passions, long diseases follow, and are sometimes cured. So also some men looking from an high place, by reason of great fear, tremble, are dim-sighted, and weakened, and sometimes loose their senses. So fears, and falling-sickness, sometimes follow sobbing. Sometimes wonderfull effects are produced, as in the son of *Cræsus*, whom his mother brought forth dumb, yet a vehement fear, and ardent affection made him speak, which naturally he could never do. So with a suddain fall oftentimes life, sense, motion on a suddain leave the members, and presently again are sometimes returned. And how much vehement anger, joyned with great audacity, can do, *Alexander* the great shews, who being circumvented with a battle in *India*, was seen to send forth from himself lightening and fire. The Father of *Theodoricus* is said to have sent forth out of his body, sparks of fire; so that sparkling flames did leap out with a noyse. And such like things sometimes appear in beasts, as in *Tiberius* his horse, which is said to send forth a flame out of his mouth.

CHAP. LXIV.

How the Passions of the mind change the body by way of imitation from some resemblance; Also of the transforming, and translating of men, and what force the imaginative power hath not only over the body, but the soul.

THe foresaid Passions sometimes alter the body by way of imitation, by reason of the vertue which the likeness of the thing hath to change it, which power the vehement imagination moves, as in setting the teeth on edge at the sight or hearing of something, or because we see or imagine another to eat sharp or soure things: So he which sees another gape, gapes also; and some when they hear any one name soure things, their tongue waxeth tart. Also the seeing of any filthy thing

causeth nauseousness. Many at the sight of mans blood fall into a swoun. Some when they see bitter meat given to any, perceive a bitter spitle in their mouth. And *William* of *Paris* saith, that he saw a man, that at the sight of a medicine, went to stool as oft as he pleased; when as neither the substance of the medicine, nor the odour, nor the tast of it came to him: but only a kind of resemblance was apprehended by him. Upon this account some that are in a dream think they burn, and are in a fire, and are fearfully tormented, as if they did truly burn, when as the substance of the fire is not neer them, but only a resemblance apprehended by their imagination. And sometimes mens bodies are transformed, and transfigured, and also transported, and this oft-times when they are in a dream, and sometimes when they are awake. So *Cyprus* after he was chosen King of *Italy*, did very much wonder at, and meditate upon the fight, and victory of Buls, and in the thought thereof did sleep a whole night, but in the morning was found horned, no otherwise then by the vegetative power being stirred up by a vehement imagination, elevating corniferous humors into his head, and producing horns. For a vehement cogitation, whilest it vehemently moves the species, pictures out the figure of the thing thought on, which they represent in their blood, and the blood impresseth from it self, on the members that are nourished by it, as upon those of the same body, so upon those of anothers. As the imagination of a woman with child impresseth the mark of the thing longed for upon her infant, and the imagination of a man bit with a mad Dog, impresseth upon his Urine the image of Dogs. So men may grow grey on a suddain. And some by the dream of one night, have grown up from boies into perfect men. Hitherto may be referred those many scarrs of King *Dagobertus*, and Marks of *Franciscus*, which they received, the one whilest he was afraid of correction, the other whilest he did wonderfully meditate upon the wounds of Christ. So, many are transpored from place to place, passing over rivers, fires, and unpassable places, *viz.* when the species of any vehement desire, or fear, or boldness are impressed upon their spirits,

ſpirits, and being mixed with vapors, do move the Organ of the touch in their original,together with phantaſie,which is the original of locall motion. Whence they ſtir up the members, and Organs of motion to motion, and are moved without any miſtake unto the imagined place,not out of ſight, but from the interiour fantaſy. So great a power is there of the ſo ulpon the body,that which way ſoever that imagines,and dreams that it goes, thither doth it lead the body. We read many other examples by which the power of the ſoul upon the body is wonderfully explaned, as is that which *Avicen* deſcribes of a certain man,who when he pleaſed could affect his body with the palſie. They report of *Gallus Vibius*, that he did fall into madneſs,not caſually,but on purpoſe: for whileſt he did imitate mad men, he aſſimilated their madneſs to himſelf, and became mad indeed. And *Auſtin* makes mention of ſome men who would move their ears at their pleaſure, and ſome that would move the crown of their head to their forehead, and could draw it back again when they pleaſed: and of another that could ſweat at his pleaſure. And it is well known, that ſome can weep at their pleaſure, and pour forth abundance of tears: and that there are ſome that can bring up what they have ſwallowed, when they pleaſe, as out of a bag, by degrees. And we ſee that in theſe dayes there are many who can ſo imitate, and expreſs the voices of Birds, Cattle, Dogs, and ſome men, that they can ſcarce at all be diſcerned. Alſo *Pliny* relates by divers examples,that women have been turned into men.*Pontanus* teſtifieth,that in his time a certain women called *Caietava*, and another called *Aemilia*,who after many years, after they were married,were changed into men. Now how much imagination can do upon the ſoul, no man is ignorant: for it is neerer to the ſubſtance of the ſoul then the ſenſe is; wherefore it acts more upon the ſoul then the ſenſe doth. So women by certain ſtrong imaginations, dreams,and ſuggeſtions brought in by certain Magicall Arts do oftentimes bind them into moſt ſtrong loving of any one. So they ſay that *Medea* only by a dream,burnt in love towards *Jaſon*. So the ſoul ſometimes is by a vehement imagination, or ſpeculation

tion altogether abstracted from the body, as *Celsus* relates of a certain Presbyter, who as oft as he pleased, could make himself senseless, and lie like a dead man, that when any one pricked, or burned him, he felt no pain, but lay without any motion or breathing, yet he could, as he said, hear mens voices as it were afar off, if they cryed out aloud. But of these abstractions we shall discourse more fully in the following Chapters.

CHAP. LXV.

How the Passions of the Mind can work out of themselves upon anothers Body.

THE Passions of the Soul which follow the phantasie, when they are most vehement, cannot only change their own body, but also can transcend so, as to work upon another body, so that some wonderfull impressions are thence produced in Elements, and extrinsecall things, and also can so take away, or bring some diseases of the mind or body. For the Passions of the Soul are the chiefest cause of the temperament of its proper body. So the Soul being strongly elevated, and inflamed with a strong imagination, sends forth health or sickness, not only in its proper body, but also in other bodies. So *Avicen* is of the opinion, that a Camell may fall by the imagination of any one. So he which is bitten with a mad Dog, presently fals into a madness, and there appear in his Urine the shapes of Dogs. So the longing of a woman with Child, doth act upon anothers body, when it Signs the infant in the womb with the mark of the thing longed for. So, many monstrous generations proceed from monstrous imaginations of women

with Child, as *Marcus Damascenus* reports was at *Petra Sancta*, a Town scituated upon the territories of *Pisa*, viz. a wench that was presented to *Charls* King of *Bohemia*, who was rough and hairy all over her body, like a wild beast, whom her mother affected with a religious kind of horrour upon the picture of *John Baptist*, which was by her bed, in time of conception, afterwards brought after this fashion. And this we see is not only in men, but also is done amongst bruit Creatures. So we read that *Jacob* the Patriarch, with his speckled Rods set in the watering places, did discolour the Sheep of *Laban*. So the imaginative powers of Pea-Cocks, and other Birds, whilest they be coupling, impress a colour upon their wings. Whence we produce white Pea Cocks, by hanging round the places where they couple, with white Clothes. Now by these examples it appears how the affection of the phantasie, when it vehemently intends it self, doth not only affect its own proper body, but also anothers. So also the desire of Witches to hurt, doth bewitch men most perniciously with stedfast lookes. To these things *Avicen*, *Aristotle*, *Algazel*, and *Galen* assent. For it is manifest that a body may most easily be affected with the vapour of anothers diseased body, which we plainly see in the Plague, and Leprosie. Again, in the vapours of the eyes there is so great a power, that they can bewitch and infect any that are near them, as the Cockatrice, or Basilisk, killing men with their looks. And certain women in *Scythia*, amongst the *Illyrians*, and *Triballi*, killed whomsoever they looked angry upon. Therefore let no man wonder that the body, and soul of one may in like manner be affected with the mind of another, seeing the mind is far more powerfull, strong, fervent, and more prevalent by its motion then vapours exhaling out of bodies; neither are there wanting Mediums, by which it should work, neither is anothers body less subjected to anothers mind, then to anothers body. Upon this account they say, that a man by his affection, and habit only, may act upon another. Therefore Philosophers advise, that the society of evill, and mischievous men be shunned,

ned, for their ſoul being full of noxious rayes, infects them that are near with a hurtfull Contagion. On the contrary, they adviſe that the ſociety of good, and fortunate men be endeavoured after, becauſe by their nearneſs they do us much good. For as the ſmell of Aſſa-fetida, or Musk, ſo of bad ſomething of bad, of good ſomething of good, is derived upon them that are nigh, and ſometimes continues a long time. Now then if the foreſaid Paſſions have ſo great a power in the Phantaſie, they have certainly a greater power in the reaſon, in as much as the reaſon is more excellent then the Phantaſie; and laſtly, they have much greater power in the mind; for this, when it is fixt upon God for any good with its whole intention, doth oftentimes affect anothers body as well as its own with ſome divine gift. By this means we read that many miracles were done by *Apollonius*, *Pythagoras*, *Empedocles*, *Philolaus*, and many Prophets, and holy men of our Religion.

But of theſe more fully in the following Chapters, where we ſhall diſcourſe of Religion.

CHAP. LXVI.

That the Paſsions of the mind are helped by a Celeſtiall ſeaſon, and how neceſſary the Conſtancy of the mind is in every work.

THe Paſſions of the mind are much helped, and are helpfull, and become moſt powerfull by vertue of the Heaven, as

they agree with the heaven, either by any naturall agreement, or voluntary Election. For, as saith *Ptolomeus*, he which chooseth that which is the better, seems to differ nothing from him who hath this of nature. It conduceth therefore very much for the receiving the benefit of the Heavens, in any work, if we shall by the Heaven make our selves sutable to it in our thoughts, affections, imaginations, elections, deliberations, contemplations, and the like. For such like passions do vehemently stir up our spirit to their likeness, and suddenly expose us, and ours to the superior significators of such like passions; and also by reason of their dignity, and neerness to the superiors, do much more partake of the Celestials, then any materiall things. For our mind can through imaginations, or reason by a kind of imitation, be so conformed to any Star, as suddenly to be filled with the vertues of that Star, as if it were a proper receptacle of the influence thereof. Now the contemplating mind, as it withdraws it self from all sense, imagination, nature, and deliberation, and cals it self back to things separated, unless as it exposeth it self to *Saturn*, is not of present consideration, or enquiry. For our mind doth effect divers things by faith, which is a firm adhesion, a fixt intension, and vehement application of the worker, or receiver, to him that co-operates in any thing, and gives power to the work which we intend to do. So that there is made as it were in us the image of the vertue to be received, and the thing to be done in us, or by us. We must therefore in every work, and application of things, affect vehemently, imagine, hope, and believe strongly, for that will be a great help. And it is verified amongst Physitians, that a strong belief, and an undoubted hope, and love towards the Physitian, and medicine, conduce much to health, yea more sometimes than the medicine it self. For the same that the efficacy, and vertue of the medicine works, the same doth the strong imagination of the Physitian work, being able to change the qualities in the body of the sick, especially when the patient placeth much confidence in the Physitian, by that means disposing himself for the

receiving the vertue of the Physitian, and Physick. Therefore he that works in Magick, must be of a constant belief, be credulous, and not at all doubt of the obtaining the effect. For as a firm, and strong belief doth work wonderfull things, although it be in false works, so distrust and doubting doth dissipate, and break the vertu of the mind of the worker, which is the medium betwixt both extreams, whence it happens, that he is frustrated of the desired influence of the superiors, which could not be joyned, and united to our labours without a firm, and solid vertue of our mind. George Pitt

CHAP. LXVII.

How mans mind may be joyned with the mind, and Intelligencies of the Celestials, and together with them impress certain wonderfull vertues upon inferiour things.

THe Philosophers, especially the *Arabians*, say, that mans mind, when it is most intent upon any work, through its passion, and effects, is joyned with the mind of the Stars, and Intelligencies, and being so joyned is the cause that some wonderfull vertue be infused into our works, and things; and this, as because there is in it an apprehension, and power of all things, so because all things have a naturall obedience to it, and of necessity an efficacy, and more to that which desires them with a strong desire. And according to this is verified the Art of Characters, images, inchantments, and some speeches, and many other wonderfull experiments to every thing which the mind affects. By this means whatsoever the mind of him that is in vehement love affects, hath an efficacy to cause love, & whatsoever the mind of him that stronglyhates, dictates, hath an efficacy to hurt, and destory. The like is in other things, which the mind affects with a strong desire. For all those things which the mind acts, and dictates by Characters, Figures, Words, Speeches, Gestures, and the like, help the appetite of the soul, and acquire certain wonderfull vertues, as from the

ſoul of the operator, in that hour when ſuch a like appetite doth invade it, ſo from the opportunity, and Celeſtiall influence, moving the mind in that manner. For our mind, when it is carried upon the great exceſs of any Paſſion, or vertue, oftentimes preſently takes of it ſelf a ſtrong, better, and more convenient hour, or opportunity. Which *Thomas Aquinas* in his third book againſt the Gentiles, confeſſeth. So many wonderfull vertues both cauſe, and follow certain admirable operations by great affections, in thoſe things which the ſoul doth dictate in that hour to them. But know, that ſuch kind of things confer nothing, or very little but to the Author of them, and to him which is inclined to them, as if he were the Author of them: And this is the manner by which their efficacy is found out. And it is a generall rule in them, that every mind that is more excellent in its deſire, and affection, makes ſuch like things more fit for it ſelf, as alſo efficatious to that which it deſires. Every one therefore that is willing to work in Magick, muſt know the vertue, meaſure, order, and degree of his own ſoul, in the power of the univerſe.

CHAP. LXVIII.

How our mind can change, and bind inferiour things to that which it deſires.

THere is alſo a certain vertue in the minds of men, of changing, attracting, hindring, and binding to that which they deſire, and all things obey them, when they are carried into a great exceſs of any Paſſion or vertu, ſo as to exceed thoſe things which they bind. For the ſuperior binds that which is inferior, and converts it to it ſelf, and the inferior is by the ſame reaſon converted to the ſuperior, or is otherwiſe affected, and wrought upon. By this reaſon things that receive a ſuperior degree of any Star, bind, or attract, or hinder things which have an inferior, according as they agree, or diſagree amongſt themſelves. Whence a Lion is afraid of a Cock, becauſe the

preſence

presence of the Solary vertue is more agreeable to a Cock then to a Lion : So a Loadstone draws Iron, because in order it hath a superior degree of the Celestiall Bear.

So the Diamond hinders the Loadstone, because in the order of *Mars* it is superior then it. In like manner any man when he is opportunely exposed to the Celestiall influencies, as by the affections of his mind, so by the due applications of naturall things, if he become stronger in a Solary vertue, binds and draws the inferior into admiration, and obedience, in order of the Moon to servitude or infirmities, in a Saturnall order to quietness or sadness; in order of *Jupiter* to worship, in order of *Mars* to fear, and discord, in order of *Venus* to love, and joy, in a *Mercuriall* order to perswasion, and obsequiousness, and the like. Now the ground of such a kind of binding is the very vehement, and boundless affection of the souls, with the concourse of the Celestiall order. But the dissolutions, or hinderances of such a like binding, are made by a contrary effect, and that more excellent or strong, for as the greater excess of the mind binds, so also it looseth, and hindreth. And lastly, when the fearest *Venus*, oppose *Saturn*. When *Saturn* or *Mars*, oppose *Venus* or *Jupiter* : for Arstologers say, that these are most at enmity, and contrary the one to the other *(e.i.)* causing contrary effects in these inferior bodies; For in the heaven, where there is nothing wanting, where all things are governed with love, there can in no wise be hatred, or enmity.

CHAP. LXIX.

Of Speech, and the vertue of Words.

IT being shewed that there is a great power in the affections of the soul, you must know moreover, that there is no less Vertue in words, and the names of things, but greatest of all in speeches, and motions, by which we chiefly differ from bruits, and are called rationall, not from reason, which is taken for that part of the soul, which contains the affections,

which *Galen* ſaith, is alſo common to bruits, although in a leſs degree; but we are called rationall, from that reaſon which is according to the voice underſtood in words, and ſpeech, which is called declarative reaſon, by which part we do chiefly excell all other Animals. For λόγος in Greek ſignifies, reaſon, ſpeech, and a word. Now a word is twofold, *viz.* internall, and uttered; An internall word is a conception of the mind, and motion of the ſoul, which is made without a voice. As in dreams we ſeem to ſpeak, and diſpute with our ſelves, and whileſt we are awake we run over a whole ſpeech ſilently. But an uttered word hath a certain act in the voice, and properties of locution, and is brought forth with the breath of a man, with opening of his mouth, and with the ſpeech of his tongue, in which nature hath coupled the corporeall voice, and ſpeech to the mind, and underſtanding making that a declarer, and interpreter of the conception of our intellect to the hearers, And of this we now ſpeak. Words therefore are the fitteſt medium betwixt the ſpeaker and the hearer, carrying with them not only the conception of the mind, but alſo the vertue of the ſpeaker with a certain efficacy unto the hearers, and this oftentimes with ſo great a power, that oftentimes they change not only the hearers, but alſo other bodies, and things that have no life. Now thoſe words are of greater efficacy then others, which repreſent greater things, as intellectuall, Celeſtiall, and ſupernaturall, as more expreſly, ſo more miſteriouſly. Alſo thoſe that come from a more worthy tongue, or from any of a more holy order: for theſe, as it were certain Signs, and repreſentations, receive a power of Celeſtiall, and ſuperceleſtiall things, as from the vertue of things explained, of which they are the vehicula, ſo from a power put into them by the vertue of the ſpeaker.

CHAP. LXX.

Of the vertue of proper names.

THat proper names of things are very neceſſary in Magicall operations, almoſt all men teſtifie : For the naturall power of things proceeds firſt from the objects to the ſenſes, and then from theſe to the imagination, and from this to the mind, in which it is firſt conceived, and then is expreſſed by voices, and words. The *Platoniſts* therefore ſay, that in this very voice, or word, or name framed, with its Articles, that the power of the thing as it were ſome kind of life, lies under the form of the ſignification. Firſt conceived in the mind as it were through certain ſeeds of things, then by voices or words, as a birth brought forth, and laſtly kept in writings. Hence Magicians ſay, that proper names of things are certain rayes of things, every where preſent at all times, keeping the power of things, as the eſſence of the thing ſignified, rules, and is diſcerned in them, and know the things by them, as by proper, and living Images. For as the great operator doth produce divers ſpecies, and particular things by the influencies of the Heavens, and by the Elements, together with the vertues of Planets; ſo accordingto the properties of the influencies proper names reſult to things, and are put upon them by him who numbers the multitude of the Stars, calling them all by their names, of which names Chriſt in another place ſpeaks, ſaying, *Your names are written in Heaven.* *Adam* therefore that gave the firſt names to things, knowing the influencies of the Heavens, and properties of all things, gave them all names according to their natures, as it is written in *Geneſis*, where God brought all things that he had created before *Adam*, that he ſhould name them, and as he named any thing, ſo the name of it was, which names indeed contain in them wonderfull powers of the things ſignified. Every voice therefore that is ſignificative, firſt of all ſignifies by the influence of the Celeſtiall harmony : Secondly, by the impoſition of man, although

often-

oftentimes otherwise by this, then by that. But when both significations meet in any voice or name, which are put upon them by the said harmony or men, then that name is with a double vertue, *viz.* naturall, and arbitrary, made most efficatious to act, as oft as it shall be uttered in due place, and time, and seriously with an intension exercised upon the matter rightly disposed, and that can naturally be acted upon by it. So we read in *Philostratus*, that when a maid at *Rome* dyed the same day she was married, and was presented to *Apollonius*, he acurately inquired into her name, which being known, he pronounced some occult thing, by which she revived. It was an observation amongst the *Romanes* in their holy rites, that when they did besiege any City, they did diligently enquire into the proper, and true name of it, and the name of that God, under whose protection it was, which being known, they did then with some verse call forth the Gods that were the protectors of that City, and did curse the inhabitants of that City, so at length their Gods being absent, did overcome them, as *Virgil* sings,

——That kept this Realm, our Gods
Their Altars have forsook, and blest abodes.

Now the verse with which the Gods were called out, and the enemies were curst, when the City was assaulted round about, let him that would know, finde it out in *Livy*, and *Macrobius*; but also many of these *Serenus Samonicus* in his book of secret things makes mention of.

CHAP.

CHAP. LXXI.

Of many words joyned together, as in sentences, and verses, and of the vertues, and astrictions of charms.

BEsides the vertues of words, and names, there is also a greater vertue found in sentences, from the truth contained in them, which hath a very great power of impressing, changing, binding, and establishing, so that being used it doth shine the more, and being resisted is more confirmed, and consolidated; which vertue is not in simple words, but in sentences, by which any thing is affirmed, or denyed, of which sort are verses, inchantments, imprecations, deprecations, orations, invocations, obtestations, adjurations, conjurations, and such like. Therefore in composing verses, and orations, for the attracting the vertue of any Star, or Deity, you must diligently consider what vertues any Star contains, as also what effects, and operations, and to infer them in verses, by praising, extolling, amplifying, and setting forth those things which such a kind of Star is wont to cause by way of its influence, and by vilifying, and dispraising those things which it is wont to destroy, and hinder, and by supplicating, and begging for that which we desire to get, and by condemning, and detesting that which we would have destroyed, & hindred: and after the same manner to make an elegant oration, and duly distinct by Articles, with competent numbers, and proportions. Moreover Magicians command that we call upon, and pray by the names of the same Star, or name, to them to whom such a verse belongs, by their wonderfull things, or miracles, by their courses, and waies in their sphear, by their light, by the dignity of their Kingdome, by the beauty, and brightness that is in it, by their strong, and powerfull vertues, and by such like as these. As *Psyche* in *Apuleius* prayes to *Ceres*; saying, I beseech thee by thy fruitfull right hand, I intreat thee by the joyfull Ceremonies of harvests, by the quiet silence of thy chests, by the winged Chariots of Dragons thy servants, by the furrows

furrows of the *Sicilian* earth, the devouring Wagon, the clammy earth, by the place of going down into cellars at the light Nuptials of *Proserpina*, and returns at the light inventions of her daughter, and other things which are concealed in her temple in the City *Eleusis* in *Attica*. Besides, with the divers sorts of the names of the Stars, they command us to call upon them by the names of the Intelligencies, ruling over the Stars themselves, of which we shall speak more at large in their proper place. They that desire further examples of these, let them search into the hymns of *Orpheus*, then which nothing is more efficatious in naturall Magick, if they together with their circumstances, which wise men know, be used according to a due harmony, with all attention. But to return to our purpose. Such like verses being aptly, and duly made according to the rule of the Stars, and being full of signification, & meaning, and opportunely pronounced with vehement affection, as according to the number, proportion of their Articles, so according to the form resulting from the Articles, and by the violence of imagination, do confer a very great power in the inchanter, and sometimes transfer it upon the thing inchanted, to bind, and direct it to the same purpose for which the affections, and speeches of the inchanter are intended. Now the instrument of the inchanters is a most pure harmoniacall spirit, warm, breathing, living, bringing with it motion, affection and signification, composed of its parts, endued with sence, and conceived by reason. By the quality therefore of this spirit, and by the Celestiall similitude thereof, besides those things which have already been spoken of, verses also from the opportunity of time, receive from above most excellent vertues, and indeed more sublime, and efficatious then spirits, & vapors exhaling out of the Vegetable life, out of hearbs, roots, gums, aromaticall things, and fumes, and such like. And therefore Magicians inchanting things, are wont to blow, and breath upon them the words of the verse, or to breath in the vertue with the spirit, that so the whole vertue of the soul be directed to the thing inchanted, being disposed for the receiving the said vertue. And here it is to be noted, that every oration, writting,

and

and words, as they induce accustomed motions by their accustomed numbers, and proportions, and form, so also besides their usuall order, being pronounced, or wrote backwards, more unto unusuall effects.

CHAP. LXXII.

Of the Wonderfull power of Inchantments.

THey say that the power of inchantments, and verses is so great, that it is believed they are able to subvert almost all nature, as saith *Apuleius*, that with a Magicall whispering, swift Rivers are turned back, the slow Sea is bound, the Winds are breathed out with one accord, the Sun is stopt, the Moon is clarified, the Stars are pulled out, the day is kept back, the night is prolonged, and of these sings *Lucan*,

The courses of all things did cease, the night
Prolonged was, 'twas long before 'twas light;
Astonied was the headlong World, all this
Was by the hearing of a verse ——

And a little before.

Thessalian verse did into's heart so flow,
That it did make a greater heat of love.

And elsewhere.

No dregs of poison being by him drunk,
His wits decay'd inchanted ——

Also *Virgil* in *Damon*.

Charms can command the Moon down from the Skie,
Circes *Charms chang'd* Ulisses *company.*

A

A cold Snake being charm'd, burst in the Meads.
——

And in another place.

Charms bear Corn standing from anothers Farm.

And *Ovid* in his book, *sine Titulo*, saith.

With charms doth with'ring Ceres *dye,*
Dryed are the fountains all,
Acorns from Okes, inchanted Grapes
And Apples from trees fall.

If these things were not true, there would not be such strict penall Statutes made against them, that should inchant fruit. And *Tibullus* saith of a certain Inchantress,

Her with Charms drawing Stars from Heaven, I
And turning th' Course of rivers, did espy,
She parts the earth, and Ghosts from Sepulchers
Draws up, and fetcheth bones away from th' fires,
And at her pleasure scatters Clouds i'th' Air,
And makes it Snow in Summer hot, and fair.

Of all which that Inchantress seems to boast her self in *Ovid*, when she saith,

—— At will, I make swift streams retire
To their fountains, whilest their banks admire;
Seas toss, and smooth; clear Clouds, with Clouds deform,
With Spels, and Charms I break the Vipers jaw,
Cleave Solid Rocks, Oakes from their seasures draw,
Whole Woods remove, the airy Mountains shake,
Earth for to groan, and Ghosts from graves awake,
And thee O Moon I draw ——

Moreover

Moreover all Poets ſing, and Philoſophers do not deny, that by verſes many wonderfull things may be done, as Corn to be removed, Lightenings to be commanded, diſeaſes be cured, and ſuch like. For *Cato* himſelf in Country affairs uſed ſome inchantments againſt the diſeaſes of beaſts, which as yet are extant in his writings. Alſo *Joſephus* teſtifies that *Solomon* was skilled in thoſe kind of inchantments. Alſo *Celſus Africanus* reports according to the Egyptian doctrine, that mans body, according to the number of the faces of the *Zodiack* Signs, was taken care of by ſo many, *viz.* thirty ſix ſpirits, whereof each undertake, and defend their proper part, whoſe names they call with a peculiar voice, which being called upon, reſtore to health with their inchantments the diſeaſed parts of the body.

CHAP. LXXIII.

Of the vertue of writting, and of making imprecations, and inſcriptions.

THE uſe of words, and ſpeech, is to expreſs the inwards of the mind, and from thence to draw forth the ſecrets of the thoughts, and to declare the will of the ſpeaker. Now writing is the laſt expreſſion of the mind, and is the number of ſpeech and voice, as alſo the collection, ſtate, end, continuing, and iteration, making a habit, which is not perfected with the act of ones voice. And whatſoever is in the mind, in voice, in word, in oration, and in ſpeech, the whole, and all of this is in writing alſo. And as nothing which is conceived in the mind is not expreſſed by voice, ſo nothing which is expreſſed is not alſo written. And therefore Magicians command, that in every work, there be imprecations, and inſcriptions made, by which the operator may expreſs his affection: that if he gather an Hearb, or a Stone, he declare for what uſe he doth it; if he make a picture, he ſay, and write to what end he maketh it; which imprecations, and inſcriptions, *Albertus* alſo in his book called

called *Speculum*, doth not disallow, without which all our works would never be brought into effect; Seeing a disposition doth not cause an effect, but the act of the disposition. We find also that the same kind of precepts was in use amongst the Ancients, as *Virgil* testifies, when he sings,

——I walk a round
First with these threads, in number which three are,
'Bout th' Altars thrice I shall thy Image bear.

And a little after.

Knots, Amaryllis *tye! of Colours three,*
Then say, these bonds I knit, for Venus *be.*

And in the same place.

As with one fire this clay doth harder prove,
The wax more soft; so Daphnis *with our love.*

CHAP. LXXIV.

Of the proportion, correspondency, reduction of Letters to the Celestiall Signs, and Planets, according to various tongues, with a Table shewing this.

GOD gave to man a mind, and speech, which (as saith *Mercurius Trismegistus*) are thought to be a gift of the same vertue, power, and immortality. The omnipotent God hath by his providence divided the speech of men into divers languages; which languages have according to their diversity received divers, and proper Characters of writing, consisting in their certain order, number, and figure, not so disposed, and formed by hap, or chance, nor by the weak judgement of man, but from above, whereby they agree with the Celestiall, and divine bodies, and vertues. But before all notes of languages, the

writing of the Hebrews is of all the most sacred in the figures of Characters, points of vowels, and tops of accents, as consisting in matter, form, and spirit.

The position of the Stars being first made in the seat of God, which is heaven, after the figure of them (as the masters of the Hebrews testifie) are most fully formed the letters of the Celestiall mysteries, as by their figure, form, and signification, so by the numbers signified by them, as also by their various harmony of their conjunction. Whence the more curious Mecubals of the Hebrews do undertake by the figure of their letters, the forms of Characters, and their signature, simpleness, composition, separation, crookedness, directness, defect, abounding, greatness, litleness, crowning, opening, shutting, order, transmutation, joyning together, revolution of letters, and of points, and tops, and by the supputation of numbers by the letters of things signified to explain all things, how they proceed from the first cause, and are again to be reduced into the same. Moreover they divide the letters of their Hebrew Alphabet, *viz.* into twelve simple, seven double, and three mothers, which they say signifie as Characters of things, the twelve Signs, seven Planets, and three Elements, *viz.* Fire, Water, and Earth, for they account Aire no Element, but as the glew, and spirit of the Elements. To these also they appoint points, and tops: As therefore by the aspects of Planets, and Signs, together with the Elements, the working spirit, and truth all things have been, and are brought forth, so by these Characters of letters, and points, signifying those things that are brought forth, the names of all things are appointed, as certain Signs, and vehicula's of things explained carrying with them every where their essence, and vertues. The profound meanings, and Signs are inherent in those Characters, and figures of them, as also numbers, place, order, and revolution; so that *Origenes* therefore thought that those names being translated into another Idiome, do not retain their proper vertue. For only originall names, which are rightly imposed, because they signify naturally, have a naturall activity: It is not so with them which signifie at pleasure, which have no

Glue

No Element

activity,as they are ſignifying, but as they are certain naturall things in themſelves. Now if there be any originall, whoſe words have a naturall ſignification, it is manifeſt that this is the Hebrew, the order of which he that ſhall profoundly,and radically obſerve, and ſhall know to reſolve proportionably the letters thereof,ſhall have a rule exactly to find out any Idiome. There are therefore two and twenty Letters, which are the foundation of the world, and of creatures that are, and are named in it, and every ſaying, and every creature are of them, and by their revolutions receive their Name, Being, and Vertue.

He therefore that will find them out, muſt by each joyning together of the Letters ſo long examine them, untill the voice of God is manifeſt, and the framing of the moſt ſacred letters be opened,and diſcovered. For hence voices, and words have efficacy in Magicall works: becauſe that in which nature firſt exerciſeth Magicall efficacy, is the voice of God. But theſe are of more deep ſpeculation, then to be handled in this book. But to return to the diviſion of the Letters. Of theſe,amongſt the Hebrews,are three mothers, *viz.* א ו י. ſeven double, *viz.* ב ג ד כ פ ר ת. The other 12.*viz.* ה ז ח ט ל מ נ ס ע צ ק ש; are ſimple. The ſame rule is amongſt the Chaldeans; And by the imitation of theſe alſo the letters of other tongues are diſtributed to Signs, Planets, and Elements, after their order. For the Vowels in the Greek tongue, *viz.* Α Ε Η Ι Ο Υ Ω anſwer to the ſeven Planets. Β Γ Δ Ζ Κ Λ Μ Ν Π Ρ Σ Τ are attributed to the twelve Signs of the *Zodiack*, the other five Θ Ξ Φ Χ Ψ repreſent the four Elements,and the ſpirit of the world. Amongſt the Latine there is the ſame ſignification of them. For the five Vowels A E I O U, and J and V Conſonants are aſcribed to the ſeven Planets; but the Conſonants B C D F G L M N P R S T are anſwerable to the twelve Signs. The reſt, *viz.* K Q X Z make four Elements. H the aſpiration repreſents the Spirit of the World. Y becauſe it is a Greek, and not a Latine Character,and ſerving only to Greek words,follows the nature of its Idiome.

But this you muſt not be ignorant of, that it is obſerved by all

all wiſe men,that the Hebrew letters are the moſt efficacious of all, becauſe they have the greateſt ſimilitude with Celeſtials, and the world, and that the letters of the other tongues have not ſo great an efficacy, becauſe they are more diſtant from them. Now the diſpoſitions of theſe, the following Table will explain. Alſo all the Letters have double numbers of their order, *viz.* Extended, which ſimply expreſs of what number the letters are, according to their order: and collected, which recollect with themſelves the numbers of all the preceding letters. Alſo they have integrall numbers, which reſult from the names of Letters, according to their various manners of numbring. The vertues of which numbers, he that ſhall know, ſhall be able in every tongue to draw forth wonderfull myſteries by their letters, as alſo to tell what things have been paſt, and foretell things to come. There are alſo other myſterious joynings of letters with numbers: but we ſhall abundantly diſcourſe of all theſe in the following Books: Wherefore we will now put an end to this firſt Book.

[illegible] that the Hebrews [illegible]
[illegible] have the greatest [illegible]
[illegible] and that the [illegible] of [illegible]

[illegible] to their orders, and collected; which
[illegible] the [illegible]

[illegible] wonderful in the
[illegible] all these things have been
[illegible] also other [illegible]
[illegible]
[illegible] following Books: Wherefore
[illegible] annexed to this first Book.

To the Most Honorable Lord, Most Illustrious Prince, *Hermannus* of *Wyda*, Prince Elector, Duke of *Westphalia*, and *Augaria*, Lord and Arch-prelate of *Colonia*, and *Paderbornia*, his most gracious Master, *Henry Cornelius Agrippa* of *Nettes-heym* wisheth health.

Behold now (most Illustrious Prince, and most honorable Prelate!) the rest of the books of Occult Philosophy, *or Magick, which I promised Your Worthiness that I would put forth when I published the first of them: but the suddain, and almost unexpected death of holy* Margaret *of* Austria *my Princess coming upon it, hindred me then from the endavoring to put it forth. Then the wickedness of some Pulpit-sycophants, and of some School-Sophisters incessantly raging against me for a declamation I put forth concerning the Vanity of things, and the excellency of the word of God, and contending against me continually with bitter hatred, envy, malice, and calumnies, hindred me from putting of it forth; whereof some very proudly, with a full mouth, and loud voice aspersed me with impiety in the Temple amongst a promiscuous people. Others with corner-whisperings from house to house, street by street, did fill the ears of the ignorant with my infamy: others in publike, and private assemblies did instigate Prelates, Princes, and* Cæsar *himself against me. Hence I began to be at a stand, whether I should put forth the rest of the book or no, whilest I did doubt that I should by this means expose my self to greater calumnies, and as it were cast my self out of the smoke into the fire, a certain rude fear seised upon me, least by putting them forth I should seem more offensive then officious to you,*

and expose your highness to the envy of malicious Carpers, and tongues of detracters. Whilest these things troubled me with a various desparation, the quickness of your understanding, exact discretion, uprightness of Judgement. Religion without superstition, and other most known vertues ... you, your authority and integrity beyond exception, which can easily check, and bridle the tongues of slanderers, removed my doubting, and inforced me to set upon that again more boldly, which I had almost left off by reason of despaire. Therefore (most Illustrious Prince) take in good part this second book of Occult Philosophy, *in which we shew the mysteries of the Celestiall Magick, all things being opened, and manifested, which experienced antiquity makes relation of, and which came to my knowledge, that the secrets of Celestiall Magick (hitherto neglected, and not fully apprehended by men of latter times) may with your portection be by me, after the shewing of naturall vertues, proposed to them that are studious, and curious of these secrets: by which let him that shall be profited and receive benefit, give you the thanks, who have been the occasion of this Edition, and setting of it at liberty to be seen abroad.*

Farewell.

The

The Second Book of Occult Philosophy, or Magick; written by

Henry Cornelius Agrippa.

Book II.

CHAP. I.

Of the necessity of Mathematicall learning, and of the many wonderfull works which are done by Mathematicall Arts only.

THE Doctrines of Mathematicks are so necessary to, and have such an affinity with Magick, that they that do profess it without them, are quite out of the way, and labour in vain, and shall in no wise obtain their desired effect. For whatsoever things are, and are done in these inferior naturall vertues, are all done, and governed by number, weight, measure, harmony, motion, and light. And all things which we see in these inferiours,

ours, have root, and foundation in them: yet neverthelesse without naturall vertues, of Mathematicall Doctrines only works like to naturals can be produced, as *Plato* saith, a thing not partaking of truth or divinity, but certain Images kin to them, as bodies going, or speaking, which yet want the Animall faculty, such as were those which amongst the Ancients were called *Dedalus* his Images, and αυτόματα, of which *Aristotle* makes mention, *viz.* the threefooted Images of *Vulcan*, and *Dedalus*, moving themselves, which *Homer* saith came out of their own accord to the exercise, and which we read, moved themselves at the feast of *Hiarba* the Philosophicall Exerciser: As also that golden Statues performed the offices of Cup bearers, and Carvers to the guests. Also we read of the Statues of *Mercury*, which did speak, and the wooden Dove of *Arthita*, which did fly, and the miracles of *Boethius*, which *Cassiodorus* made mention of, *viz. Diomedes* in Brass, sounding a Trumpet, and a brazen Snake hissing, and pictures of birds singing most sweetly. Of this kind are those miracles of Images which proceed from Geometry, and Opticks, of which we made some mention in the first book, where we spoke of the Element of Aire. So there are made glasses, some Concave, others of the form of a Columne, making the representations of things in the Aire seem like shadows at a distance: of which sort *Apollonius*, and *Vitellius* in their Books *De Perspectiva*, and *Speculis*, taught the making, and the use. And we read that *Magnus Pompeius* brought a certain glass amongst the spoils from the East, to *Rome*, in which were seen Armies of Armed men. And there are made certain transparent glasses, which being dipped in some certain juices of Hearbs, and irradiated with an artificiall light, fill the whole Aire round about with visions. And I know how to make reciprocall glasses, in which the Sun shining, all things which were illustrated by the raies thereof are apparently seen many miles off. Hence a Magician, expert in naturall Philosophy, and Mathematicks, and knowing the middle sciences consisting of both these, Arithmatick, Musick, Geometry, Opticks, Astronomie, and such sciences that are of weights, measures, proportions, articles,

and

and joynts, knowing also Mechanicall Arts resulting from these, may without any wonder, if he excell other men in Art, and wit, do many wonderfull things, which the most prudent, and wise men may much admire. Are there not some reliques extant of the Ancients works, *viz*. *Hercules*, and *Alexanders* pillars, the gate of *Caspia* made of brass, and shut with Iron beams, that it could by no Wit or Art, be broken? And the Pyramis of *Julius Cæsar* erected at Rome neer the hill Vaticanus, and Mountains built by Art in the middle of the Sea, and Towers, and heaps of Stones, such as I saw in *England* put together by an incredible Art. And we read in faithfull Historians, that in former times Rocks have been cut off, and Vallies made, and Mountains made into a Plain, Rocks have been digged through, Promontories have been opened in the Sea, the bowels of the Earth made hollow, Rivers divided, Seas joyned to Seas, the Seas restrained, the bottome of the Sea been searched, Pools exhausted, Fens dryed up, new Islands made, and again restored to the continent, all which, although they may seem to be against nature, yet we read have been done, and we see some reliques of them remaining till this day, which the vulgar say were the works of the divell, seeing the Arts, and Artificers thereof have been dead out of all memory, neither are there any that care to understand, or search into them. Therefore they seeing any wonderfull sight, do impute it to the divell, as his work, or think it is a miracle, which indeed is a work of naturall, or Mathematicall Philosophy. As if any one should be ignorant of the vertue of the Loadstone, and should see heavy Iron drawn upwards, or hanged in the Aire (as we read the Iron Image of *Mercury* did long since as *Treveris* hang up in the middle of the Temple by Loadstones, this verse attesting the same.

The Iron white rod-bearer flies i'th' Aire.

The like to which we read was done concerning the image of the Sun at Rome, in the Temple of *Serapis*) would not such an ignorant man, I say, presently say it is the work of the divell? But if he shall know the vertue of the Loadstone to the Iron,

And Mahomet in an Iron Coffin thus suspended in the Grand Mosque at Mecha by a Loadstone—

Iron, and ſhall make triall of it, he preſently ceaſeth to wonder, and doth no more ſcruple it to be the work of nature. But here it is convenient that you know, that as by naturall vertues we collect naturall vertues, ſo by abſtracted, mathematicall, and celeſtiall, we receive celeſtiall vertues, as motion, life, ſenſe, ſpeech, ſouthſaying, and divination, even in matter leſs diſpoſed, as that which is not made by nature, but only by art. And ſo images that ſpeak, and foretell things to come, are ſaid to be made, as *William* of *Paris* relates of a brazen head made under the riſing of *Saturn*, which they ſay ſpake with a mans voice. But he that will chooſe a diſpoſed matter, and moſt fit to receive, and a moſt powerfull agent, ſhall undoubtedly produce more powerfull effects. For it is a generall opinion of the Pythagoreans, that as Mathematicall things are more formall then Naturall, ſo alſo they are more efficacious: as they have leſs dependence in their being, ſo alſo in their operation. But amongſt all Mathematicall things, numbers, as they have more of form in them, ſo alſo are more efficacious, to which not only Heathen Philoſophers, but alſo Hebrew, and Chriſtian Divines do attribute vertue, and efficacy, as well to effect what is good, as what is bad.

CHAP. II.

Of Numbers, and of their power, and vertue.

S*Everinus Boethius* ſaith, that all things which were firſt made by the nature of things in its firſt Age, ſeem to be formed by the proportion of numbers, for this was the principall pattern in the mind of the Creator. Hence is borrowed the number of the Elements, hence the courſes of times, hence the motion of the Stars, and the revolution of the heaven, and the ſtate of all things ſubſiſt by the uniting together of numbers. Numbers therefore are endowed with great and ſublime

ſublime vertues. For it is no wonder, ſeeing there are ſo many, and ſo great occult vertues in naturall things, although of manifeſt operations, that there ſhould be in numbers much greater, and more occult, and alſo more wonderfull, and efficacious, for as much as they are more formall, more perfect, and naturally in the celeſtialls, not mixt with ſeparated ſubſtances; and laſtly, having the greateſt, and moſt ſimple commixtion with the Idea's in the mind of God, from which they receive their proper, and moſt efficacious vertues: wherefore alſo they are of moſt force, and conduce moſt to the obtaining of ſpirituall, and divine gifts, as in naturall things, elementary qualities are powerfull in the tranſmuting of any elementary thing. Again, all things that are, and are made, ſubſiſt by, and receive their vertue from numbers. For time conſiſts of number, and all motion, and action, and all things which are ſubject to time, and motion.

Harmony alſo, and voices have their power by, and conſiſt of numbers, and their proportions, and the proportion ariſing from numbers, do by lines, and points make Characters, and figures: And theſe are proper to Magicall operations, the middle which is betwixt both being appropriated by declining to the extreams, as in the uſe of letters. And laſtly, all ſpecies of naturall things, and of thoſe things which are above nature, are joyned together by certain numbers: which *Pythagoras* ſeeing, ſaith, that number is that by which all things conſiſt, and diſtributes each vertue to each number. And *Proclus* ſaith, Number hath alwaies a being: Yet there is one in voyce, another in the proportion of them, another in the ſoul, and reaſon, and another in divine things. But *Themiſtius*, and *Boethius*, and *Averrois* the *Babilonian*, together with *Plato*, do ſo extoll numbers, that they think no man can be a true Philoſopher without them. Now they ſpeak of a rationall, and formall number, not of a materiall, ſenſible, or vocall, the number of Merchants buying, and ſelling, of which the *Pythagorians*, and *Platoniſts*, and our *Auſtin* make no reckoning, but apply it to the proportion reſulting from it, which number they call naturall, rationall, and formall,

mall, from which great mysteries flow, as well in naturall, as divine, and heavenly things. By it is there a way made for the searching out, and understanding of all things knowable. By it the next access to naturall prophecying is had: and the *Abbot Joachim* proceeded no other way in his Prophecies, but by formall numbers.

CHAP. III.

How great vertues Numbers have, as well in Naturall things, as in Supernaturall.

THat there lyes wonderfull efficacy, and vertue in numbers, as well to good as to bad, not only most eminent Philosophers do unanimously teach, but also Catholike Doctors, and especially *Hierom*, *Austin*, *Origen*, *Ambrose*, *Gregory* of *Nazianzen*, *Athanasius*, *Basilius*, *Hilarius*, *Rubanus*, *Bede*, and many more confirm. Hence *Hilarius* in his Commentaries upon the Psalms, testifies that the seventy Elders, according to the efficacy of numbers, brought the Psalms into order. *Rabanus* also, a famous Doctor, composed an excellent book of the vertues of numbers: But now how great vertues numbers have in nature, is manifest in the hearb which is called Cinquefoil, *i. e.* five leaved Grass; for this resists poysons by vertue of the number of five; also drives away divells, conduceth to expiation; and one leafe of it taken twice in a day in wine, cures the Feaver of one day: three the tertian Feaver: foure the quartane. In like manner four grains of the seed of Turnisole being durnk, cures the quartane, but three the tertian. In like manner *Vervin* is said to cure Feavers, being durnk in wine, if in tertians it be cut from the third joynt, in quartans from the fourth. A Serpent, if he be once struck with a Spear, dieth, if twice, recovers strength. These and many such as these are read, and testified in divers Authors. We must know now whence these are done, which certainly have a cause, which is a various proportion

proportion of various numbers amongst themselves. There is also a wonderfull experiment of the number of seven, that every seventh male, born without a female coming betwixt, hath power to cure the Kings evill by his touch alone, or word. Also every seventh daughter that is born, is said wonderfully to help forward the birth of children: neither is the naturall number here considered, but the formall consideration that is in the number. And let that which we spake before, be alwaies kept in mind, *viz.* that these powers are not in vocall, or numbers of merchants buying, and selling, but in rationall, formall, and naturall; These are distinct mysteries of God, and nature. But he that knows how to joyn together the vocall numbers, and naturall with divine, and order them into the same harmony, shall be able to work and know wonderfull things by numbers; the Pythagorians profess that they can prognosticate many things by the numbers of names, in which truly, unless there did ly a great mysterie, *John* had not said in the Revelation, He which hath understanding, let him compute the number of the name of the beast, which is the number of a man, and this is the most famous manner of computing amongst the Hebrews, and Cabalists, as we shall shew afterwards. But this you must know, that simple numbers signifie Divine things: numbers of ten; Celestiall numbers of an hundred; terrestiall numbers of a thousand; those things that shall be in a future age. Besides, seeing the parts of the mind are according to an Arithmeticall Mediocrity, by reason of the identity, or equality of excess, coupled together. But the body, whose parts differ in their greatness, is according to a Geometricall mediocrity, compounded: But an animall consists of both, *viz* soul and body, according to that mediocrity, which is sutable to harmony: Hence it is that numbers do work very much upon the soul, figures upon the body, and harmony upon the whole animall.

CHAP.

CHAP. IV.

Of Unity, and the Scale thereof

NOw let us treat particularly of numbers themselves: and because number is nothing els but a repetition of Unity, let us first consider Unity it self. For Unity doth most simply go through every number, and is the common measure, fountain, and originall of all numbers, contains every number joyned together in it self intirely, the beginner of every multitude, alwayes the same, and unchangable: whence also being multiplyed into it self, produceth nothing but it self: it is indivisible, void of all parts: But if it seem at any time to be divided, it is not cut, but indeed Multiplied into Unities: yet none of these Unities is greater or lesser then the whole Unity, as a part is less then the whole: It is not therefore Multiplyed into parts, but into it self: Therefore some called it concord, some piety, and some friendship, which is so knit, that it cannot be cut into parts. But *Martianus*, according to the opinion of *Aristotle* saith, it is named *Cupid*, because it is made one alone, and will alwaies bewail it self, and beyond it self it hath nothing, but being void of all haughtiness, or coupling, turns its proper heats into it self. It is therefore the one beginning, and end of all things, neither hath it any beginning, or end it self: Nothing is before one, nothing is after one, and beyond it is nothing, and all things which are, desire that one, because all things proceeded from one, and that all things may be the same, it is necessary that they partake of that one: And as all things proceeded of one into many things, so all things endeavour to return to that one, from which they proceeded; it is necessary that they should put off multitude. One therefore is referred to the high God, who seeing he is one, and innumerable, yet creates innumerable things of himself, and contains them within himself. There is therefore one God, one world of the one God, one Sun of the one world, also one Phœnix in the World, one King amongst Bees, one Leader amongst Flocks

Flocks of Catel, one Ruler amongst heards of Beasts, & Cranes follow one and many other Animalls honour Unity; Amongst the Members of the body there is one Principle by which all the rest are guided, whether it be the head, or (as some will) the heart. There is one Element overcoming, and penetrating all things, *viz.* Fire. There is one thing created of God, the subject of all wondring, which is on Earth, or in Heaven, it is actually Animal, Vegetable, and Minnerall, every where found, known by few, called by none by its proper name, but covered with figures, and Riddles, without which neither Alchymie, nor Naturall Magick, can attain to their compleat end, or perfection. From one man, *Adam*, all men proceed, from that one all become mortall, from that one *Jesus Christ* they are regenerated: and as saith *Paul*, one Lord, one Faith, one Baptism, one God, and Father of all, one mediator betwixt God and man, one most high Creator, who is over all, by all, and in us all. For there is one Father, God, from whence all, and we in him: one Lord *Jesus Christ*, by whom all, and we by him: one God Holy Ghost, into whom all, and we into him.

The

The Scale of Unity.

In the exemplary world.	י Iod	One Divine essence, the fountain of all vertues, and power, whose name is expressed with one most simple Letter.
In the intellectuall world.	The soul of the world.	One supreme Intelligence, the first Creature, The fountain of lives.
In the Celestial world.	The Sun.	One King of Stars, fountain of life.
In the Elementall world.	The Philosophers Stone.	One subject, and instrument of all vertues, naturall, and supernaturall.
In the lesser world.	The Heart.	One first living, and last dying.
In the infernall world.	Lucifer.	One Prince of Rebellion, of Angels, and darkness.

CHAP. V.

Of the Number of Two, and the Scale thereof.

THe first Number is of two, because it is the first Multitude, it can be measured by no number besides unity alone, the common measure of all Numbers: It is not compounded of Numbers, but of one unity only; neither is it called a number uncompounded, but more properly not compounded: The Number of three is called the first Number uncompounded: But the Number of two is the first branch of unity, and the first procreation: Hence it is called generation, and *Juno*, and an imaginable Corporation, the proof of the first motion, the first form of parity: the number of the first equality, extremity, and distance betwixt, and therefore of peculiar equity, and the proper act thereof, because it consists of two equally poysed: and it is called the Number of Science, and Memory, and of light, and the number of man, who is called another, and the lesser World: it is also called the number of charity, and mutuall love, of marriage, and society, as it is said by the Lord, Two shall be one flesh. And *Solomon* saith: It is better that two be together then one, for they have a benefit by their mutuall society: If one shall fall, he shall be supported by the other. Wo to him that is alone, because when he falls he hath not another to help him: and if two sleep together, they shall warm one the other; how shall one be hot alone? and if any prevaile against him, two resist him. And it is called the number of Wedlock and Sex; for there are two sexes, Masculine, and Feminine: and two Doves bring forth two Eggs, out of the first of which is hatched the Male, out of the second the Female. It is also called the midle, that is capable, that is good, and bad, partaking, and the beginning of division, of Multitude, and distinction, and signifies matter. This is also sometimes the number of discord, and confusion, of misfortune, and uncleanness, whence Saint *Hierom* against *Jovianus* saith, that therefore it was not

N spoken

ſpoken in the ſecond day of the creation of the world, and God ſaid, That it was good, becauſe the uumber of two is evill. Hence alſo it was, that God commanded that all unclean Animals ſhould go into the Ark by couples: becauſe as I ſaid, the number of two, is a number of uncleanneſs, and it is moſt unhappy in their Soothſayings, eſpecially if thoſe things, from whence the Soothſaying is taken, be *Saturnall*, or *Martiall*, for theſe two are accounted by the Aſtrologers unfortunate. It is alſo reported, that the number of two doth cauſe apparitions of Ghoſts, and fearfull Goblins, and bring miſchiefs of evill ſpirits to them that travell by night. *Pythagoras* (as *Euſebius* reports) ſaid, that Unity was God, and a good intellect; and that Duality was a Divell, and an evill intellect, in which is a materiall multitude: wherefore the *Pythagorians* ſay, that two is not a number, but a certain confuſion of unities. And *Plutarke* writes, that the *Pythagorians* called unity *Apollo*, and two, ſtrife, and boldneſs; and three, Juſtice, which is the higheſt perfection, and is notwithout many myſteries. Hence there were two Tables of the Law in *Sina*, two Cherubins looking to the Propitiatory in *Moſes*, two Olives dropping oyle, in *Zachariah*: two natures in Chriſt, Divine, and Humane; Hence *Moſes* ſaw two appearances of God, *viz.* his face, and back-parts, alſo two Teſtaments, two commands of Love, two firſt dignities, two firſt people, two kinds of Spirits, good, and bad, two intellectuall creatures, an Angell, and ſoul, two great lights, two Solſtitia, two equinoctials, two poles, two Elements, producing a living ſoul, *viz.* Earth, and Water.

The Scale of the Number of two.

In the exemplary world.	יה Iah אל El		The names of God expressed with two letters.
In the Intellectuall world.	An Angell.	The Soul.	Two intelligible substances.
In the Celestiall world.	The Sun.	The Moon.	Two great lights.
In the Elementary world.	The Earth.	The Water.	Two Elements producing a living soul.
In the lesser world.	The Heart.	The Brain.	Two principall seats of the soul.
In the Infernall soul.	Beemoth Weeping.	Leviathan gnashing of teeth.	Two chief of the divels. Two things which Christ threatens to the damned.

CHAP. VI.

Of the Number of three, and the Scale thereof.

THE number of three is an incompounded number, a holy number, a number of perfection, a most powerfull number. For there are three persons in God, there are three Theologicall vertues in Religion. Hence it is that this number conduceth to the Ceremonies of God, and Religion, that by the solemnity of which, prayers, and sacrifices are thrice repeated. Whence *Virgil* sings,

Odd numbers to the God delightfull are.

And the *Pythagorians* use it in their sanctifications, and purifications, whence in *Virgil*,

The same did cleanse, and wash with Water pure
Thrice his companions ——

And it is most fit inbindings, or ligations, hence that of *Virgil*,

—— *I walk a round*
First with these threads, which three, and severall are,
'Bout th' Altar thrice I shall thy image bear.

And a little after ;

Knots, Amaryllis, *tye, of colours three,*
Then say, these bonds I knit, for Venus *be.*

And we read of *Medea*.

She spake three words, which caus'd sweet sleep at will,
The troubled Sea, the raging Waves stand still.

And in *Pliny* it was the custome in every medicine to spit with three deprecations, andhence to be cured. The number of three is perfected with three Augmentations, long, broad, and deep, beyond which there is no progression of dimension, whence the first number is called square. Hence it is said that to a body that hath three measures, and to a square number, nothing can be added. Wherefore *Aristotle* in the beginning of his speeches concerning Heaven, cals it as it were a Law, according to which all things are disposed. For Corporeall, and spirituall things consist of three things, *viz.* beginning, middle, and end. By three (as *Tresmegistus* saith) the world is perfected: Hemarmene, necessity, and order (*i.e.*) concurrence of causes, which

which many call fate, and the execution of them to the fruit, or increase, and a due distribution of the increase. The whole measure of time is concluded in three, *viz.* Past, present, to come; All magnitude is contained in three; line, superficies, and body, every body consists of three Intervals, length, bredth, thickness. Harmony contains three consents in time, Diapason, Hemiolion, Diatessaron. There are also three kinds of souls, Vegetative, sensitive, and intellectuall. And as saith the Prophet, God orders the world by number, weight, and measure, and the number of three is deputed to the Ideall forms thereof, as the number of two is to the procreating matter, and unity to God the maker of it. Magicians do constitute three Princes of the world, *Oromasis, Mitris, Araminis* (*i.e.*) God, the Mind, and the Spirit. By the three square or solid, the three numbers of nine of things produced are distributed, *viz.* of the supercelestiall into nine orders of Intelligencies: of Celestiall into nine Orbs: of inferiours into nine kinds of generable, and corruptible things. Lastly in this ternall Orb, *viz.* twenty seven, all Musicall proportions are included, as *Plato*, and *Proclus*, do at large discourse. And the number of three hath in a harmony of five, the grace of the first voyce. Also in Intelligencies there are three Hierarchies of Angelicall spirits. There are three powers of Intellectuall creatures, memory, mind, and will. There are three orders of the blessed, *viz.* of Martyrs, Confessors, and Innocents. There are three quaternions of Celestiall Signs, *viz.* Of fixt, moveable, and common, as also of houses, *viz.* centers, succeeding, and falling. There are also three faces, and heads in every Sign, and three Lords of each triplicity. There are three fortunes amongst the Planets. Three graces amongst the Goddesses. Three Ladies of destiny amongst the infernall crew. Three Judges. Three furies. Three-headed Cerberus. We read also of a thrice double Hecate. Three moneths of the Virgin *Diana*. Three persons in the supersubstantiall Divinity. Three times, of Nature, Law, and Grace. Three Theologicall vertues, Faith, Hope, and Charity. *Jonas* was three days in the Whales belly; and so many was Christ in the grave.

The Scale of the Number of three.

In the Original world.	The Father	[S]adai. The Son.	The Holy Ghost.	The name of of God with three letters.
In the Intellectual world	Supreme. Innocents.	Midle. Martyrs.	Lowest of all Confessors.	Three Hierarchies of Angels. Three degrees of the blessed.
In the Celestial world.	Moveable. Corners. Of the day.	Fixt. Succeeding. Nocturnall.	Common. Falling. Partaking.	Three quaternions of Signs. Three quaternions of houses. Three Lords of the Triplicites.
In the Elementary world.	Simple.	Compounded.	Thrice compounded.	Three degrees of Elements.
In the lesser world.	The head, in which the Intellect grows, answering to the intellectuall world.	The breast, where is the heart, the seat of life, answering to the Celestiall world.	The belly, where the faculty of generation is, and the genitall members, answering the Elemental world.	Three parts, answering the three-fold world.
In the infernal world.	Alecto. Minos. Wicked.	Megera. Aeacus. Apostates.	Ctesiphone. Rhadamantus. Infidels.	Three infernall furies. Three infernall Judges. Three degrees of the damned.

CHAP. VII.

Of the Number of Four, and the Scale thereof.

THe Pythagorians call the Number of four Tetractis, and prefer it before all the vertues of Numbers, because it is the foundation, and root of all other numbers; whence also all foundations, as well in artificiall things, as naturall, and divine, are four square, as we shall shew afterwards: and it signifies solidity, which also is demonstrated by a four square figure. For the number four is the first four square plain, which consists of two proportions, whereof the first is of one to two, the latter of two to four, and it proceeds by a double procession and proportion, *viz.* of one to one, and of two to two, beginning at a unity, and ending at a quaternity: which proportions differ in this, that according to Arithmatick, they are unequall to one the other: but according to Geometry are equall. Therefore a four square is ascribed to God the Father, and also contains the mysterie of the whole Trinity: for by its single proportion, *viz.* by the first of one to one, the unity of the paternall substance is signified, from which proceeds one Son, equall to him; by the next procession, also simple, *viz.* of two to two, is signified by the second procession the Holy Ghost from both, that the Son be equall to the Father by the first procession; and the Holy Ghost be equall to both by the second procession. Hence that superexcellent, and great name of the divine Trinity in God is written with four letters, *viz. Iod*, *He*, and *Vau*; *He*, where it is the aspiration *He*, signifies the proceeding of the spirit from both: for *He* being duplicated, terminates both syllables, and the whole name, but is pronounced *Jova*, as some will, whence that *Jovis* of the heathen, which the Ancients did picture with four ears, whence the number four is the fountain, and head of the whole divinity. And the Pythagorians call it the perpetuall fountain of nature: for there are four degrees in the Scale of nature, *viz.* to be, to live, to be sensible,

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ſible, to underſtand. There are four motions in nature, *viz.* aſcendent, deſcendent, going forward, circular. There are four Corners in the heaven, *viz.* riſing, falling, the midle of the heaven, and the bottome of it. There are four Elements under Heaven, *viz.* Fire, Aire, Water, and Earth; according to theſe there are four triplicities in Heaven: There are four firſt qualities under the Heaven, *viz.* Cold, Heat, Drineſs, and Moyſtneſs, from theſe are the four Humours, Blood, Flegm, Choller, Melancholy. Alſo the year is divided into four parts, which are the Spring, Summer, Autumn, and Winter; alſo the wind is divided into Eaſtern, Weſtern, Northern, and Southern. There are alſo four rivers of Paradiſe, and ſo many infernall. Alſo the number four makes up all knowledge: firſt it fills up every ſimple progreſs of numbers with four termes, *viz.* with one, two, three, and four conſtituting the number ten. It fills up every difference of numbers, the firſt even, and conteining the firſt odd in it. It hath in Muſick Diateſſaron, the grace of the fourth voice. Alſo it conteins the inſtrument of four ſtrings, and a Pythagorean Diagram, whereby are found out firſt of all muſicall tunes, and all harmony of Muſick. For Double, Treble, fourtimes double, one and halfe, one and a third part, a concord of all, a double concord of all, of five, of four, and all conſonancy is limited within the bounds of the number four. It doth alſo contein the whole of Matheticks in four terms, *viz.* point, line, ſuperficies, and profundity. It comprehends all nature in four terms, *viz.* ſubſtance, quality, quantity, and motion. Alſo all naturall Phyloſophy, in which are the ſeminary vertues of nature, the naturall ſpringing, the growing form, and the compoſitum. Alſo Metaphyſick is comprehended in four bounds, *viz.* being, eſſence, vertue, and action. Morall Phyloſophy is comprehended with four vertues, *viz.* prudence, juſtice, fortitude, temperance. It hath alſo the power of juſtice: hence a fourfold law, of providence from God: fatall, from the ſoul of the world: of nature from Heaven: of prudence, from man. There are alſo four judiciary powers in all things being, *viz.* the

the intellect, discipline, opinion, and sense. It hath also great power in all mysteries. Hence the Pythagorians did ratifie the number four with an oath, as if it were the cheifest ground whereon their faith was grounded, and their belief might be confirmed. Hence it was called the *Pythagorians* oath, which is expressed in these verses.

I with pure minde by th' number four do swear
That's holy, and the fountain of nature
Eternall, parent of the mind———

Also there are four rivers of Paradise; four Gospels received from four Evangelists throughout the whole Church. The Hebrews received the cheifest name of God written with four letters. Also the *Egyptians*, *Arabians*, *Persians*, *Magicians*, *Mahumitans*, *Grecians*, *Tuscans*, *Latines*, write the name of God with only four letters, *viz.* thus, *Thet*, *Alla*, *Sire*, *Orsi*, *Abdi*, Θεὸς, *Esar*, *Deus*. Hence the Lacedemonians were wont to paint *Jupiter* with four wings. Hence also in *Orpheus* his divinity, it is said that *Neptunes* Chariots are drawn with four horses. There are also four kinds of divine furies, proceeding from severall deities, *viz.* from the *Muses*, *Dionysius*, *Apollo*, and *Venus*. Also the Prophet *Ezekiel* saw four beasts by the river *Chobar*, and four Cherubims in four wheels. Also in *Daniel*, four great beasts did ascend from the Sea, and four winds did fight. And in the *Revelations* four beasts were full of eyes, before, and behind: standing round about the Throne of God, and four Angels, to whom was given power to hurt the Earth, and the Sea, did stand upon the four corners of the Earth, holding the four winds, that they should not blow upon the Earth, nor upon the Sea, nor upon any Tree.

The Scale of the Number four, answering the four Elements.

The

The Scale.

The name of God with four letters.	יהוה				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innocents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	מיכאל Michael.	רפאל Raphael.	גבריאל Gabriel.	אוריאל Uriel.	
Four rulers of the Elements.	שרף Seraph.	כרוב Cherub.	תרשיש Tharsis.	אריאל Ariel.	
Four consecrated Animals.	The Lion.	The Eagle.	Man.	A Calf.	
Four Triplicities of the tribes of Israel.	Dan. Asser. Nephtalin.	Jehuda. Isachar. Zabulun.	Manasse. Benjamin. Ephraim.	Reuben. Simeon. Gad.	
Four Triplicities of Apostles.	Mathias. Peter. Jacob the elder.	Simon. Bartholemew. Mathew.	John. Phillip. James the younger.	Thaddeus. Andrew. Thomas.	
Four Evangelists.	Mark.	John.	Mathew.	Luke.	
Four Triplicities of Signs.	Aries. Leo. Sagittarius.	Gemini. Libra. Aquarius.	Cancer. Scorpius. Pisces.	Taurus. Virgo. Capricornus.	In the Celestiall world, where is the law of nature
The Stars, and Planets, related to the Elements.	Mars, and the Sun.	Jupiter, and Venus.	Saturn, and Mercury.	The fixt Stars, and the Moon.	
Four qualities of the Celestiall Elements.	Light.	Diaphanousness.	Agility.	Solidity.	
Four Elements.	אש Fire.	רוח Ayre.	מים Water.	עפר Earth.	In the Elementary, where the Law of generation, and corruption is.
Four qualities.	Heat.	Moysture.	Cold.	Dryness.	
Four seasons.	Summer.	Spring.	Winter.	Autumne.	
Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quicksilver.	Lead, & Silver.	
What in stones.	Bright, and burning.	Light, and transparent.	Clear, and congealed.	Heavy, & dark.	
Four Elements of man.	The Mind.	The Spirit.	The Soul.	The body.	In the lesser world, *viz.* man, from whom is the Law of prudence.
Four powers of the Soul.	The Intellect.	Reason.	Phantasy.	Sense.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Justice.	Temperance.	Prudence.	Fortitude.	
The senses answering to the Elements.	Sight.	Hearing.	Tast, and smel.	Touch.	
Four Elements of mans body.	Spirit.	Flesh.	Humours.	Bones.	
A four-fold spirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleness.	Dulness.	Slowness.	
Four Princes of divels, offensive in the Elements.	סמאל Samael.	עזאזל Azazel.	עזאל Azael.	מחזאל Mahazael.	In the infernall world, where is the Law of wrath, and punishment.
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of spirits, upon the the four angels of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

CHAP.

The Scale.

The name of God with four letters.	יהוה				In the Originall world, whence the Law of providence.
Four Triplicities or intelligible Hierarchies.	Seraphim. Cherubin. Thrones.	Dominations. Powers. Vertues.	Principalities. Archangels. Angels.	Innocents. Martyrs. Confessors.	In the Intellectual world, whence the fatall Law.
Four Angels ruling over the corners of the world.	מיכאל Michael.	רפאל Raphael.	גבריאל Gabriel.	אוריאל Uriel.	
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Four Elements.	אש Fire.	רוח Ayre.	מים Water.	עפר Earth.	In the Elementary, where the Law of generation, and corruption is.
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Four corners of the World.	The East.	The West.	The North.	The South.	
Four perfect kinds of mixt bodies.	Animals.	Plants.	Metals.	Stones.	
Four kinds of Animals.	Walking.	Flying.	Swimming.	Creeping.	

What answer the Elements, in Plants.	Seeds.	Flowers.	Leaves.	Roots.	
What in Metals.	Gold, and Iron.	Copper, and Tin.	Quickſilver.	Lead,& Silver.	
What in ſtones.	Bright, and burning.	Light, and tranſparent.	Clear, and congealed.	Heavy,& dark.	
Four Elements of man.	The Mind.	The Spirit.	The Soul.	The body.	In the leſſer world, *viz.* man, from whom is the Law of prudence.
Four powers of the Soul.	The Intellect.	Reaſon.	Phantaſy.	Senſe.	
Four Judiciary powers.	Faith.	Science.	Opinion.	Experience.	
Four morall vertues.	Juſtice.	Temperance.	Prudence.	Fortitude.	
The ſenſes anſwering to the Elements.	Sight.	Hearing.	Taſt, and ſmel.	Touch.	
Four Elements of mans body.	Spirit.	Fleſh.	Humours.	Bones.	
A four-fold ſpirit.	Animall.	Vitall.	Generative.	Naturall.	
Four humours.	Choller.	Blood.	Flegme.	Melancholly.	
Four Manners of complexion.	Violence.	Nimbleneſs.	Dulneſs.	Slowneſs.	
Four Princes of divels, offenſive in the Elements.	סמאל Samael.	עזאזל Azazel.	עזאל Azael.	מהזאל Mahazael.	In the infernall world, where is the Law of wrath, and puniſhment.
Four infernal Rivers.	Phlegeton.	Cocytus.	Styx.	Acheron.	
Four Princes of ſpirits, upon the the four angels of the world.	Oriens.	Paymon.	Egyn.	Amaymon.	

CHAP.

CHAP. VIII.

Of the Number Five, and the Scale thereof.

THe number five is of no small force, for it consists of the first even, and the first odd, as of a Female, and Male; For an odd number is the Male, and the even the Female. Whence *Arithmeticians* call that the Father, and this the Mother. Therefore the number five is of no small perfection, or vertue, which proceeds from the mixtion of these numbers: It is also the just midle of the universal number, *viz.* ten. For if yon divide the number ten, there will be nine and one, or eight and two, or seven and three, or six and four, and every collection makes the number ten, and the exact midle alwaies is the number five, and its equadistant; and therefore it is called by the *Pythagoreans* the number of Wedlock, as also of justice, because it divides the number ten in an even Scale. There be five senses in man, sight, hearing, smelling, tasting: five powers in the soul, Vegetative, Sensitive, Concupiscible, Irascible, Rationall: five fingers on the hand: five wandering Planets in the heavens, according to which there are five-fold terms in every sign. In Elements there are five kinds of mixt bodies, *viz.* Stones, Metals, Plants, Plant-Animals, Animals, and so many kinds of Animals, as men, four-footed beasts, creeping, swimming, flying. And there are five kinds by which all things are made of God, *viz.* Essence, the same, another, sense, motion. The Swallow brings forth but five young, which she feeds with equity, beginning with the eldest, and so the rest, according to their age. Also this number hath great power in expiations: For in holy things it drives away Divels. In naturall things, it expels poysons. It is also called the number of fortunateness, and favour, and it is the seale of the Holy Ghost, and a bond that binds all things, and the number of the cross, yea eminent with the principall wounds of *Christ*; whereof he vouchsafed to keep the scars in his glorifyed body. The heathen *Philosophers* did dedicate it as sacred to *Mercury*, esteeming

esteeming the vertue of it to be so much more excellent then the number four, by how much a living thing is more excellent then a thing without life. For in this number the Father *Noah* found favour with God, and was preserved in the floud of waters. In the vertue of this number *Abraham*, being an hundred years old, begat a Son of *Sarah*, being ninety years old, and a barren Woman, and past child bearing, and grew up to be a great people. Hence in time of grace the name of divine omnipotency is called upon with five letters. For in time of nature the name of God was called upon with three letters. שדי *Sadai*: in time of the Law, the ineffable name of God was expressed with four letters יהוה insteed of which the *Hebrews* express ארני *Adonai*: in time of grace the ineffable name of God was with five letters יהשוה *Ihesu*, which is called upon with no less mysterie then that of three Letters ישו.

The

The Scale of the Number of five.

The names of God with five Letters. The names of Christ with five Letters.		אליון אלדים יתשות	Eloim. Elohim. Jhesu.			In the examplary world.
Five Intelligible substances.	Spirits of the first Hierarchy called Gods, or the Sons of God.	Spirits of the second Hierarchy called Intelligencies.	Spirits of the third Hierarchy, called Angels which are sent.	Souls of Celestiall bodies.	Heroes or blessed souls.	In the Intellectual world.
Five wandring Stars, Lords of the Tearms.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	In the Celestiall world.
Five kinds of corruptible things.	Water.	Aire.	Fire.	Earth.	A mixed body.	In the Elementary world.
Five kinds of mixt bodies.	Animall.	Plant.	Metall.	Stone.	Plant-animal.	
Five senses.	Last.	Hearing.	Seeing.	Touching.	Smelling.	In the lesser world.
Five Corporeall torments.	Deadly Bitterness.	Horrible howling.	Terrible darkness.	Unquenchable Heat.	A piercing stink.	In the infernall world.

CHAP. IX.

Of the Number six, and the Scale thereof.

SIx is a number of perfection, because it is the most perfect in nature, in the whole course of numbers, from one to ten, and it alone is so perfect, that in the collection of its parts it results the same, neither wanting, nor abounding. For if the parts thereof, *viz.* the midle, the third, and sixt part, which are three, two, one, be gathered together, they perfectly fill up the whole body of six, which perfection all the other numbers want: Hence by the *Pythagorians* it is said to be altogether applyed to generation, and Marriage, and is called the Scale of the world. For the world is made of the number six, neither doth it abound, or is defective. Hence that is, because the world was finished by God the sixt day. For the sixt day God saw all the things which he had made, and they were very good. Therefore the heaven, and the earth, and all the Host thereof were finished. It is also called the number of man, because the sixt day man was created: and it is also the number of our redemption, for the sixt day *Christ* suffered for our redemption: whence there is a great affinity betwixt the number six and the Cross, labour, and servitude: hence it is commanded in the Law, that in six days the work is to be done, six days *Manna* is to be gathered, six years the ground was to be sown, and that the *Hebrew* servant should serve his Master six years; six days the glory of the Lord appeared upon *Mount Sina*, covering it with a cloud: the Cherubins had six wings, 6 circles in the Firmament, Artick, Antartick, two Tropicks, Equinoctiall, & Eclipticall, six wandring Planets, *Saturn, Jupiter, Mars, Venus, Mercury*, the *Moon*, running through the latitude of the *Zodiack*, on both sides the Eclyptick. There are six substantificall qualities in the Elements, *viz.* Sharpness, Thinness, Motion, and the contrary to these Dulness, Thickness, Rest. There are six differences of position, Upwards, Downwards, Before, Behind, on the right side, one the left side. There are six naturall offices, without which nothing can be, *viz.* Magnitude, Colour, Figure, Intervall, Standing, Motion. Also a solid Figure of any four square thing hath six superficies. There are six Tones of all harmony, *viz.* 5. Tones, & 2. half tones which make one tone, which is the sixt.

The

The Scale of the Number six.

In the examplary world.	אל גבור אלוהים						Names of six Letters.
In the intelligible World.	Seraphin.	Cherubin.	Thrones.	Dominations	Powers.	Vertues.	Six orders of Angels, which are not sent to inferiours.
In the Celestiall World.	Saturn.	Jupiter.	Mars.	Venus.	Mercury.	The Moon.	Six planets wandring through the latitude of the Zodiack from the Eclyptick.
In the Elemental world.	Rest.	Thinness.	Sharpness.	Dulness.	Thickness.	Motion.	Six substantificall qualities of Elements.
In the lesser world.	The Intellect.	Memory.	Sense.	Motion.	Life.	Essence.	Six degrees of men.
In the infernall World.	Acteus.	Megalesius.	Ormenus.	Lycus.	Nicon.	Mimon.	Six divels, the authors of all calamities.

CHAP. X.

Of the Number Seaven, and the Scale thereof.

THe number seaven is of various, and manifold power, for it consists of one, and six, or of two, and five, or of three and four, and it hath a Unity, as it were the coupling together of two threes: whence if we consider the severall parts thereof, and the joyning together of them, without doubt we shall confess that it is as well by the joyning together of the parts thereof, as by its fulness apart, most full of all Majesty. And the *Pythagorians* call it the Vehiculum of mans life, which it doth not receive from its parts so, as it perfects by its proper right of its whole, for it contains body, and soul, for the body consists of four Elements, and is endowed with four qualities: Also the number three respects the soul, by reason of its threefold power, *viz.* rationall, irascible, and concupiscible. The number seaven therefore, because it consists of three, and four, joyns the soul to the body, and the vertue of this number relates to the generation of men, and it causeth man to be received, formed, brought forth, nourished, live, and indeed altogether to subsist. For when the genitall seed is received in the womb of the woman, if it remain there seaven hours after the effusion of it, it is certain that it will abide there for good: Then the first seaven dayes it is coagulated, and is fit to receive the shape of a man: then it produceth mature infants, which are called infants of the seaventh moneth, *i. e.* because they are born the seaventh moneth. After the birth, the seaventh hour tryes whether it will live or no: for that which shall bear the breath of the aire after that hour is conceived will live. After seaven dayes it casts off the reliques of the Navell.

After twice seaven dayes its sight begins to move after the light: in the third seaventh it turns its eyes, and whole face freely. After seaven moneths it breeds teeth: After the second seaventh moneth it sits without fear of falling: After

the third seaventh moneth it begins to speak: After the fourth seaventh moneth it stands strongly, and walks: after the fifth seaventh moneth it begins to refrain sucking its Nurse: After seaven years its first teeth fall, and new are bred, fitter for harder meat, and its speech is perfected: After the second seaventh year boys wax ripe, and then is a beginning of generation: At the third seaventh year they grow to be men in stature, and begin to be hairy, and become able, and strong for generation: At the fourth seaventh year they begin to barnish, and cease to grow taller: In the fifth seaventh year they attain to the perfection of their strength: The sixt seaven year they keep their strength; The seaventh seaventh year they attain to their utmost descretion, and wisdome, and the perfect age of men. But when they come to the tenth seaventh year, where the number seaven is taken for a compleat number, then they come to the common tearm of life, the Prophet saying, Our age is seaventy years. The utmost hight of mans body is seaven feet. There are also seaven degrees in the body, which compleat the dimension of its altitude from the bottome to the top, *viz.* marrow, bone, nerve, vein, artery, flesh, skin. There are seaven, which by the *Greeks* are called black members, the Tongue, the Heart, the Lunges, the Liver, the Spleen, and two Kidnies. There are also seaven principle parts of the body, the head, the breast the hands, the feet, and the privy members. It is manifest concerning breath, and meat, that without drawing of the breath the life doth doth not endure above seaven hours: and they that are starved with famine, live not above seaven dayes. The Veins also, and arteries (as Physitians say) are moved by the seaventh number. Also judgements in diseases are made with greater manifestation upon the seaventh dayes, which Physitians call criticall, *i. e.* judiciall. Also of seaven portions God Creates the soul, as divine *Plato* witnesseth in *Timeus*. The soul also receives the body by seaven degrees. All difference of voices proceeds to the seaventh degree, after which there is the same revolution. Again, there are seaven modulations of the voyces, Ditonus, Semiditonus, Diutessaron, Diapente with a tone, Diapente

pente with a half time, and Diapason. There is also in Celestials a most potent power of the number seven. For seeing there are four corners of the Heaven Diametrically looking one towards the other, which indeed is accounted a most full, and powerfull aspect, and consists of the number seven. For it is made from the seventh Sign, and makes a Cross, the most powerfull figure of all, of which we shall speak in its due place. But this you must not be ignorant of, that the number seven hath a great Communion with the Cross. By the same radiation, and number the solstice is distant from Winter, and the Winter equinoctium from the Summer, all which are done by seven Signs. There are also seven Circles in the Heaven, according to the longitudes of the Axel tree. There are seven Stars about the Articke Pole, greater, and lesser, called *Charls Wain*, also seven Stars called the *Pleiades*, and seven Planets, according to those seven dayes, constituting a week. The Moon is the seventh of the Planets & next to us observing this number more then the rest, this number dispensing the motion, and light thereof. For in twenty eight dayes it runs round the Compass of the whole *Zodiack*, which number of dayes, the number seven, with its seven tearms, *viz.* from one to seven, doth make, and fill up, as much as the several numbers, by adding to the Antecedents, and makes four times seven dayes, in which the Moon runs through, and about all the longitude, and latitude of the *Zodiack* by measuring, and measuring again: with the like seven of dayes it dispenseth its light, by changing it; For the first seven dayes unto the middle as it were of the divided world, it increaseth; the second seven dayes it fils its whole Orb with light; the third by decreasing is again contracted into a divided Orb; but after the fourth seven dayes, it is renewed with the last diminution of its light, and by the same seven of dayes it disposeth the increase, and decrease of the Sea, for in the first seven of the increase of the Moon, it is by little lessened; in the second by degrees increased: but the third is like the first, and the fourth doth the same as the second. It is also applyed to *Saturn*, which ascending from the lower, is the seventh Planet, which betokens rest, to which the seventh day is ascribed,

which signifies the seven thousandth, wherein (as *John* witnesseth) the Dragon, which is the Divell, and Satan, being bound, men shall be quiet, and lead a peaceable life. Moreover the *Phythagorians* call seven the number of Virginity, because the first is that which is neither generated, or generates, neither can it be divided into two equall parts, so as to be generated of another number repeated, or being doubled to bring forth any other number of it self, which is contained within the bounds of the number ten, which is manifestly the first bound of numbers, and therefore they dedicated the number seven to *Pallas*. It hath also in Religion most potent signs of its esteem, and it is called the number of an oath. Hence amongst the Hebrews to swear is called Septenare, (*i. e.*) to protest by seven. So *Abraham*, when he made a Covenant with *Abimelech*, appointed seven Ewe Lambs for a testimony. It is also called the number of blessedness, or of rest, whence that,

O thrice, and four times blessed!

viz. in soul, and body. The seventh day the Creator rested from his work, wherefore this day was by *Moses* called the Sabbath (*i. e.*) the day of rest; hence it was that Christ rested the seventh day in the grave. Also this number hath a great communion with the Cross, as is above shewed, as also with Christ. For in Christ is all our blessedness, rest, and felicity; besides, it is most convenient in purifications. Whence *Apuleius* saith, and I put my self forthwith into the bath of the Sea, to be purified, and put my head seven times under the Waves. And the Leprous person that was to be cleansed, was sprinkled seven times with the blood of a Sparrow; and *Elisha* the Prophet, as it is written in the Second Book of the *Kings*, saith unto the Leprous preson; Go, and wash thy self seven times in *Jordan*, and thy flesh shall be made whole, and thou shalt be cleansed, and it follows a little after, And he washed himself seven times in *Jordan*, according to the Prophets saying, and he was cleansed. Also it is a number of repentance,

pentance, and remiſſion : Hence was ordeined the ſeaventh years repentance for every ſin,according to the opinion of the wiſe man, ſaying, And upon every ſinner ſeaven fold : Alſo the ſeaventh year there were granted remiſſions, and after full ſeaven years there was giving a full remiſſion, as is read in *Leviticus*. And *Chriſt* with ſeaven petitions finiſhed his ſpeech of our ſatisfaction : hence alſo it is called the number of liberty, becauſe the ſeaventh year the *Hebrew* ſervant did challenge liberty for himſelf. It is alſo moſt ſutable to divine praiſes. Whence the Prophet ſaith, Seaven times a day do I praiſe thee, becauſe of thy righteous judgements. It is moreover called the number of revenge, as ſaith the Scripture, and *Cain* ſhall be revenged ſeaven fold. And the Pſalmiſt ſaith, Render unto our Neighbours ſeaven fold into their boſome, their reproach. Hence there are ſeaven wickedneſſes, as ſaith *Solomon*, and ſeaven wickeder ſpirits taken, are read of in the Goſpell. It ſignifies alſo the time of the preſent circle, becauſe it is finiſhed in the ſpace of ſeaven days. Alſo it is conſecrated to the Holy Ghoſt, which the Prophet *Iſaiah* deſcribes to be ſeaven fold, according to his gifts, *viz.* the ſpirit of wiſdom, and underſtanding, the ſpirit of counſell, and ſtrength, the ſpirit of knowledge, and holineſs, and the ſpirit of the fear of the Lord, which we read in *Zachariah* to be the ſeaven eyes of God. There are alſo ſeaven Angells ſpirits ſtanding in the preſence of God, as is read in *Tobias*, and in the *Revelation*; ſeaven Lamps did burn before the Throne of God, and ſeaven golden Candleſticks, and in the midle thereof was one like to the ſon of man, and he had in his right hand ſeaven Stars. Alſo there were ſeaven ſpirits before the Throne of God,and ſeaven Angells ſtood before the Throne,and there were given to them ſeaven Trumpets. And he ſaw a Lamb having ſeaven horns, and ſeaven eyes,and he ſaw the book ſealed with ſeaven Seales, and when the ſeaventh ſeal was opened, there was made ſilence in heaven. Now by all what hath been ſaid, it is apparent that the number ſeaven, amongſt the other numbers, may deſervedly be ſaid to be moſt full of all efficacy. Moreover, the number ſeaven hath great conformity with the number

twelve; Fot as three, and four make seaven, so thrice four make twelve, which are the numbers of the celestiall Planets, and signs, resulting from the same root, and by the number three partaking of the divinity, and by the number four of the nature of inferiour things. There is in sacred writ a very great observance of this number, before all others, and many, and very great are the mysteries thereof; many we have decreed to reckon up here, repeating them out of holy writ, by which it will easily appear, that the number seaven doth signifie a certain fulness of sacred mysteries. For we read in *Genesis*, that the seaventh was the day of the rest of the Lord; & *Enoch*, a pious, holy man, was the seaventh from *Adam*, and that there was another seaventh man from *Adam*, a wicked man, by name *Lamech*, that had two wives; and that the sin of *Cain* should be abolished the seaventh generation: As it is written, *Cain* shall be punished seaven fold: and he that shall slay *Cain*, shall be revenged seaven fold, to which the Master of the History collects, that there were seaven sins of *Cain*. Also of all clean beasts seaven, and seaven were brought into the Ark, as also of Fowles: And after seaven days the Lord rained upon the Earth, and upon the seaventh day the fountains of the deep were broken up, and the waters covered the Earth. Also *Abraham* gave to *Abimelech* seaven Ewe Lambs: and *Jacob* served seaven years for *Leah*, and seaven more for *Rachel*: and seaven dayes the people of *Israel* bewailed the death of *Jacob*. Moreover, we read in the same place, of seaven Kine, and seaven Ears of Corn, seaven years of plenty, and seaven years of scarcity. And in *Exodus*, the Sabboth of Sabboths, the holy rest to the Lord, is commanded to be on the seaventh day. Also on the seaventh day *Moses* ceased to pray. On the seaventh day there shall be a solemnity of the Lord, the seaventh year the servant shall go out free: seaven dayes let the Calf, and the Lamb be with its damm; the seaventh year let the ground that hath been sown six years, be at rest: the seaventh day shall be a holy Sabboth, and a rest: the seaventh day, because it is the Sabboth, shall be called holy. In *Leviticus* the seaventh day also shall be more observed, and be

be more holy: and the first day of the seaventh moneth shall be a Sabboth of memoriall. Seaven dayes shall the sacrifices be offered to the Lord, seaven dayes shall the holy dayes of the Lord be celebrated, seaven dayes in a year everlastingly in the generations. In the seaventh moneth you shall celebrate feasts, and shall dwell in Tabernacles seaven dayes: seaven times he shall sprinkle himself before the Lord, that hath dipped his finger in blood: he that is cleansed from the Leprosy, shall dip seaven times in the blood of a sparrow: seaven days shall she be washed with running water, that is menstruous: seaven times he shall dip his finger in the blood of a bullock: seaven times I will smite you for your sins: In *Deuteronomy* seaven people possessed the Land of promise. There is also read of a seaventh year of remission, and seaven Candles set up on the South side of the Candlesticks. And in *Numbers* it is read, that the sons of *Israel* offered up seaven Ewe Lambs without spot, and that seaven dayes they did eat unleavened bread, and that sin was expiated with seaven Lambs & a Goat, and that the seaventh day was celebrated, and holy, and the first day of the seaventh moneth was observed, and kept holy, and the seaventh moneth of the feast of Tabernacles, & seaven Calves were offered on the seaventh day, and *Baalam* erected seaven Altars; seaven dayes *Mary* the sister of *Aaron* went forth leprous out of the Camp, seaven dayes he that touched a dead Carkass was unclean. And in *Joshua* seaven priests carried the Ark of the Covenant before the Host, and seaven dayes they went round the Cities, and seaven trumpets were carried by the seaven Priests, and on the seaventh day the seaven Priests sounded the Trumpets. And in the book of *Judges*, *Abessa* raigned in *Israel* seaven years, *Sampson* kept his nuptialls seaven dayes, and the seaventh day he put forth a Riddle to his wife, he was bound with seaven green withs, seaven locks of his head were shaved off, seaven years were the children of *Israel* oppressed by the King of *Maden*. And in the books of the Kings, *Elias* prayed seaven times, and at the seaventh time, behold a little cloud! seaven dayes the children of *Israel* pitched over against the *Syrians*, and in the

seaventh day the battell was joyned: seaven years famine was threatened to *David* for the peoples murmuring; and seaven times the child neesed, that was raised by *Elisha*, and seaven men were crucified together in the dayes of the first harvest. *Naaman* was made clean with seaven washings by *Elisha*, the seaventh moneth *Golias* was slain. And in *Hester* we read, that the King of *Persia* had three *Eunuchs*: and in *Tobias* seaven men were coupled with *Sara* the daughter of *Raguel*: And in *Daniel Nebucadnezzars* Furnace was heated seaven times hotter then it was used to be, and seaven Lions were in the den, and the seaventh day came *Nebucadnezzar*. In the book of *Job* there is made mention of seaven sons of *Job*, and seaven dayes and nights *Jobs* friends sate with him on the Earth; and in the same place, In seaven troubles no evill shall touch thee. In *Ezra* we read of *Artaxerxes* his seaven counsellers: and in the same place the trumpet sounded: the seaventh moneth of the feast of tabernacles were in *Ezraes* time, whilest the children of *Israel* were in the Cities: and on the first day of the seaventh moneth *Esdras* read the Law to the people. And in the Psalmes *David* praised the Lord seaven times in a day: silver is tryed seaven times; and he renders to our neighbours seaven fold into their bosomes. And *Solomon* saith, that wisdom hath hewen her self seaven Pillars; seaven men that can render a reason, seaven abominations which the Lord abhors, seaven abominations in the heart of an enemy, seaven overseers, seaven eyes beholding. *Isaiah* numbers up seaven gifts of the Holy Ghost, and seaven women shall take hold on a man. And in *Jeremiah*, she that hath born seaven, languisheth, she hath given up the ghost. In *Ezekiel*, the Prophet continued sad for seaven dayes. In *Zachariah* seaven lamps, and seaven pipes to those seaven lamps, and seaven eyes running to and fro throughout the whole Earth, and seaven eyes upon one stone, and the fast of the seaventh day is turned into ioy. And in *Micah*, seaven shepherds are raised against the Assyrians. Also in the Gospel we read of seaven blessednesses, and seaven vertues, to which seaven vices are opposed; seaven petitions of the Lords prayer,

er, ſeaven words of *Chriſt* upon the croſs, ſeaven words of the bleſſed *Virgin Mary*, ſeaven loaves diſtributed by the Lord, ſeaven baskets of fragments, ſeaven brothers having one wife, ſeaven diſciples of the Lord that were fiſhers, ſeaven water pots in *Cana* of *Galile*, ſeaven woes which the Lord threatens to the Hypocrites, ſeaven divels caſt out of the unclean woman, and ſeaven wickeder divells taken in after that which was caſt out. Alſo ſeaven years *Chriſt* was fled into *Egypt*; and the ſeaventh hour the Fevour left the Governors ſon. And in the Canonicall Epiſtles, *James* deſcribes ſeaven degrees of wiſdom, and *Peter* ſeaven degrees of Vertues. And in the *Acts* are reckoned ſeaven Deacons, and ſeaven diſciples choſen by the *Apoſtles*. Alſo in the *Revelations* there are many myſteries of this number: for there we read of ſeaven Candleſticks, ſeaven Stars, ſeaven Crowns, ſeaven Churches, ſeaven Spirits before the Throne, ſeaven Rivers of *Egypt*, ſeaven Seales, ſeaven Markes, ſeaven Horns, ſeaven Eyes, ſeaven Spirits of God, ſeaven Angels with ſeaven Trumpets, ſeaven horns of the Dragon, ſeaven heads of the Dragon, which had ſeaven Diadems: alſo ſeaven plagues, and ſeaven Vials, which were given to one of the ſeaven Angells, ſeaven heads of the ſcarlet Beaſt, ſeaven Mountains, and ſeaven Kings ſitting upon them, and ſeaven thunders uttered their voyces. Moreover this number hath much power, as in naturall, ſo in ſacred, Ceremoniall, and alſo in other things: therefore the ſeaven days are related hither, alſo the ſeaven Planets, the ſeaven Stars called Pleiades, the ſeaven Ages of the World, the ſeaven changes of man, the ſeaven liberall Arts, and ſo many mechanick, and ſo many forbidden, ſeaven Colours, ſeaven Metalls, ſeaven holes in the head of a man, ſeaven pair of nerves, ſeaven Mountains in the City of *Rome*, ſeaven *Romane* Kings, ſeaven Civill Wars, ſeaven wiſe men in the time of *Jeremiah* the *Prophet*, and ſeaven wiſe men of *Greece*. Alſo *Rome* did burn ſeaven days by *Nero*. By ſeaven Kings were ſlain ten thouſand Martyrs. There were ſeaven ſleepers, ſeaven principall Churches of *Rome*, and ſo many Monaſteries did *Gregory* build: So many ſons Saint *Felicity* brought

brought forth: there were seaven Electors of the Empire appointed, and seaven solemn Acts in crowning the Emperour; the Laws in the Testament require seaven witnesses, there are seaven civill punishments, and seaven canonicall, and seaven canonicall hours, the priest makes seaven obeysances in the Mass; seaven Sacraments, and seaven orders of the Clergy, and a boy of seaven years may be ordained by the lesser order, and may obtein a benefice *sine Cura*. There are seaven penitentiall Psalmes, and seaven commands of the second table, and seaven hours were *Adam*, and *Eve* in Paradise, and there were seaven men foretold by an Angell before they were born, *viz. Ismael, Isaack Sampson, Jeremiah, John Baptist, James* the brother of the Lord, and *Christ Jesus*. Lastly, this number is most potent of all, as in good, so evill; of this *Livy*, the most ancient Poet sang,

The seaventh light is come, and then all things
T'absolve the father of all light begins
The seaventh's of all things originall,
The first seaventh, seaventh seaven we call
Perfect, with wandring Stars the heaven's volv'd,
And with as many circles is round roll'd.

The Scale

In the originall world.	Ararita.	אראריתא		
In the Intelligible world.	צפקיאל Zaphiel.	צר קיאל Zadkiel.	כמאל Camael.	רפאל Raphael.
In the Celestiall world.	שבתאי Saturn.	צרק Jupiter.	מארים Mars.	שמש The Sun.
In the Elementary world.	The Lapwing. The Cuttle-fish. The Mole. Lead. The Onyx.	The Eagle. The Dolphin. The Hart. Tin. The Saphir.	The Vultur. The Pike. The Wolf. Iron. The Diamond.	The Swan. The Sea-calf. The Lion. Gold. The Carbuncle.
In the lesser world.	The right foot. The right ear.	The Head. The left ear.	The right hand. The right Nostrell.	The heart. The right eye.
In the infernall world.	Hell. גיהכם	The gates of death. רצלמות	The shadow of death. ירעשתוס	The pit of destruction. בארשהת

of the Number seven.

Asser Eheie	אשר אהיה		The name of God with seven letters.
האכיאל Haniel.	מיכאל Michael.	גבריאל Gabriel.	Seven Angels which stand in the presence of God.
כוגה Venus.	כוכב Mercury.	לבכה The Moon.	Seven Planets.
The Dove. Thimallus. The Goat. Copper. The Emrald.	The Stork. The Mullet. The Ape. Quick-silver. The Achates.	The Owle. The Sea-Cat. Cat. Silver. Crystall.	Seven Birds of the Planets. Seven Fish of the Planets. Seven Animals of the Planets. Seven Metals of the Planets. Seven Stones of the Planets.
The privy members. The left nostrill.	The left hand. The mouth.	The left foot. The left eye.	Seven integrall members distributed to the Planets. Seven holes of the head distributed to the Planets.
The clay of death. טיטהיוז	Perdition. אברון	The depth of the Earth. שאול	Seven habitations of infernals, which Rabbi Joseph of Castilia the Cabalist describes in the Garden of Nuts.

CHAP. XI.

Of the number of Eight, and the Scale thereof.

THe *Pythagorians* call eight the number of justice, and fulness: first, because it is first of all divided into numbers equally even, *viz*, into four, and that division is by the same reason made into twice two, *viz.* by twice two twice; and by reason of this equality of division, it took to it self the name of justice, but the other received the name, *viz.* of fulness, by reason of the contexture of the corporeall solidity, since the first makes a solid body. Hence that custome of *Orpheus*, swearing by eight dieties, if at any time he would beseech divine justice, whose names are these. Fire, Water, Earth, the Heaven, Moon, Sun, Phanes, the Night. There are also only eight visible Spheres of the heavens: also by it the property of corporeall nature is signified which *Orpheus* comprehends in eight of his Sea songs. This is also called the covenant or circumcision, which was commanded to be done by the *Jewes* the eight day.

There were also in the old Law eight ornaments of the Priest, *viz* a breast-plate, a coat, a girldle, a myter, a robe, an Ephod, a girdle of the Ephod, a golden plate; hither belongs the number to eternity, and the end of the world, because it follows the number seven, which is the mysterie of time: hence also the number of blessedness; for Christ teacheth so many degrees of blessednesses, as you may see in *Mathew*: It is also called the number of safety, and conservation, for there were so many souls of the sons of *Jesse*, from which *David* was the eighth. Also *Zacharias*, the father of *John*, received his speech the eighth day. They say this number was dedicated to *Dionysius*, because he was born the eighth moneth, in everlasting memory whereof, *Naxos* the Iland was dedicated to him, which obtained this prerogative, that only the women of *Naxos* should safely bring forth in the eighth moneth, and their children should live, whereas the children of the eighth moneth in other Nations dy, and their mothers then bringing forth are in manifest danger.

The

The Scale of the Number eight.

The name of God with eight letters.	Eloha Vadaath אלוה ודעת				Jehovah Vedaath יהוה ודעת				In the Originall.
Eight rewards of the blessed.	Inheritance.	Incorruption.	Power.	Victory.	The vision of God.	Grace.	A Kingdom.	Joy.	In the Intelligible world.
Eight visible Heavens.	The Starry Heaven.	The Heaven of Saturn.	The Heaven of Jupiter.	The Heaven of Mars.	The Heaven of the Sun.	The Heaven of Venus.	The Heaven of Mercury.	The Heaven of the Moon.	In the Celestiall world.
Eight particular qualities.	The dryness of the earth.	The coldness of the water.	The moisture of the aire.	The heat of the fire.	The heat of the aire.	The moisture of the water.	The dryness of the fire.	The coldness of the earth.	In the Elementary world.
Eight kinds of blessed men.	The peace makers.	That hunger and thirst after righteousness.	The meek.	They which are persecuted for righteousness sake.	Pure in heart.	Mercifull.	Poor in spirit.	Mourners.	In the lesser world.
Eight rewards of the damned.	Prison.	Death.	Judgement.	The wrath of God.	Darkness.	Indignation.	Tribulation.	Anguish.	In the infernall world.

אלוה ודעת

CHAP. XII.

Of the Number of Nine, and the Scale thereof.

THe number nine is dedicated to the Muses, by the help of the order of the Celestiall Spheres, and divine spirits: Hence there are nine movable Spheres, and according to those there are nine Muses, *viz.* Calliope, Urania, Polymnia, Terpsichore, Clio, Melpomene, Erato, Euterpe, Thalia, which nine Muses indeed are appropriated to the nine Spheres, so that the first resembles the supreme Sphere, which they call *Primum mobile*, and so descending by degrees, according to the written order, unto the last, which resembles the Sphere of the Moon, so, *viz.* Calliope is appropriated to the *Primum mobile*; Urania to the Starry Heaven, Polymnia to *Saturn*, Terpsichore, to *Jupiter*, Clio to *Mars*, Melpomene to the *Sun*, Erato to *Venus*, Euterpe to *Mercury*, Thalia to the Moon.

There are also nine orders of blessed Angels, *viz.* Seraphim, Cherubim, Thrones, Domination, Powers, Vertues, Principallities, Archangels, Angels, which *Ezekiel* figures out by nine Stones, which are the Saphir, Emrald, Carbuncle, Berill, Onyx, Chrysolite, Jasper, Topaze, Sardis: This number hath also a great, and Occult mysterie of the Cross: For the ninth hour our Lord Jesus Christ breathed out his Spirit. And in nine dayes the Ancients buryed their dead, and in so many yeers they say *Minea* received Laws from *Jupiter* in a Cave; whence this number was most especially taken notice of by *Homer*, when Laws were to be given, or answers were to be given, or the sword was like to rage. The Astrologers also take notice of the number nine in the Ages of men, no otherwise then they do of seven, which they call Climactericall years, whch are eminent for some remarkable change. Yet sometimes it signifies imperfectness, and incompleatness, because it doth not attain to the perfection of the number ten, but is less by one, without which it is deficient, as *Austin* interprets it of the ten Leapers: Neither is the longitude of nine Cubits of *Og* King of Basan, who is a type of the divel, without a mysterie.

The

The Scale of the Number nine.

The names of God with nine letters.		Jehovah Saboath. יהוה צבאוה			Jehovah Zidkenu. יהוה צרקכו			Elohim Gibor. אלוהים גיבור		In the originall world.
Nine Quires of Angels. Nine Angels ruling the Heavens.	Seraphim. Metattron.	Cherubin. Ophaniel.	Thrones. Zaphkiel.	Dominations. Zadkiel.	Powers. Camael.	Vertue. Raphael.	Principalities. Haniel.	Archangels. Michael.	Angels. Gabriel.	In the intelligible world.
Nine moveable spheres.	The primum mobile.	The Stary Heaven	The sphere of Saturn.	The sphere of Jupiter.	The sphere of Mars.	The sphere of the Sun.	The sphere of Venus.	The sphere of Mercury.	The sphere of the Moon.	In the Celestial world
Nine stones representing the nine Quires of Angels.	Saphir.	Emrald.	Carbuncle	Beril.	Onyx.	Chrysolite	Jasper.	Topaze.	Sardis	In the Elementary world.
Nine senses inward, and outward together.	Memory.	Cogitative.	Imaginative.	Common sense.	Hearing.	Seeing	Smelling.	Tasting.	Touching.	In the lesser world.
Nine orders of divels.	False spirits.	Spirits of lying.	Vessels of iniquity.	Avengers of wickedness.	Juglers.	Aiery powers.	Furies, sowing mischiefs.	Sifters or tryers.	Tempters or insnarers.	In the infernall world.

CHAP. XIII.

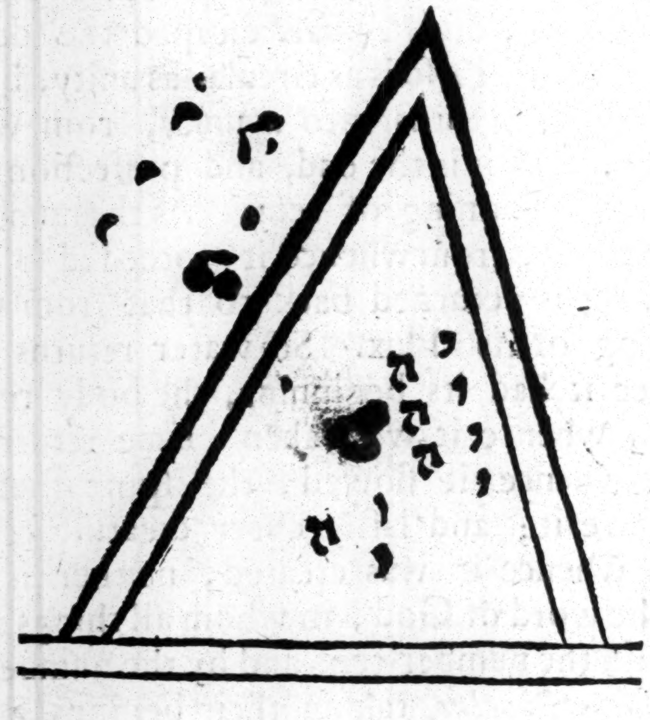
Of the Number Ten, and the Scale thereof.

THE number ten is called every number, or an universall number, compleat, signifying the full course of life: for beyond that we cannot number, but by replication; and it either implies all numbers within it self, or explains them by it self, and its own, by multiplying them: wherefore it is accounted to be of a manifold Religion, and power, and is applyed to the purging of souls. Hence the Ancients called Ceremonies Denary, because they that were to be expected, and to offer sacrifices, were to abstain from some certain things for ten dayes. Whence amongst the Egyptians it was the custome for him that would sacrifice to *Jo*, to fast ten dayes before, which *Apuleius* testifies of himself, saying, It was commanded that I should for the space of ten dayes refrain all meat, and be fasting. There are ten sanguine parts of man, the Menstrues, the Sperm, the Plasmatick spirit, the Mass, the Humours, the Organicall body, the vegetative part, the sensitive part, reason, and the mind. There are also ten simple integrall parts constituting man, the bone, cartilage, nerve, fibre, ligament, artery, vein, membrane, flesh, skin. There are also ten parts of which a man consists intrinsecally; The spirit, the brain, the lungs, the heart, the liver, the gall, the spleen, the kidnies, the testicles, the Matrix. There were ten Curtains in the Temple, ten strings in the Psaltery; ten musicall instruments with which Psalms were sang, the names whereof were, Neza, on which their Odes were sang, Nablum, the same as Organs, Mizmor, on which the Psalms, Sir, on which the Canticles, Tehila, on which Orations, Beracha, on which Benedictions, Halel, on which Praises,

Praises: Hodaia, on which Thanks, Asre on which the Felicity of any one, Hallelujah, on which the praises of God only, and Contemplations. There were also ten singers of Psalms, *viz.* *Adam*, *Abraham*, *Melchisedech*, *Moses*, *Asaph*, *David*, *Solomon*, and three sons of *Chora*, there are also ten commandements; And the tenth day after the ascension of Christ the Holy Ghost came down. This lastly is the number, in which *Jacob* wrestling with the Angel all night overcame, and at the rising of the Sun was blessed, and called by the name of *Israel*. In this number *Joshua* overcame thirty one Kings, and *David* overcame *Goliah*, and the Philistines, and *Daniel* escaped the danger of the Lions. This nnmber also is as circular as unity, because being heaped together, returns into a unity, from whence it had its beginning, and it is the end, and perfection of all numbers, and the beginning of tens. As the number ten flows back into a unity, from whence it proceeded so every thing that is flowing is returned back to that from which it had the beginning of its Flux. So water returns to the Sea, from whence it had its beginning, the body returns to the Earth, from whence it was taken: time returns into Eternity, from whence it flowed, the spirit shall return to God that gave it; and lastly every creature returns to nothing, from whence it was created, neither is it supported but by the word of God, in whom all things are hid; and all things with the number ten, and by the number ten, make a round, as saith *Proclus*, taking their beginning from God, and ending in him. God therefore that first unity, or one thing, before he communicated himself to inferiours, diffused himself first into the first of numbers, *viz.* The number three, then into the number ten, as into ten *Idea's*, and measures of making all numbers, and all things, which the Hebrews call ten Attributes, and account ten divine names; For which cause there cannot be a further number. Hence all tens have some divine thing in them, and in the Law are required of God as his own, together with the first fruits, as the originall of things, and beginning of numbers, and ever tenth is

as the end given to him, who is the beginning, and end of all things.

The Scale of the Number ten.



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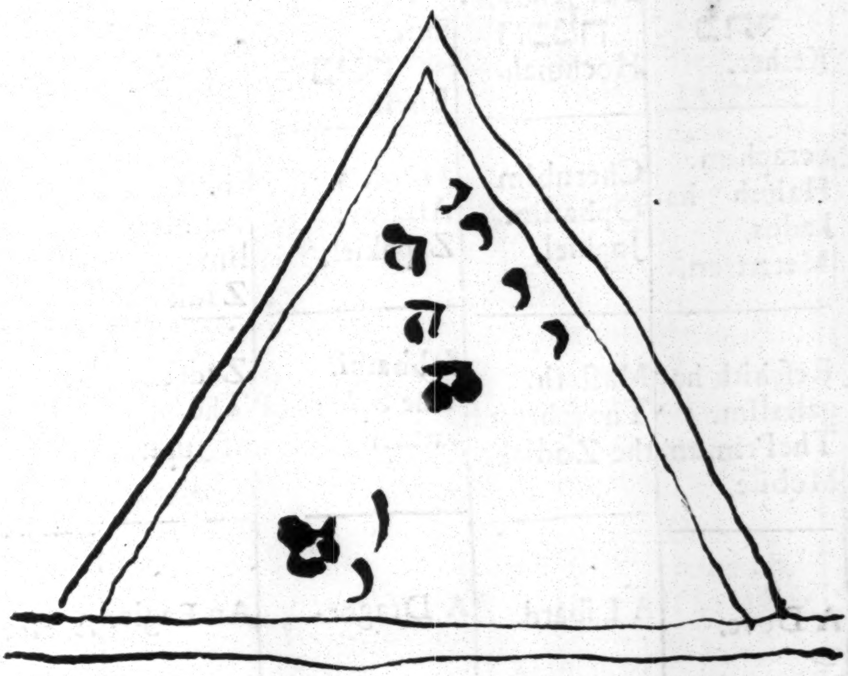


The Scale of the Number

In the originall	יהוהיהויהי The name Jehova of ten letters collected.			ואו הא The Name Jehovah of ten letters.	
	אהיה Eheie. כתר Kether.	ייהוה Iod Jehovah. הכמה Hochmah.	יהוהאלהימ Jehova Elohim. בינה Binah.	אל El. הסר Hesed.	אלהימגיבר Elohim gibor. גבורה Geburah.
In the intelligible world.	Seraphim. Haioth hakados. Metattron.	Cherubim. Ophanim. Jophiel.	Thrones. Aralim. Zaphkiel.	Dominations. Hasmallim. Zadkiel.	Powers. Seraphim. Camael.
In the Celestiall world.	Reschith hagallalim. The Primum Mobile.	Masloth. The sphere of the Zodiake.	Sabbathi. The Sphere of Saturn.	Zedeck. The sphere of Jupiter.	Madim. The Sphere of Mars.
In the Elementary world.	A Dove.	A Libard.	A Dragon.	An Eagle.	A Horse.
In the lesser world.	Spirit.	Brain.	Spleen.	Liver.	Gall.
In the infernall world.	False Gods.	Lying spirits	Vessels of iniquity.	Revengers of wickedness.	Juglers.

Ten.

יוד הא Extended.		אלהים צבאות The name Elohim Sabaoth.			The name of God with ten letters.
אליה Eloha. תפארת Tiphereth	יהוה צבאות Jehovah Sabaoth נצח Nezah.	אלהימצבאות Elohim Sabaoth. הוד Hod.	שדי Sadai. יסוד Iesod.	ארני Adonai melech. מלכות Malchuth	Ten names of God. Ten Sephiroth.
Vertues. Malachim Raphel.	Principalities. Elohim. Haniel.	Archangels. Ben Elohim. Michael.	Angels. Cherubim Gabriel.	Bleſſed ſouls. Iſſim. The ſoul of Meſſiah	Ten orders of the bleſſed according to Dionyſius. Ten orders of the bleſſed according to the traditions of men. Ten Angels ruling.
Schemes. The ſphere of the Sun.	Noga. The ſphere of Venus.	Cochab. The ſphere of Mercury.	Levanah. The ſphere of the Moon.	Holom. Jeſodoth. The ſphere of the Elements.	Ten ſpheres of the world.
Lion.	Man.	Genitals.	Bull.	Lamb.	Ten Animals conſecrated to the Gods.
Heart.	Kidnyes.	Lungs.	Genitals.	Matrix.	Ten parts intrinſecall of man.
Aery powers.	Furies the ſeminaries of evil.	Sifters or tryers.	Tempters or enſnarers.	Wicked ſouls bearing rule.	Ten orders of the damned.

CHAP. XIII.

Of the Number eleven, and the number twelve; with a double Scale of the Number twelve Cabilisticall, and Orphicall.

THE number eleven as it exceeds the number ten, which is the number of the commandements, so it fals short of the number twelve, which is of grace and perfection, therefore it is called the number of sins, and the penitent. Hence in the tabernacle there were commanded to be made eleven Coats of hair which is the habit of those that are penitent, and lament for their sins, whence this number hath no Communion with Divine or Celestiall things, nor any attraction, or scale tending to things above: neither hath it any reward; but yet sometimes it receives a gratuitous favor from God, as he which was called the eleventh hour to the vineyard of the Lord, received the same reward as those who had born the burden, and heat of the day. Now the number twelve is divine, and that whereby the Celestials are measured; it is also the number of the Signs in the *Zodiack* over which there are twelve angels as chief, supported by the irrigation of the great name of God. In twelve yeers also *Jupiter* perfects his course, and the Moon daily runs through twelve degrees. There are also twelve chief joynts in the body of man, *viz.* in hands, elbones, shoulders, thighs, knees, and vertebræ of the feet. There is also a great power of the number twelve in divine mysteries. God chose twelve families of *Israel*, and set over them twelve Princes; so many stones were placed in the midst of *Jordan*, and God commanded that so many should be set on the breast of the Priest; twelve Lyons did bear the brazen Sea that was made by *Solomon*: there were so many fountains in Helim, and so many spies sent to the land of promise, and so many Apostles of Christ set over the twelve tribes, and twelve thousand people were set apart and chosen; the queen of Heaven crowned with twelve Stars, and in the Gospel twelve baskets of

of the fragments were taken up, and twelve Angels are set over the twelve gates of the City, and twelve stones of the heavenly Jerusalem. In inferior things many breeding things proceed after this number; so the Hare and Coney being most fruitfull, bring forth twelve times in the yeer, and the Cammel is so many moneths in breeding, and the Pea-cock brings forth twelve Eggs.

The

The Scale of the Number twelve.

The names of God with twelve letters.			הוא Holy	ברוך Blessed	הקדש He	
The great name returned back into twelve banners.	יהוה	יההו	יוהה	הוהי	הויה	ההיו
Twelve orders of the blessed Spirits.	Seraphim.	Cheru-bim.	Thrones.	Dominations.	Powers.	Vertues.
Twelve Angels ruling over the signs.	Malchidiel.	Asmodel.	Ambriel	Muriel.	Verchiel.	Hamaliel.
Twelve Tribes.	Dan.	Ruben.	Judah.	Manasseh.	Asher.	Simeon.
Twelve Prophets.	Malachi.	Haggai.	Zachary.	Amos.	Hosea.	Micha.
Twelve Apostles.	Mathias	Thadeus.	Simon.	John.	Peter.	Andrew.
Twelve signs of the Zodiack.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
Twelve Moneths.	March.	April.	May.	June.	July.	August.
Twelve Plants.	Sang.	Upright Vervain.	Bending Vervain.	Comfrey.	Lady's Seal.	Calamint.
Twelve stones.	Sardonius.	A Carneol	Topaze	Calcedony.	Jasper.	Emrald.
Twelve principall members.	The head.	The neck.	The arms.	The brest.	The heart.	The belly.
Twelve degrees of the damned, and of Divels.	False gods	Lying spirits.	Vessels of iniquity.	Revengers of wickednes.	Juglers.	Aery powers.

		אב בן ורוח הקדש Father, Son, Holy Ghost.				In the originall world.
וההי	יוהה	והיה	היהו	היוה	ההוי	
Principalities.	Archangels.	Angels.	Innocents.	Martyrs.	Confessors.	In the Intelligible world.
Zuriel.	Barbiel.	Adnachiel	Hanael.	Gabiel.	Barchiel.	
Issachar.	Benjamin.	Napthalin	Gad.	Zabulon.	Ephraim.	
Jonah.	Obadiah.	Zephaniah	Nahum.	Habakuk	Joel.	
Bartholemew.	Philip.	James the elder.	Thomas.	Matthew.	James the yonger.	
Libra.	Scorpius.	Sagittarius	Capricorn	Aquarius.	Pisces.	In the Celestiall world.
September	October.	Novemb.	December	January.	February.	In the Elementall world.
Scorpion-grass.	Mugwort.	Pimpernel.	Dock.	Dragonwort.	Aristolochy.	
Berill.	Amethyst.	Hyacinth.	Chrysoprasus.	Crystall.	Saphir.	
The kidnies.	Genitals.	The hams	Knees.	Legs.	Feet.	In the Elementary world.
Furies the sowers of evils.	Sifters or Tryers.	Tempters or ensnarers.	Witches.	Apostates.	Infidels.	In the infernall world.

The Orphical Scale of the

Twelve Deities.	Pallas.	Venus.	Phœbus.	Mercury.	Jupiter.	Ceres.
Twelve signs of the Zodiake.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo.
Twelve moneths.	March.	April.	May.	June.	July.	August.
Twelve consecrated birds.	The Owle	Dove.	Cock.	Ibis.	Eagle.	Sparrow.
Twelve consecrated beasts	Shee Goat	He Goat.	Bull.	Dog.	Hart.	Sow.
Twelve consecrated trees.	Olive-tree	Myrtil-tree.	Laurell.	Hasle.	Aesculus.	Apple-tree.
Twelve members of man distributed to the signs.	The head.	The Neck	The Armes.	The Brest	The Heart	The Belly

Number twelve.

Vulcan.	Mars.	Diana.	Vesta.	Juno.	Neptune.	In the intelligible world.
Libra.	Scorpius.	Sagittarius.	Capricorn	Aquarius.	Pisces.	In the Celestiall world.
September.	October.	November.	December.	January.	February.	In the Elementall world.
Goose.	Pie.	Daw.	Heron.	Peacock.	Swan.	
Asse.	Wolf.	Hind.	Lyon.	Sheep.	Horse.	
Box-tree.	Dog tree.	Palm-tree	Pine-tree.	Ram-thorn	Elm-tree.	
Kidnies.	Genitals.	Hamnes.	Knees.	Leggs.	Feet.	In the lesser world

CHAP.

CHAP. XV.

Of the Numbers which are above twelve, and of their powers, and vertues.

THE other numbers also which are above twelve, are endowed with many, and various effects, the vertues whereof you must understand by their originall, and parts, as they are made of a various gathering together of simple numbers, or maner of multiplication. Sometimes as their significations arise from the lessening, or exceeding of another going before, especially more perfect, so they contain of themselves the signs of certain divine mysteries. So you see the third number above ten, shews the mysteries of Christs appearing to the Gentiles, for the thirteenth day after his birth a Star was a guide to the wise men. The fourteenth day doth typifie Christ, who the fourteenth day of the first moneth was sacrificed for us; upon which day the children of *Israel* were commanded by the Lord to celebrate the Passeover. This number *Mathew* doth so carefully observe, that he passed over some generations, that he might every where observe this number in the generations of Christ. The fifteenth number is a token of spirituall ascensions, therefore the song of degrees is applyed to that in fifteen *Psalmes*. Also fifteen yeers were added to the life of King *Hezekiah*: and the fifteenth day of the seventh moneth was observed, and kept holy. The number sixteen, the Pythagorians call the number of felicity. It also comprehends all the Prophets of the old Testament, and the Apostles, and Evangelists of the new. The number eighteen, and twenty, Divines interpret to be unhappy, for in the former, *Israel* served *Eglon* King of *Moab*; in the other *Jacob* served, and *Joseph* was sold. And lastly, amongst creatures that have many feet, there is none that hath above twenty feet. The twenty two signifies the fulness of wisdom, and so many are the Characters of the Hebrew letters, and so many Books doth the old Testament contain. To the number twenty eight, the favour of the Moon is designed,

signed, for the motion thereof is distant from the course of other Stars, & as it were alone is compleated the twenty eighth day, when it returns to the same point of the *Zodiake* from whence it came. Hence twenty eight Mansions of the Moon, having singular vertue, and influence, are numbred in the heavens. The number thirty is memorable for many mysteries, Our Lord Jesus Christ was baptized the thirtieth yeer of his Age, and began to do miracles, and to teach the Kingdom of God. Also *John Baptist* was thirty yeers old when he began to preach in the wilderness, and to prepare the wayes of the Lord. Also *Ezekiel* at the same Age began to prophecy; and *Joseph* was brought out of Prison on the thirtieth yeer of his Age, and received the government of Egypt from *Pharoah*. The number thirty two, the Hebrew Doctors ascribe to wisdom, and so many paths of wisdom are described by *Abraham*. But the Pythagorians call this the number of Justice, because it is alwaies divisible into two parts, even unto a unity. The number fourty, the Ancients did honour with great observation, concerning which they did celebrate the feast Tessarosten: It is said that it doth conduce to the account of birth, for in so many daies the seed is fitted, and transformed in the womb, untill it be by its due, and harmoniacall proportions brought unto a perfect organicall body, being disposed to receive a rationall soul. And so many dayes they say women be, after they have brought forth, before all things are setled within them, and they purified, and so many dayes infants refrain from smiling, are infirme, and live with a great deal of hazard. This also is in Religion a number of expiation, and penitency, and signifying great mysteries. For in the time of the deluge the Lord rained fourty dayes, and nights upon the earth: The children of *Israel* lived fourty yeers in the wilderness; fourty dayes the destruction of *Nineveh* was put off. The same number was accounted as holy in the fasts of the Saints: For *Moses*, *Elias*, and Christ fasted fourty dayes. Christ was carried fourty weeks in the womb of a Virgin, Christ tarryed fourty dayes after his birth at *Bethelem* before he was presented in the Temple: He preached fourty months publickly: he lay fourty

fourty hours dead in the Sepulchre, the fourtieth day after his resurrection he ascended into heaven, all which Divines say, were not done without some occult property, and mysterie of this number. The number fifty signifies remission of sins, of servitudes, and also liberty. According in the Law, on the fiftieth year they did remit debts, and every one did return to his own possessions. Hence by the yeer of *Jubilee*, and by the *Psalm* of repentance it shews a sign of indulgency, and repentance. The law also, and the holy Ghost are declared in the same: For the fiftieth day after *Israels* going forth out of Egypt, the Law was given to *Moses* in mount *Sinai*: The fiftieth day after the resurrection, the holy Ghost came down upon the Apostles in mount Sion; Whence also it is called the number of grace, and attributed to the Holy Ghost. The number sixty, was holy to the Egyptians, for it is proper to the Crocodile, that as she in sixty dayes brings forth sixty eggs, and so many dayes sits on them, so she is said also to live so many yeers, and to have so many teeth: and so many dayes every yeer to rest solitary without any meat. The number seventy hath also its mysteries, for so many yeers the fire of the sacrifice in the Babylonian Captivity lay under the water, and was alive: so many yeers *Jeremiah* foretold the destruction of the Temple, and so many yeers the Babylonian Captivity endured, and in so many yeers the desolation of Jerusalem was finished. Also there were seventy Palms in the place where the children of *Israel* pitched their Tents. The Fathers went down to Egypt with seventy souls. Also seventy Kings with their fingers, and toes cut off did gather meat under the table of *Adonibezeck*, seventy sons came forth of the loins of *Joas*, seventy men, all sons of *Jero*, seventy weights of silver were given to *Abimelech*, and so many men *Abimelech* slew upon one stone; *Abdon* had seventy sons, and Nephews, who rod upon seventy Foals of Asses; *Solomon* had seventy thousand men which carried burdens. Seventy sons of King *Ahab* were beheaded in *Samaria*; seventy yeers, according to the *Psalmist*, are the Age of man. *Lamech* shall be avenged seventy seven fold; Thou shalt forgive thy brother if he offend against thee, seventy seven times. Also the number

seventy

ſeventy ſeven times. Alſo the number ſeventy two was famous for ſo many languages, for ſo many Elders of the Synagogue, for ſo many interprers of the old Teſtament, for ſo many Diſciples of Chriſt: It hath alſo a great Communion with the number twelve; hence in the heavens, every ſign being divided into ſix parts, there reſult ſeventy two fives, over which ſo many angels bear rule; and ſo many are the names of God; and every five is ſet over one Idiom with ſuch efficacy, that the Aſtrologers, and Phyſiognomiſts can know from thence from what Idiom every one ariſeth. Anſwerable to theſe are ſo many manifeſt joynts in mans body, whereof in every finger and toe there are three, which together with the twelve Principal reckoned before in the number twelve make up ſeventy two. The number a hundred in which the ſheep that was found, was placed, which alſo paſſeth from the left hand to the right, is found holy: and becauſe it conſiſts of tens it ſhews a compleat perfection. But the Complement of all numbers is a thouſand which is the four ſquare meaſure of the number ten, ſignifying a compleat, and abſolute perfection. There are alſo two numbers eſpecially celebrated by *Plato* in his Repub. and not diſallowed by *Ariſtotle* in his Politicks, by which great mutations in Cities are foretold: Theſe are the ſquare of ten, and the four ſquare meaſure thereof, *viz.* the fourty four above a hundred, and ſeven hundred twenty eight above a thouſand, which number is fatall: to which when any City, or Common Wealth hath attained, it ſhall afterward with a compleat four ſquare meaſure decline: but in ſquares it undergoeth a change, but for the better, if it be governed with prudent diſcipline, and then it ſhall not with fate, but imprudency fall. And let thus much ſuffice for numbers in particular.

CHAP. XIV.

Of the notes of numbers, placed in certain gesturings.

I Have often read in books of Magicians, and their works, and experiments certain, wonderful, & as they seemed to me ridiculous gesturings, and I did think they were certain occult agreements of the divels, by reason of which I did reject them: but after I did more seriously examine the matter, then I did presently understand that they were not the compacts of divels; but that there lay in them the reason of numbers, by which the ancients did by the various bending forward, and backward, their hands, and fingers represent numbers, by whose gesturings the Magicians did silently signifie words unknown by sound, various with numbers, yet of great vertue, by their fingers joyned together, and sometimes changed, and did with sacred silence worship the Gods that rule over the world. The rites whereof *Martianus* also makes mention of in his Arithmetick, saying, The fingers of the Virgin were moved all manner of wayes, who after she went in, did by expressing seven hundred and seventeen numbers with her bended fingers call upon *Jupiter*. But that these things may be the better understood, I shall bring something out of the sayings of *Beda* who saith, When thou sayest one, bend in the litle finger on thy left hand, and set it in the middle of the Palme; when thou sayest two, place the next finger to the litle finger in the same place; when three, the middle finger after the same manner; when four, thou shalt lift up thy little finger; when five, the next to it after the same manner; when six, the middle, that finger alone which is called the ring finger, being fixt on the mddle of the Palme: when thou sayest seven, thou shalt put only thy little finger above the root of thy Palm, the rest in the mean time being lifted up; and by it when thou sayest eight, thy ring finger; when thou sayest nine, thou shalt set thy middle finger contrary to them; when thou sayest ten, thou shall set the naile of thy fore-finger, or the middle

middle joynt of thy thumb. When thou sayest twenty, thou shalt put the top of thy middle finger close betwixt the joynts of thy thumb, and forefinger. When thou sayest thirty, thou shalt joyn the naile of thy thumb, and fore-finger lightly together. When thou sayest fourty, thou shalt bring the inside of thy thumb to the outside of thy fore-finger, both being lifted up. When thou sayest fifty, thou shalt bend thy thumb with the outward joynt, like to the Greek Gamma, to the Palme. When thou sayest sixty, compass about thy thumb being bended as before, with thy fore-finger bowed over it. When thou sayest seventy, thou shalt supply thy fore-finger being bowed about as before, with thy thumb stretched at length, the naile thereof being lifted up beyond the middle joynt of thy fore-finger. When thou sayest eighty, thou shalt supply thy fore-finger bowed about as before, with thy thumb stretched forth at length, the naile thereof being set upon the middle joynt of the fore-finger. When thou sayest ninty, thou shall set the naile of thy fore-finger bent into the root of thy thumb stretched out. Thus much for the left hand. Now thou shalt make 100. on thy right hand, as thou didst ten on thy left; and 200. on thy right, as thou didst twenty on thy left; 2000. on thy right, as thou didst two on thy left, and so to 9000. Moreover when thou sayest 10000. thou shalt put thy left hand upward on thy brest, thy fingers only being lifted towards Heaven. When thou sayest 20000. thou shalt put the same spread forth upon thy breast. When thou sayest 30000. thou shalt put thy thumb on the same hand downwards, on the cartilage of the middle of thy brest. When thou sayest 40000. thou shalt lay the same upright, and stretched forth on thy navell. When thou sayest 50000. thou shalt lay thy thumb of the same hand downward on thy navell. When thou sayest 60000. thou shalt hold thy left thigh with the same, being downwards. When thou sayest 70000. the same thou shalt put upon thy thumb upright. When thou sayest 80000. thou shalt put the same downward on thy thigh. When thou sayest 90000. thou shalt hold thy loyns with the same, thy thumb being turned downwards. But when thou sayest 100000. or 200000. and so un-

to 900000. thou shalt in the same order as we have spoken, fill them up on the right part of thy body. But when thou sayest 1000000. thou shall joyn both thy hands together, and clasp thy fingers one within the other. Let these suffice which have been observed out of *Beda*; Thou shalt finde more of these in Brother *Luke* of Saint Sepulchers, in his great Arithmetick.

CHAP. XVI.

Of the various notes of numbers observed amongst the Romans.

THE notes of numbers are made diverse wayes in divers nations. The Romans did figure them by these following notes, which *Valerius Probus* describes concerning the ancient letters, and which are still in use, *viz.*

One. I. *Five.* V. *Ten.* X. *Fifty.* L. *A hundred.* C. *Two hundred.* ∽. CC. *Five hundred.* D.

A thousand. M. S. $\overline{\text{I.}}$ CXↃ.

Five thousand. IↃↃ. ICC. $\overline{\text{V.}}$

Ten thousand. CCIↃↃ. CMↃ. ↃMC. IMI. $\overline{\text{X.}}$

Fifty thousand. IↃↃↃ. DↃↃ. $\overline{\text{L.}}$

A hundred thousand. CCCIↃↃↃ CM. $\overline{\text{C.}}$

Two hundred thousand. $\overline{\text{∽. CC.}}$

Five hundred thousand. DM. qↃ. $\overline{\text{D.}}$

A thousand thousand. CMↃ. CqↃ. $\overline{\text{M. S.}}$

There are also other notes of numbers now a dayes used amongst Arithmeticians, and Calculators, which according to the order of numbers are made after this manner. 1. 2. 3. 4. 5. 6. 7. 8. 9. to which is added a note of privation signed with the mark 0 which although it signifie no number,

ber, yet makes others to signifie, either tens, or hundreds, or thousands, as is well known to Arithmeticians. Also there are some that mark the number ten with a line downward, and another made cross it; and five by that line which toucheth the other, but doth not go cross it, and a unity by that which is put by it self, as you may see in this example. signifies ten, signifies ten and five, signifies sixteen, ten and seven; and the round o being put by it self signifies a hundred; but being joyned to others, signifies so many hundreds as the numbers are to which it is put, as thus, oo or thus 11o signifies two hundred, thus ooo or thus 111o three hundred five hundred, ten hundred or a thousand. And these notes are commonly seen added in Magicall Characters.

CHAP. XVIII.

Of the notes or figures of the Græcians.

THE Græcians use the Alphabeticall letters for their notes of numbers, and that three wayes; first by every Element according to the series of the Alphabet signifying the number of its place. For in the order of which any number doth possesse the place of the Alphabet, it represents the number thereof, as here you may see.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	13.	14.	15.	16.	17.	18.
α	ϐ	γ	δ	ε	ζ	η	θ	ι	κ	λ	μ	ν	ξ	ο	π	ρ	σ

19.	20.	21.	22.	23.	24.
τ	υ	φ	χ	ψ	ω

And this is the first order of numbers amongst the Greeks. Secondly, the Greeks divide the whole Alphabet into three Classes, whereof the first beginning from Alpha, is of unites. The second beginning from Iota is of tens. The third begining from Rho is of hundreds; and this order by the latter of the Greeks is instituted after the imitation of the Hebrews. Now because their Alphabet wants by that rule, three letters, it is necessary to add to them three figures, and to interlace them with the letters, by which, *viz.* they explain the sixt, the ninetieth, and the nine hundreth, as is manifest in the following Classes.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	20.	30.	40.	50.	60.	70.	80.	90.
Α	Β	Γ	Δ	Ε	ϛ	Ζ	Η	Θ	Ι	Κ	Λ	Μ	Ν	Ξ	Ο	Π	ϟ

100.	200.	300.	400.	500.	600.	700.	800.	900.
Ρ	Σ	Τ	Υ	Φ	Χ	Ψ	Ω	ϡ

Now if to any of these letters there be subscribed the stroke of

of an acute tone, then it signifies so many thousands, as in these examples.

1000.	10000.	100000.
A	I	P
͵	͵	͵

After the third manner, the Greeks use only six letters in signifying their numbers, *viz.* I, for an Unite, Π for the number five, because it is the head of the word ϖέντε (*i.e.*) five. Δ for the number ten, from δέκα. H for a hundred from ἑκατόν. X for a thousand, from the word χίλια. M for ten thousand from μύρια. From which six letters joyned in number after their manner unto four, or to other numbers, they make other numbers, besides Π which is not multiplyed, nor joyned to it self, but alwayes signifies the fives of others, as appears in the following examples.

1	2	3	4	5	6	7	8	9	10	11	12	13
I	II	III	IIII	Π	ΠI	ΠII	ΠIII	ΠIIII	Δ	ΔI	ΔII	ΔIII

14	15	16	20	21
ΔIIII	ΔΠ	ΔΠI	ΔΔ	ΔΔI

50 60 100 200 5000 1000 5000 10000 50000.

|Δ| |Δ| A H HH |H| X |X| M |M|

CHAP. XIX.

Of the notes of the Hebrews, and Caldeans, and certain other notes of Magicians.

THE Hebrew letters also have marks of numbers, but far more excellently then any other languages, since the greatest mysteries lie in Hebrew letters, as is handled concerning these in that part of *Cabaly* which they call Notariacon. Now the principall Hebrew letters are in number twenty two, whereof five have divers other certain figures in the end of a word, which therefore they call the five ending letters, which being added to them aforesaid make twenty seven, which being then divided into three degrees, signifie the unites, which are in the first degree; tens which are in the second, and hundreds which are in the third degree. Now every one of them if they be marked with a great Character, signifies so many thousands, as here

3000.	2000.	1000.
ג	ב	א

Now the Classes of the Hebrew numbers are these,

9.	8.	7.	6.	5.	4.	3.	2.	1.
ט	ח	ז	ו	ה	ד	ג	ב	א
90.	80.	70.	60.	50.	40.	30.	20.	10
צ	פ	ע	ס	נ	מ	ל	כ	י
900.	800.	700.	600.	500.	400.	300.	200.	100.
ץ	ף	ן	ם	ך	ת	ש	ר	ק

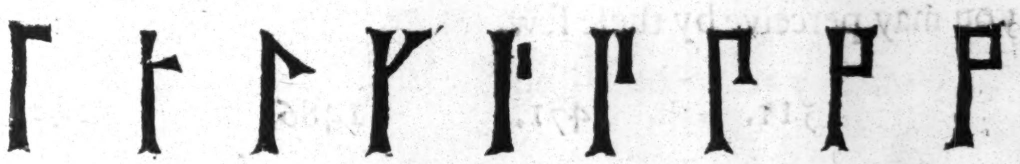
Now

Now there are some which do not use those finall letters, but instead of them write thus.

1000.	900.	800.	700.	600.	500.
א	קתת	תת	שת	רת	קת

And by those simple figures by the joyning them together they describe all other compound numbers, as eleven, twelve, a hundred and ten, a hundred and eleven, by adding to the number ten, those which are of unites; and in like manner to the rest after their manner; yet they describe the fifteenth number not by ten, and five, but by nine, and six, *viz.* thus טו and that out of honor to the divine name יה which imports fifteen, lest it should happen that the sacred name should be abused to prophane things. Also the Egyptians, Æthiopians, Caldeans, and Arabians, have their marks of numbers, which also often times happen amongst Magicall Characters. He therefore that would know them, must seek them, of them that are skilful of these letters. For the Caldeans mark the numbers with the letters of their Alphabet after the manner of the Hebrews. We have set down their Alphabet in the end of the first book. Moreover I found in two most ancient books of Astrologers, and Magicians, certain most elegant marks of numbers, which I thought good to set down in this place; Now they were in both Volums such.

1 2 3 4 5 6 7 8 9



Now

Now by these mark turned to the left hand are made tens, after this manner.

10 20 30 40 50 60 70 80 90

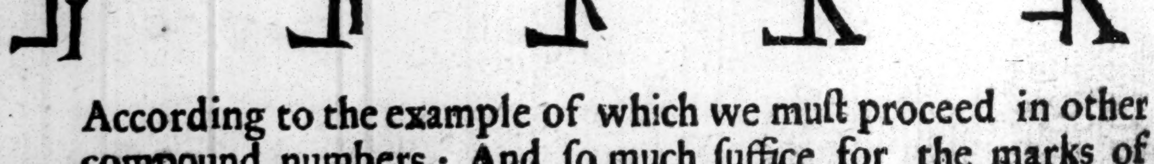
And by those markes which are turned downwards on the the right hand, are made hundreds; on the left thousands, *viz.* thus.

100 200 300 400 500 600 700 800 900

1000 2000 3000 4000 5000 6000 7000 8000 9000

And by the composition, and mixture of these markes other mixt and compounded numbers also are most elegantly made, as you may perceive by these few.

1510. 1511. 1471. 1486. 2421.



According to the example of which we must proceed in other compound numbers; And so much suffice for the marks of numbers.

CHAP.

CHAP. XX.

What numbers are attributed to letters; and of divining by the same.

THE Pythagorians say (*Aristotle*, and *Ptolemy* are of opinion) that the very Elements of letters have some certain divine numbers, by which collected from proper names of things, we may draw conjectures concerning occult things to come. Whence they call this kind of divination Arithmancy, because, *viz.* it is done by numbers, as *Terentianus* hath made mention of it in these verses.

Names are, they say, made of but letters few
Unfortunate, of many, do foreshew
Success; so Hector *did* Patroclus *slay,*
So Hector *to* Achilles *was a prey.*

Also *Pliny* saith, That there was added to what *Pythagoras* invented, an uneven number of vowels of imposed names, which did betoken lameness, or want of eyes, and such like misfortunes, if they be assigned to the right side parts; but an even number to them of the left. And *Alexandrinus* the Philosopher taught, How that by the number of letters we may find out the ruling Stars of any one that is born, and whether the husband or wife shall dye first, and know the prosperous, or unhappy events of the rest of our works. His traditions which were not disallowed by *Ptolemy* the Astrologer we shall here add, and put under. But those numbers, which are deputed to each letter, we have above shewed in the Greek, and Hebrew letters, the Alphabet being divided into three Classes, whereof the first is of unites, the second of tens, the third of hundreds. And seeing in the Roman Alphabet there are wanting four to make up the number of twenty seven Characters, their places are supplyed with I, and V simple consonants, as in the names of *John*, and *Valentine*, and hi, and hu aspirate consonants as in *Hierom*, and *Huilhelme*, although the

Germans

Germans for *hu* the asperate use a double v v; the true *Italians*, and *French* in their vulgar speech put G joyned with U instead thereof, writing thus, *Vuilhelmus*, and *Guilhelmus*.

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	20.	30.	40.
A.	B.	C.	D.	E.	F.	G.	H.	I.	K.	L.	M.	N.
50.	60.	70.	80.	90.	100.	200.	300.	400.	500.	600.	700.	800.
O.	P.	Q.	R.	S.	T.	V.	X.	Y.	Z.	I.	V.	HI.
900.												
HV.												

But if thou desirest to know the ruling Star of any one that is born, compute his name, and of both his parents, through each letter according to the number above written, and divide the sum of the whole being gathered together by nine, substracting it as often as thou canst; and if there remaine a unity, or four, both signifie the *Sun*; if two or seven, both signifie the *Moon*; but three, *Jupiter*; five, *Mercury*; six, *Venus*; eight, *Saturne*; nine, *Mars*; and the reasons thereof are shewed else where. In like manner if thou desirest to know the horoscope of any one that is born, compute his name, and of his Mother, and Father, and divide the whole collected together by twelve; if there remain a unity, it signifies the *Lyon*; if *Junos* dewce, *Aquarius*; if the *Vestall* three, *Capricorn*; if four, *Sagittarius*; if five, *Cancer*; if *Venus* six, *Taurus*; if *Palladian* seven, *Aries*; if *Vulcans* eight, *Libra*; if *Mars* his nine, *Scorpio*; if ten, *Virgo*; if eleven, *Pisces*; if *Phœbus* twelve, they represent *Geminos*; and the reasons of them are given elswhere. And let no man wonder that by the numbers of names many things may be Prognosticated, seeing (the Pythagorian Philosophers, and Hebrew Cabalists testifying the same) in those numbers lye certain occult mysteries understood by few: for the most High created all things by number, measure, and weight, from whence the truth of letters, and names had its originall, which were not instituted casually, but by a certain rule (although unknown to us.)

Hence

Hence *John* in the Revelation saith, Let him which hath understanding compute the number of the name of the beast, which is the number of a man. Yet these are not to be understood of those names, which a disagreeing difference of Nations, and divers rites of Nations according to the causes of places, or education have put upon men; but those which were inspired into every one at his birth, by the very Heaven with the conjunction of Stars, and those which the Hebrew Mecubals, and wise men of *Egypt* long since taught to draw from the generation of every one.

CHAP. XXI.

What numbers are consecrated to the Gods, and which are ascribed, and to what Elements.

Moreover the Pythagorians have dedicated to the Element, and dieties of Heaven sacred numbers; for to the Aire they have assigned the number eight, and to fire five, to the earth six, to the water twelve. Besides, unity is ascribed to the Sun, which is the only King of the Stars, in which God put his Tabernacle; and that this also is of *Jupiter*, doth the Causative power of his ideal and intellectuall species testifie, who is the head, and the father of the Gods, as unity is the beginning, and parent of numbers: The number two is ascribed to the Moon, which is the second great light, and figures out the soul of the world, and is called *Juno*, because betwixt that and unity there is the first conjunction, and neer fellowship; it is also ascribed to *Saturn*, and *Mars*, two unfortunate Planets with the Astrologers; so the number three is ascribed to *Jupiter*, the *Sun*, and *Venus*, *viz.* three fortunate planets, and is deputed to *Vesta*, *Hecata*, and *Diana*; hence they say,

Threefold is Hecate, *three mouths* Diana
The Virgin hath——

The

The number three therefore is dedicated to this Virgin whom they say to be powerfull in Heaven, and in Hell. The number four is of the Sun, which by that number constitutes the corners of the heavens, and distinguisheth seasons: it is also ascribed to *Cyllenius*, because he alone is called the four square God. The number five consisting of the first even, and the first odd, as of female, and male, both sexes, is assigned to *Mercury*; it is also attributed to the Celestiall world, which beyond the four Elements is it self under another form, the fift. The number six, which consists of two threes, as a Commixtion of both sexes, is by the Pythagorians ascribed to generation, and marriage, and belongs to *Venus*, and *Juno*. The number seven is of rest, and belongs to *Saturn*; the same also doth dispence the motion, and light of the Moon, and therefore is called by the name of *Tritonia* the Virgin, because it begets nothing. It is assigned to *Minerva*, because it proceeds of nothing; also to *Pallas* the *Virago*, because it consists of numbers, as of males, and females. This also *Plutarck* ascribes to *Apollo*. The number eight, by reason it containes the mysterie of justice, is ascribed to *Jupiter*; it is also dedicated to *Vulcan*, for of the first motion, and number two, which is *Juno* drawn twice into it self, it consists; It is also attributed to *Cybele* the mother of the Gods, to whom every four square is attributed. *Plutarck* assigns it to *Bacchus*, or *Dionysius*, who is said to be born the eighth moneth: others, because Infants of the eight moneth do not live, have attributed it to *Saturn*, and the three Ladies of destiny. The number nine belongs to the *Moon*, the utmost receptacle of all Celestiall influences, and vertues, as also it is dedicated to the nine Muses, as also to *Mars*, from whom is the end of all things. The number ten is *Circular*, and belongs to the *Sun*, after the same manner as unity; also it is attributed to *Janus*, because it is the end of the first order, and from whence begins the second unity; it is also ascribed to the world. In like manner the number twelve, because the Sun going round twelve signes, distributes the yeer into twelve moneths, is attributed to the world, the Heaven, and the Sun. The number eleven, because it is semicircular, is attributed to the Moon, and also deputed to *Neptune*.

CHAP. XXII.

Of the tables of the Planets, their vertues, forms, and what Divine names, Intelligencies, and Spirits are set over them.

IT is affirmed by Magicians, that there are certain tables of numbers distributed to the seven planets, which they call the sacred tables of the planets, endowed with many, and very great vertues of the Heavens, in as much as they represent that divine order of Celestiall numbers, impressed upon Celestials by the *Idea's* of the divine mind, by means of the soul of the world, and the sweet harmony of those Celestiall rayes, signifying according to the proportion of effigies, supercelestiall Intelligencies, which can no other way be expressed, then by the marks of numbers, and Characters. For materiall numbers, and figures can do nothing in the mysteries of hid things, but representatively by formall numbers, and figures, as they are governed, and informed by intelligencies, and divine numerations, which unite the extreams of the matter, and spirit to the will of the elevated soul, receiving through great affection, by the Celestiall power of the operator, a power from God, applyed through the soul of the universe, and observations of Celestiall constellations, to a matter fit for a form, the mediums being disposed by the skill, and industry of Magicians; But let us hasten to explain the tables severally. The first of them is assigned to *Saturn*, and consists of a square of three, containing the particular numbers of nine, and in every line three every way, and through each Diameter making fifteen. Now the whole sum of numbers is fourty five. Over this are of Divine names set such names as fill up the numbers with an Intelligency to what is good, with a spirit to what is bad, and out of the same numbers is drawn the seal, or Character of *Saturn*, and of the spirits thereof, such as we shall beneath ascribe to its table. They say that this table being with a fortunate *Saturn* engraven on a plate of lead, doth

help

help to bring forth, or birth, and to make a man safe, and powerfull, and to cause success of petitious with princes, and powers: but if it be done with an unfortunate *Saturn*, that it hinders buildings, plantings, and the like, and casts a man from honours, and dignities, and causes discords, and quarrellings, and disperses an Army. The second is called the table of *Jupiter*, which consists of a Quaternian drawn into it self, containg sixteen particular numbers, and in every line, and Diameter four, making thirty four. Now the Sum of all is 136. And there are over it divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Jupiter*, and the spirits thereof. They say that if it be impressed upon a Silver plate with *Jupiter* being powerfull, and ruling, it conduceth to gain, and riches, favor, and love, peace, and concord, and to appease enemies, to confirm honors, dignities, and counsels, and dissolve enchantments if it be engraven on a corall. The third table belongs to *Mars*, which is made of a square of four containing twenty five numbers, and of these in every side and Diameter five, which make sixty five, and the sum of all is 325. And there are over it Divine names with an Intelligence to good, with a spirit to bad, and out of it is drawn the Character of *Mars*, and of his spirits. These with *Mars* being fortunate, being engraven on an Iron plate, or sword, makes a man potent in war, and judgments, and petitions, and terrible to his enemies, and victorious against them; and if engraven upon the Stone Correola, it stops blood, and the mestrues; but if it be engraven with *Mars* being unfortunate, on a plate of red Brass, it hinders buildings, casts down the powerfull from dignities, honors, and riches, and causeth discord, strife, and hatred of men, and beasts, chaseth away Bees, Pigeons, and Fish, and hinders Mils, and renders them unfortunate that go forth to hunting, or fighting, and causeth barreness in men and women, and other Animals, and strikes a terror in all enemies, and compels them to submit. The fourth table is of the Sun, and is made of a square of six, and contains thirty six numbers, whereof six in every side, and Diameter, produce 111, and the sum of all is 666. There are over

it divine names with an Intelligency to what is good, and ſpirit to what is evil, and out of it are drawn Characters of the Sun, and of the ſpirits thereof. This being engraven on a Golden plate with the Sun being fortunate, renders him that wears it to be renowned, amiable, acceptable, potent in all his works, and equals a man to Kings, and Princes, elevating him to high fortunes, inabling to do whatſoever he pleaſeth: but with an unfortunate Sun, it makes a tyrant, and a man to be proud, ambitious, unſatisfiable, and to have an ill ending. The fifth table is of *Venus*, conſiſting of a ſquare of ſeven drawn into it ſelf, *viz*. of fourty nine numbers, whereof ſeven on each ſide and Diameter make 175. and the ſum of all is 1225. And there are over it divine names with an Intelligency to good, and ſpirit to evil; And there is drawn out of it the Character of *Venus*, and of the ſpirits thereof. This being engraven on a Silver plate, *Venus* being fortunate, procureth concord, endeth ſtrife, procureth the love of women, conduceth to conception, is good againſt barreneſs, cauſeth ability for generation, diſſolves enchantments, and cauſeth peace between man, and woman, and maketh all kind of Animals and Cattle fruitful; and being put into a Dove-houſe, cauſeth an increaſe of Pigeons. It conduceth to the cure of all melancholy diſtempers, and cauſeth joyfulneſs; and being carryed about travellers makes them fortunate. But if it be formed upon Braſs with an unfortunate *Venus*, it cauſeth contrary things to all that hath bin above ſaid. The ſixt table is of *Mercury* reſulting from the ſquare of eight drawn into it ſelf, containing ſixty four numbers, whereof eight on every ſide and by both Diameters make 260. and the ſum of all 2080. and over it are ſet divine names with an Intelligency to what is good, with a ſpirit to what is evil, and from it is drawn a Character of *Mercury*, and of the ſpirits thereof; and if it be with *Mercury* being fortunate engraven upon Silver, or Tin, or yellow Braſs, or be writ upon Virgin Parchment, it renders the bearer thereof gratefull, and fortunate to do what he pleaſeth: it bringeth gain, and prevents poverty, conduceth to memory, underſtanding, and divination, and to the underſtanding of occult things

by dreams: and if it be an unfortunate *Mercury*, doth all things contrary to these. The seventh table is of the Moon, of a square of nine multipled into it self, having eighty one numbers, in every side and Diameter nine, producing 369. and the sum of all is 3321. And there are over it divine names with an Intelligency to what is good, and a spirit to what is bad. And of it are drawn the Characters of the Moon, and of the spirits thereof. This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, aimiable, pleasant, cheerfull, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleasest; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate, against which it shall be directly done, making him fly from his Country, and that place of his abode where it shall be buried, and it hinders Physitians, and Orators, and all men whatsoever in their office, against whom it shall be made. Now how the seals, and Characters of the Stars, and spirits are drawn from these tables, the wise searcher, and he which shall understand the verifying of these tables, shall easily find out.

Divine

Divine names answering to the numbers of Saturn.

3.	Ab		אב
9.	Hod.		הד
15.	Iah.		יה
15.	Hod.		הוד
45.	Jehovah extended.		יוד הא ואו הא
45.	Agiel.	The Intelligence of *Saturn.*	אגיאל
45.	Zazel.	The spirit of *Saturn.*	זאזל

Divine names answering to the numbers of Jupiter.

4	Abab.		אבא
16			הוה
16			אהי
34	El Ab		אלאב
136	Johphiel.	The Intelligence of *Jupiter.*	יהפיאל
136	Hismael.	The spirit of *Iupiter.*	הסמאל

Names answering to the numbers of Mars.

5	He the letter of the Holy Name.		ה
25			יהי
65	Adonai		ארני
325	Graphiel	The Intelligence of *Mars.*	גראפיאל
325	Barzabel	The spirit of *Mars.*	ברצאבאל

Names answering to the numbers of the Sun.

6	Vau the letter of the Holy Name.		ו
6	He extended, the letter of the Holy Name.		הא
56	Eloh		אלה
111	Nachiel	The Intelligence of the *Sun.*	נכיאל
666	Sorath	The spirit of the *Sun.*	סורת

Names, answering to the numbers of Venus.

7			אהא
49	Hagiel	The Intelligence of *Venus.*	הגיאל
157	Kedemel.	The spirit of *Venus.*	קדמאל
1252	Bne Seraphim	The Intelligencies of *Venus.*	בני שרפים

Names answering to the numbers of Mercury.

8	Asboga, eight extended.		אזבגה
64	Din.		דין
64	Doni		דני
260	Tiriel.	The Intelligence of *Mercury.*	טיריאל
2080	Taphthartharath	The spirit of *Mercury.*	תפתרתרדת

Names answering to the numbers of the Moon.

9	Hod	הד
81	Elim	אלים
369	Hasmodai the spirit of the *Moon.*	השמודאי

3321 Schedbarschemoth Schartathan, the spirit of the spirits of the *Moon.*

שדברשהמעה שרתתן

The Intelligency of the Intelligence of the *Moon.*

3321 Malcha betharsisim hed beruah schehalim

מלכא בתרשיסים עד ברוה שהקים

The Table of Saturn *in his compass.*

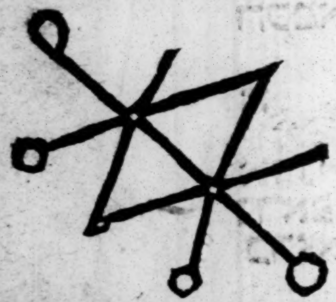
4	9	2
3	5	7
8	1	6

In Hebrew notes.

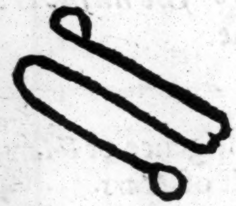
ד	ט	ב
ג	ה	ז
ח	א	ו

The Seales or Characters

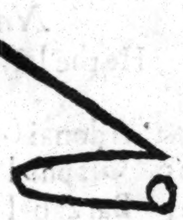
Of Saturn.



Of the Intelligence of Saturn.



Of the Spirit of Saturn.



The Table of Jupiter *in his compass.*

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

In Hebrew notes.

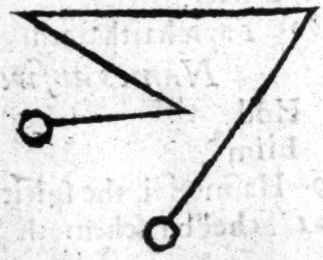
ד	יד	טו	א
[illegible]	ז	ו	יב
ה	יא	י	ח
יו	ב	ג	יג

The Seales or Characters

Of Jupiter.

Of the Intelligence of Jupiter.

The Spirit of Jupiter.



The

The Table of Mars *in his compass.*

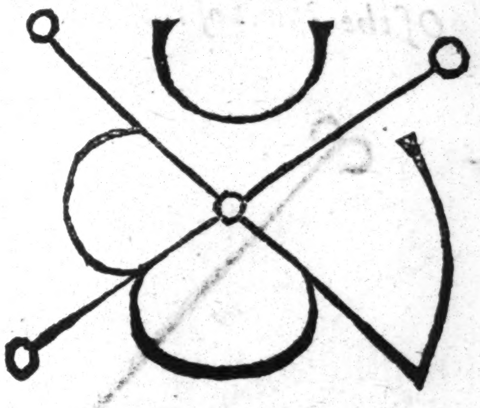
11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

In Hebrew notes.

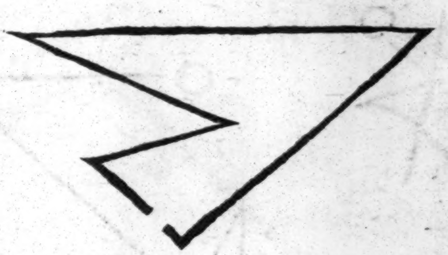
יא	כד	ז	כ	ג
ד	יב	כה	ח	יו
יז	ח	יג	כא	ט
י	יח	א	יד	כב
כג	ו	יט	ב	יה

The Seals or Characters

Of Mars.



Of the Intelligence of Mars.



Of the Spirit of Mars.

he Table of the Sun *in his compass.*

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

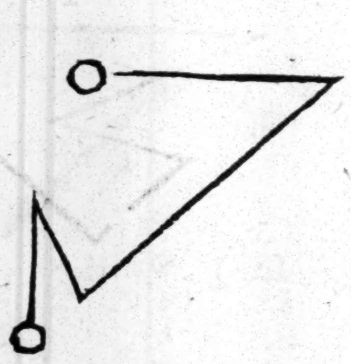
In Hebrew notes.

ו	לב	ג	לד	לה	א
ז	יא	כז	כח	ח	ל
יט	יד	יו	יה	כג	כד
יח	כ	כב	כא	יז	יג
כה	כט	י	ט	כו	יב
לו	ה	לג	ד	ב	לא

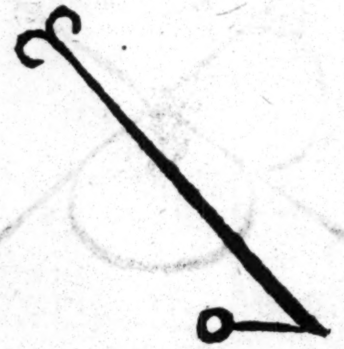
The Seals or Characters

the Sun.

Of the intelligence of the Sun.



Of the Spirit of the Sun.



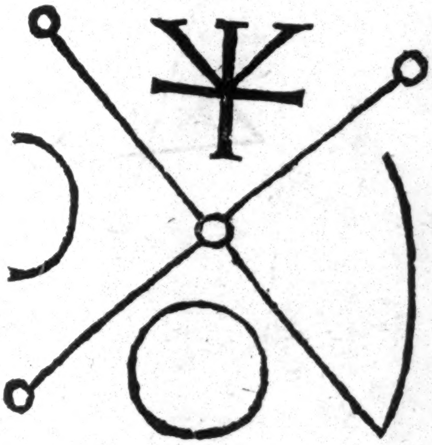
The

The Table of Venus *in her Compass.*

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	38	8	33	2	27	45
46	15	40	9	34	3	28

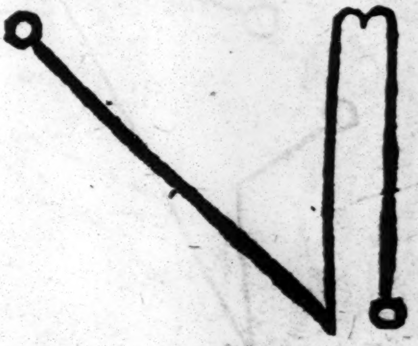
The Seals, or Characters

Of Venus.



Of the Intelligence

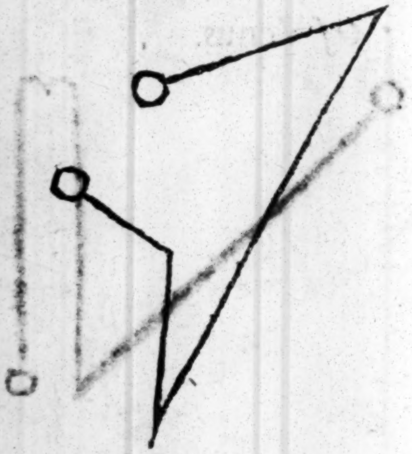
Of Venus.



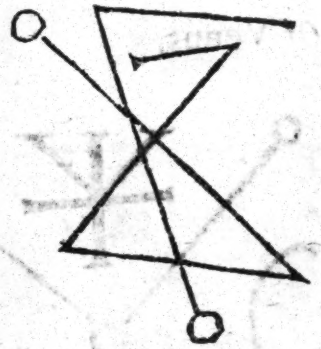
The Table of Venus *in Hebrew notes.*

כב	מז	יז	מא	י	לה	ד
ח	כג	מח	יז	מב	יא	כט
ל	ו	כד	מט	יח	לו	יב
יג	לא	ז	כה	מג	יט	לז
לח	יד	לב	א	כו	מד	כ
כא	לח	ח	לג	ב	כז	מה
מו	יה	מ	ט	לד	ג	כח

Of the Spirit of Venus.



Of the Intelligences of Venus.



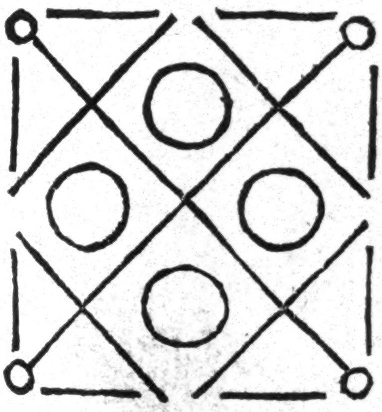
The

The Table of Mercury *in his compass.*

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	45
32	34	38	29	25	38	39	25
40	26	27	37	36	30	31	33
17	47	45	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

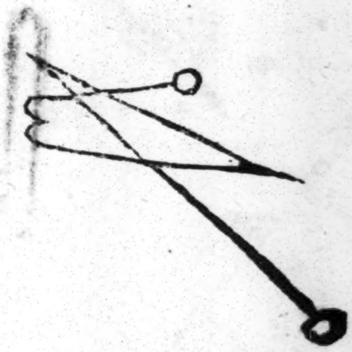
The Seals or Characters

Of Mercury.



Of the Intelligency

Of Mercury.



The

The Table of Mercury *in Hebrew notes.*

ח	נח	נט	ה	ד	סב	סג	א
מט	יה	יד	נב	נג	יא	י	נו
מא	כג	כב	מר	מה	יט	יח	מה
לב	לד	לח	כט	כה	לח	לט	כה
מ	כו	כז	לז	לו	ל	לא	לג
יז	מז	מה	כ	כא	מג	מב	כר
ט	נה	נר	יב	יג	נא	נ	יו
סר	ב	ג	סא	ס	ו	ז	נז

Of the Spirit of Mercury.

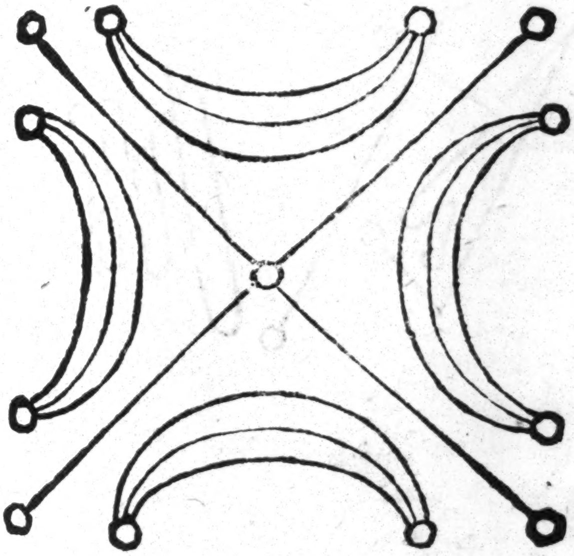
The

The Table of the Moon *in her Compass.*

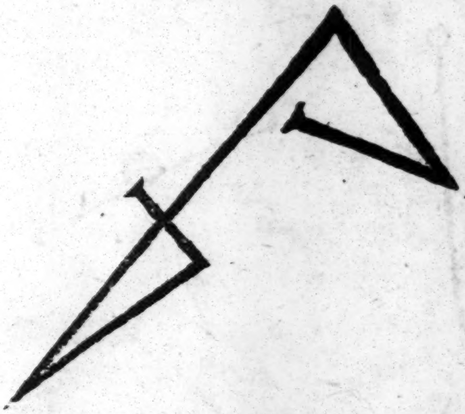
37	75	29	70	21	62	13	45	5
6	39	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	45	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	59	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The Seals or Characters

Of the Moon.



Of the Spirit of the Moon.

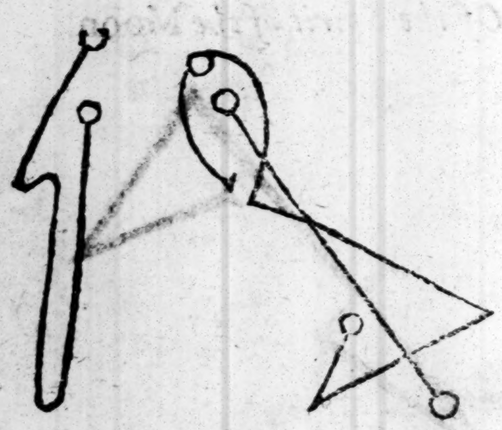


The

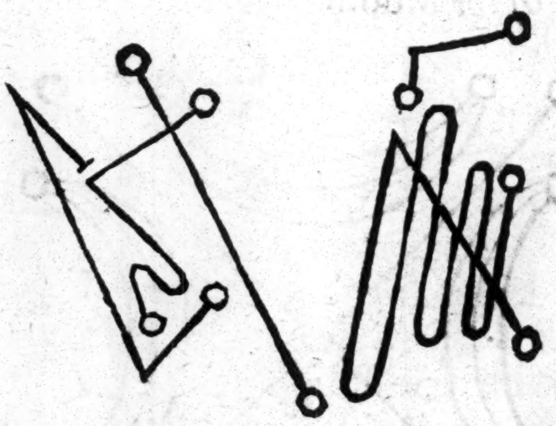
The Table of the Moon *in Hebrew notes.*

לז	עה	כט	ע	כא	סב	יג	מה	ה
ו	לה	עט	ל	עא	כב	סג	יד	מו
מז	ז	לט	פ	לא	עב	כג	נה	יה
יו	מה	ח	מ	פא	לב	סד	כד	נו
נז	יז	מט	ט	מא	עג	לג	סח	כה
כו	נה	יח	נ	א	מב	עד	לד	סו
סז	כז	נט	י	נא	ב	מג	עח	לה
לו	סח	יט	ס	יא	נב	ג	מד	עו
עו	כח	סט	כ	סא	יב	נג	ד	מה

Of the Spirit of the ſpirits of the Moon.



Of the Intelligence of the Intelligences of the Moon.



CHAP.

CHAP. XXIII.

Of Geometrical Figures and Bodies, by what vertue they are powerful in Magick, and which are agreeable to each Element, and the Heaven.

GEometricall Figures also arising from numbers, are conceived to be of no less power. Of these first of all, a Circle doth answer to Unity, and the number ten; for Unity is the Center, and circumference of all things; and the number ten being heaped together returns into a Unity from whence it had its beginning, being the end, and complement of all numbers. A circle is called an infinite line in which there is no *Terminus a quo*, nor *Terminus ad quem*, whose beginning and end is in every point, whence also a circular motion is called infinite, not according to time, but according to place; hence a circular being the largest and perfectest of all is judged to be most fit for bindings and conjurations; Whence they who adjure evil spirits, are wont to environ themselves about with a circle. A Pentangle also, as with the vertue of the number five hath a very great command over evil spirits, so by its lineature, by which it hath within five obtuse angles, and without five acutes, five double triangles by which it is surrounded. The interior pentangle containes in it great mysteries, which also is so to be enquired after, and understood; of the other figures, *viz.* triangle, quadrangle, sexangle, septangle, octangle, and the rest, of which many, as they are made of many and divers insections, obtain divers significations and vertues according to the divers manner of drawing, and proportions of lines, and numbers. The *Egyptians*, and *Arabians* confirmed that the figure of the Cross hath very great power, and that is the most firm receptacle of all Celestial powers, and intelligencies, because it is the rightest figure of all, containing foure right angles, and it is the first description of the superficies, having longitude and latitude: And they said it is inspired with the fortitude of the Celestials, because their fortitude

results

results by the straitness of angles and rayes: And stars are then most potent when they possess four corners in the figure of the heaven, and make a cross, by the projection of their rayes mutually. It hath moreover (as we shewed before) a very great correspondency with the numbers 5. 7. 9. most potent numbers. It was also reckoned by the *Egyptian* Priests, from the beginning of Religion amongst sacred letters, signifying amonst them allegorically the life of future salvation. It was also impressed on the Picture of *Serapis*, and was had in great veneration amongst the Greeks. But what here belongs to Religion we shall discuss elsewhere. This is to be observed, whatsoever wonderfull thing figures work when we write them in Papers, Plates, or Images, they do not do it but by the vertue acquired from sublimer figures, by a certain affection which a natural apitude or resemblance procures, in as much as they are exactly configured to them, as from an opposite wall the Eccho is caused, and in a hollow glass the collection of the solarie rayes, which afterward reflecting upon an opposite body, either wood, or any combustible thing, doth forthwith burne it: or as an Harpe causeth a resounding in another Harpe, which is no otherwise but because a sutable and a like figure is set before it, or as two strings on a Harpe being touched with an equall distance of time, and modulated to the same intention, when one is touched the other shakes also: Also the figures, of which we have spoken, & what characters soever concern the vertues of the Celestial figures as they shall be opportunely impressed upon things, those ruling, or be rightly framed, as one figure is of affinity with, and doth express another. And as these are spoken of figures, so also they are to be understood of Geometrical bodies, which are a Sphear, a Tetracedron, Hexacedron, Octocedron, Icocedron, Dodecacedron, and such like. Neither must we pass over what figures *Phythagoras* and his followers, *Timeus*, *Locrus*, and *Plato* assigned to the Elements and Heavens: for first of all they assigned to the earth a four square, and a square of eight solid angles, and of twenty four plains, and six bases in form of a Dice: to the fire, a Pryamis of a four triangular basis, and of so

ſo many ſolid angles, and of twelve plaines; to the aire Octocedron, of eight triangular baſes, and ſix ſolid angles, and twenty four plains: and laſtly, to Water they have aſſigned Icocedron twenty baſes, twelve ſolid angles: To the Heaven they have aſſigned Dodecacedron of twelve five cornered baſes, and twenty ſolid angles, and ſixty plaines. Now he which knows the powers, relations, and proprieties of theſe figures, and bodies, ſhall be able to work many wonderful things in Natural and Mathematical Magick, eſpecially in Glaſſes. And I knew how to make by them wonderful things, in which any one might ſee whatſoever he pleaſed at a long diſtance.

CHAP. XXIV.

Of Muſicall Harmony, of the force and power thereof.

Muſical Harmony alſo is not deſtitute of the gifts of the Stars; for it is a moſt powerful imaginer of all things, which whilſt it follows opportunely the Celeſtial bodies, doth wonderfully allure the Celeſtial influence, and doth change the affections, intentions, geſtures, motions, actions and diſpoſitions of all the hearers, and doth quietly allure them to its own properties, as to gladneſs, lamentation, to boldneſs, or reſt, and the like; alſo it allures Beaſts, Serpents, Birds, Dolphins to the hearing of its pleaſant tunes. So Birds are allured with Pipes, and Harts are caught by the ſame. Fiſh in the lake of *Alexandria* are delighted with a noiſe. Muſick hath cauſed friendſhip betwixt Men and Dolphins. The ſound of the Harp doth lead up and down the Hyperborean Swans. Melodious voyces tame the *Indian* Elephants: and the very Elements delight in Muſick. The *Huleſian* fountain otherwiſe calm, and quiet, if the Trumpet ſound, riſeth up rejoycing, and ſwells over its banks. There are in *Lydia*, thoſe which they call the Nymphs Ilands, which at the ſound of a Trumpet forthwith come into the middle of the ſea, and turning round lead a dance, and then are returned to the ſhores; M. *Varro* teſtifies that he ſaw them. And there are more wonderful

things

things then these. For in the shore of *Attica* the sea sounds like a Harpe. A certain stone of *Megaris* makes a sound like a Harpe every time the string of a Harpe is struck; so great is the power of Musick, that it appeaseth the minde, raiseth the spirit, stirreth up souldiers to fight, and refresheth the weary, calls back them that are desperate, refresheth travellers. And the *Arabians* say, that Camels carrying burdens are refreshed by the singing of their leaders. In like manner, they that carry great burdens, sing, and are thereby strengthened and refreshed: for singing causeth delight and strength, pacifieth the angry, cheareth up those that are sad and heavy, pacifieth enemies, moderates the rage of mad men, chaseth away vain imaginations: Hence it is that *Democritus* and *Theophrastus* affirm that some diseases of the body, and minde may thus be cured, or caused. So we read that *Therpander*, and *Arion* of *Lesbos* cured the *Lesbians*, and *Jonians* by Musick; and *Ismenia* of *Thebes* cured divers of very great diseases by Musick; Moreover, *Orpheus*, *Amphion*, *David*, *Phythagoras*, *Empedocles*, *Asclepiades*, *Timotheus*, were wont to do many wonderful things by sounds: Sometimes they did stir up dull spirits by familiar sounds; sometimes they did restrain wanton, furious, angry spirits by more grave tones. So *David* with a Harp moderated *Saul* in a rage. So *Phythagoras* recalled a luxurious yong man from immoderate lust. So *Timotheus* stirred up King *Alexander* to a rage, and again repressed him. *Saxo* the Grammarian, in his History of the *Danes*, tells of a certan Musician, who boasted that he could by his Musick make every one that heard it to be mad; and when he was constrained by the Kings command to perform the same, he endeavoured to work severall wayes upon the affections; and first, by a tone of Musicall gravity filled the hearers with a kinde of sadness and unsensibleness; then by a more lively sound he made them rejoyce, and dance; and lastly, he by a more earnest Musick, reduced them to fury and madness. We read also, that they in *Apulia* that were touched with a kinde of dangerous Spider, were astonished untill they heard a certain sound, at the hearing of which every one riseth up and danceth. And it is believed (*Gellius*

being

being witness) that they that are pained with the Sciatica, are eased at the sound of a Pipe. Also *Theophrastus* reports, that the sound of a Flute cures the biting of Spiders. And *Democritus* himself confesseth that the Consort of Pipers, hath been a cure for very many diseases.

CHAP. XXV.

Of Sound, and Harmony, and whence their wonderfulness in operation.

Moreover we shall not deny, that there is in Sounds a vertue to receive the heavenly gifts; if with *Pythagoras* and *Plato* we thought the heavens to consist by an Harmonial composition, and to rule and cause all things by Harmonial tones and motions: Singing can do more then the sound of an Instrument, in as much as it arising by an Harmonial consent, from the conceit of the minde, and imperious affection of the phantasie and heart, easily penetrateth by motion, with the refracted and well tempered Air, the aerious spirit of the hearer, which is the bond of soul and body; and transferring the affection and minde of the Singer with it, It moveth the affection of the hearer by his affection, and the hearers phantasie by his phantasie, and minde by his minde, and striketh the minde, and striketh the heart, and pierceth even to the inwards of the soul, and by little and little, infuseth even dispositions: moreover it moveth and stoppeth the members and the humors of the body. From hence in moving the affections harmony conferreth so much, that not onely natural, but also artificial and vocal Harmony doth yield a certain power both to the souls and bodies: but it is necessary that all Consorts proceed from fit foundations, both in stringed instruments, in pipes, and vocall singings, if you would have them agree well together: for no man can make the roaring of Lions, the lowing of Oxen, the neighing of Horses, the braying of Asses, the grunting of Hogs to be harmonious: neither can the

ſtrings made of Sheeps and Wolves guts, be brought to any agreement, becauſe their foundations are diſſonant; but the many and divers voyces of men agree together, becauſe they have one foundation in the ſpecies or kinde: ſo many birds agree, becauſe they have one nigh genus or kinde, and a reſemblance from above; alſo artificiall inſtruments agree with natural voyces, becauſe the ſimilitude that is betwixt them, is either true and manifeſt, or hath a certain analogy. But every harmony is either of ſounds or voyces. Sound is a breath, voyce is a ſound and animate breath; Speech is a breath pronounced with ſound, and a voyce ſignifying ſomething: the ſpirit of which proceedeth out of the mouth with ſound and voyce; *Chaludius* ſaith, that a voyce is ſent forth out of the inward cavity of the breaſt and heart, by the aſſiſtance of the ſpirit. By which, together with the tongue, forming, and ſtriking the narrow paſſages of the mouth, and by the other vocall organs, are delivered forth articulate ſounds; the elements of ſpeech, by which Interpreter the ſecret motions of the minde are laid open: but *Lactantius* ſaith, that the nature of the voyce is very obſcure, and cannot be comprehended how it is made, or what it is. To conclude, All Muſick conſiſteth in voice, in ſound, and hearing: ſound without Air cannot be Audible, which though it be neceſſary for hearing, yet, as Aire, it is not of it ſelf audible, nor to be perceived by any ſenſe, unleſs by accident; for the Sight ſeeth it not, unleſs it be coloured, nor the Ears unleſs ſounding, nor the Smell unleſs odoriferous, nor the Taſte unleſs it be ſapid, nor the Touch unleſs it be cold or hot, and ſo forth: Therefore though ſound cannot be made without Air, yet is not ſound of the nature of Air, nor air of the nature of ſound, but air is the body of the life of our ſenſitive ſpirit, and is not of the nature of any ſenſible object, but of a more ſimple and higher vertue; but it is meet that the ſenſitive ſoul ſhould vivifie the air joyned to it; and in the vivificated air, which is joyned to the ſpirit, perceive the ſpecies of objects put forth into act, and this is done in the living air, but in a ſubtile and Diaphanous the viſible ſpecies, in an ordinary air the audible, in a more groſs air the ſpecies of other ſenſes are perceived.

CHAP.

CHAP. XXVI.

Concerning the agreement of them with the Celestial bodies, and what harmony and sound is correspondent of every Star.

But understanding now, that of the seven Planets, *Saturn*, *Mars*, and the *Moon* have more of the voice then of the Harmony. *Saturn* hath sad, hoarse, heavy, and slow words, and sounds, as it were pressed to the Center; but *Mars*, rough, sharp, threatning great and wrathful words: the *Moon* observeth a mean betwixt these two; but *Jupiter*, *Sol*, *Venus* and *Mercury*, do possess Harmonies; yet *Jupiter* hath grave, constant, fixed, sweet, merry, and pleasant Consorts; *Sol* venerable, settled, pure and sweet, with a certain grace; but *Venus* lascivious, luxurious, delicate, voluptuous, dissolute and fluent: *Mercury* hath Harmonies more remiss, and various, merry and pleasant, with a certain boldness: but the Tone of particulars, and proportionated Consorts obeyeth the nine *Muses*. *Jupiter* hath the grace of the octave, and also the quinte, *viz.* the Diapason with the Diapente: *Sol* obtains the melody of the octave voice, *viz.* Diapason; in like manner by fifteen Tones, a Disdiapason; *Venus* keepeth the grace of the quinte or Diapente. *Mercury* hath Diatessaron; *viz.* the grace of the quarte: Moreover the ancients being content with four strings, as with the number of Elements, accounted *Mercury* the Author of them, as *Nicomachus* reports, and by their Base strings would resemble the earth, by their Parhypas or middle the water; by their note *Diezeugmenon*, or Hyperboleon the fire; by the Paranete or Synemmenon, or treble, the Air; but afterwards *Terpander* the *Lesbian* finding out the seventh string, equalled them to the number of the Planets. Moreover, they that followed the number of the Elements, did affirm, that the four kinds of Musick do agree to them, and also to the four humors, and did think the *Dorian* musick to be consonant to the water and phlegm, the *Phrygian* to choler and

fire, the *Lydian* to blood and air; the mixt *Lydian* to melancholy and earth: Others respecting the number and vertue of the Heavens, have attributed the *Dorian* to the *Sun*, the *Phrygian* to *Mars*, the *Lydian* to *Jupiter*, the mixt *Lydian* to *Saturn*, the *Hypophrygian* to *Mercury*, the *Hypolydian* to *Venus*, the *Hypodorian* to the *Moon*, the *Hypo* mixed *Lydian* to the mixed *Stars*: Moreover they refer these modes of Musick to the Muses, and the strings to the Heavens, but not in that order as we have declared concerning the nine Muses, amongst our numbers and celestial souls; for they say *Thalia* hath no Harmony, therefore ascribe her to Silence, and the Earth; but *Clio* with the *Moon* move after the *Hypodorian* manner; the string *Proslambanomenos* or Air. *Calliope* and *Mercury* possess the *Hypophrygian* maner, and the *Chord*, *Hypate-Hypaton*, or *B. Mi. Terpsichore* with *Venus* the *Hypolydian* manner, and *Parahypote*, *Hypaton*; and for *Melpomene* and the *Dorian* manner with *Licanos*, *Hypaton*, or *D.Sol.Re.* are applied to the *Sun*. *Erato* with *Mars* keep the *Phrygian* fashion, and the *Hypatemise*, or *E.la.mi.* *Euterpe*, and the *Lydian* Musick, and *Pachyparemeson* agree with *Jupiter*; *Polymnia* and *Saturn* keep the mixt *Lydian* manner, and *Lichanos Meson D.Sol.Re.* To *Urania* and the fixt Stars the *Hypo* mixt *Lydian* Musick, and the string *Mese*, or *A.le.mi.re.* are ascribed, as we reade them expressed in these Verses.

Silent Thalia *we to th' Earth compare,*
For she by Musick never doth ensnare,
After the Hypodorian Clio *sings,*
Persephone *likewise doth strike the Base strings;*
Calliope *also doth* Chord *second touch,*
Using the Phrygian; Mercury *as much:*
Terpsichore *strikes the third, and that rare,*
The Lydian *Musick makes so* Venus *fair.*
Melpomene, *and* Titan *do with a grace*
The Dorian *Musick use in the fourth place.*
The fift ascribed is to Mars *the god*
Of War, and Erato *after the rare mode*

Of

Of th' Phrygians, *Euterpe doth also love*
The Lydian, *and sixt string; and so doth* Jove.
Saturn *the seventh doth use with* Polymny,
And causeth the mixt Lydian *melody.*
Urania *also doth the eight create,*
And musick Hypo-Lydian elevate.

Moreover there are some who find out the harmony of the Heavens by their distance one from another. For that space which is betwixt the Earth and the Moon, *viz* an hundred and twenty six thousand *Italian* Miles, maketh the Intervall of a Tone; But from the Moon to Mercury being half that space, maketh half a Tone; And so much from Mercury to Venus maketh another half Tone; But from thence to the Sun, as it were a threefold Tone and a half, and makes *Diapente*; But from the Moon to the Sun, maketh a twofold *Diatessaron* with a half; Again from the Sun to *Mars* is the same space as from the Earth to the Moon, making a Tone; from thence to *Jupiter* half of the same making half a Tone; So much likewise from *Jupiter* to *Saturn*, constituting an half Tone, from whence to the starry firmament is also the space of an half Tone. Therefore there is from the Sun to the fixed Stars a Diatessaron distance of two tones and an half, but from the Earth a perfect Diapason of six perfect tones; moreover also from the proportion of the motions of the planets amongst themselves, and with the eight Sphere, resulteth the sweetest Harmony of all; for the proportion of the motions of *Saturn* to *Jupiters* motion, is two fold and an half; of *Jupiter* to *Mars*, a six fold proportion; of *Mars* to the Sun, *Venus* and *Mercury*, which in a manner finish their course in the same time, is a double proportion; their motions to the Moon have a twelve-fold proportion; but *Saturns* proportion to the starry Sphere is a a thousand and two hundred, if it be true which *Ptolomy* saith, *viz.* that, that Heaven is moved contrary to the *primum mobile* in an hundred yeers, one degree. Therefore the proper motion of the Moon being more swift, maketh a more acute sound then the starry firmament, which is the slowest of all,

and therefore causeth the most base sound ; But by the violent motion of the *primum mobile*, is the most swift, and acute sound of all; but the violent motion of the Moon is most slow and heavy, which proportion and reciprocation of motions yeelds a most pleasant Harmony; from hence there are not any songs, sounds, or musicall instruments more powerfull in moving mans affections, or introducing magicall impressions, then those which are composed of numbers, measures, and proportions, after the example of the Heavens. Also the Harmony of the Elements is drawn forth from their Bases, and Angles, of the which we have spoken before; for between Fire and Aire, there is a double proportion in the Bases, and one and an half in solid Angles; again in Planes, a double; there ariseth hence an Harmony of a double Diapason, and a Diapente. Betwixt the Aire and Water, the proportion in their Bases is double, and one and an half ; hence Diapason, and Diapente; but in their Angles double; Hence again Diapason; but between Water and Earth the proportion in the Bases, is threefold and a third part more; from hence ariseth Diapason, Diapente, Diatessaron: but in the Angles one and an half, again constituting Diapente. To conclude, betwixt Earth and Fire, in the Bases the proportion is one and an half, making Diapente; but in the Angles, double, causing Diapason ; but between Fire, and Water, Aire and Earth, there is scarce any consonancy, because they have a perfect contrariety in their qualities, but they are united by the intermediate Element.

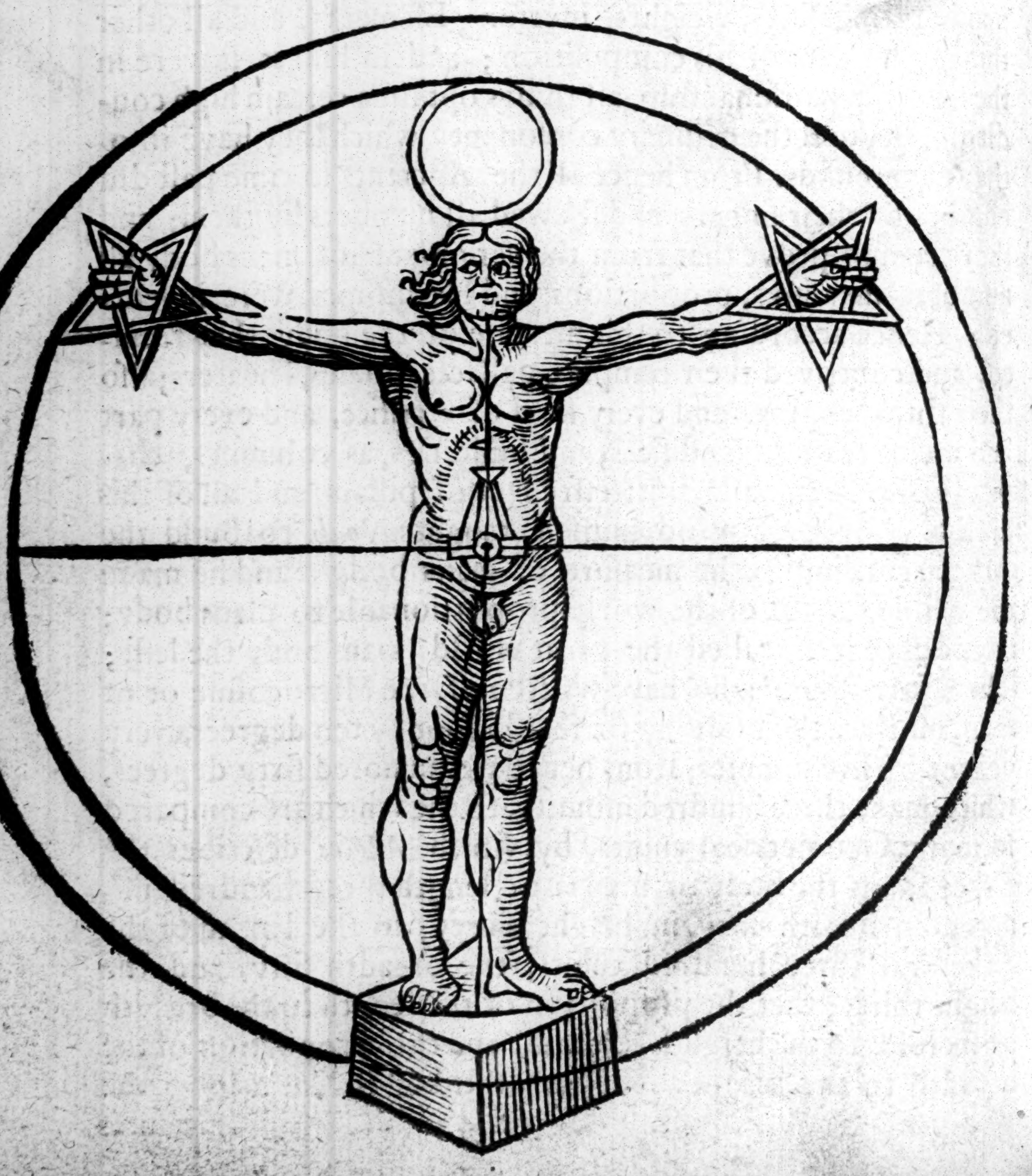
CHAP.

CHAP. XXVII.

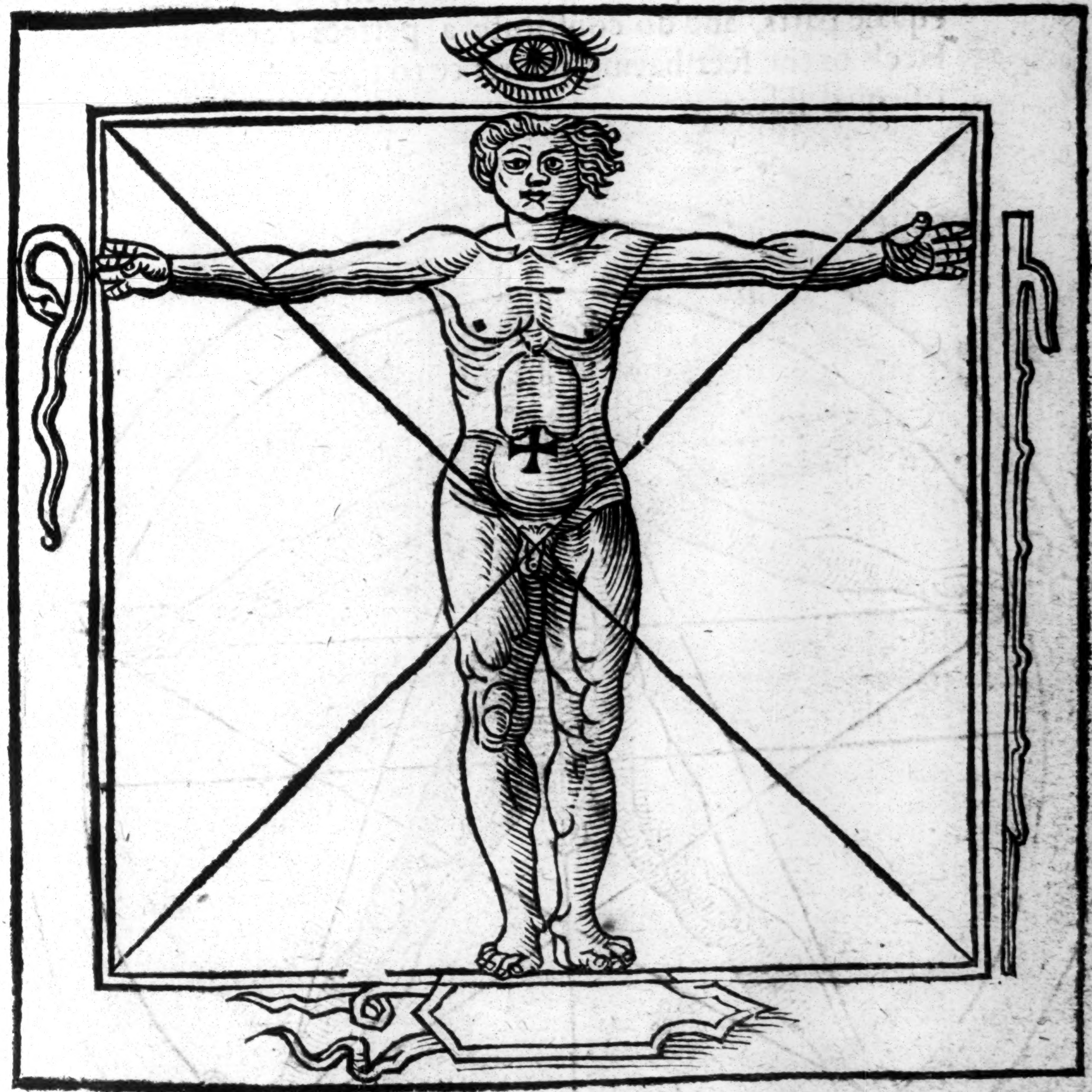
Of the proportion, measure, and Harmony of mans body.

SEeing man is the most beautifull and perfectest work of God, and his Image, and also the lesser world; therefore he by a more perfect composition, and sweet Harmony, and more sublime dignity doth contain and maintain in himself all numbers, measures, weights, motions, Elements, and all other things which are of his composition; and in him as it were in the supreme workmanship, all things obtain a certain high condition, beyond the ordinary consonancy which they have in other compounds. From hence all the Ancients in time past did number by their fingers, and shewed all numbers by them; and they seem to prove that from the very joynts of mans body all numbers measures, proportions, and Harmonies were invented; Hence according to this measure of the body, they framed, and contrived their temples, pallaces, houses, Theaters; also their ships, engins, and every kind of Artifice, and every part and member of their edifices, and buildings, as columnes, chapiters of pillars, bases, buttresses, feet of pillars, and all of this kind. Moreover God himself taught *Noah* to build the Arke according to the measure of mans body, and he made the whole fabrick of the world proportionable to mans body; from hence it is called the great world, mans body the lesse; Therefore some who have written of the Microcosme or of man, measure the body by six feet, a foot by ten degrees, every degree by five minutes; from hence are numbred sixty degrees, which make three hundred minutes, to the which are compared so many Geometrical cubits, by which *Moses* describes the Arke; for as the body of man is in length three hundred minutes, in breath fifty, in height thirty; so the length of the Arke was three hundred cubits, the breadth fifty, and the height thirty; that the proportion of the length to the breadth be six fold, to the heighth ten fold, and the proportion of the breadth to the height about two thirds. In like manner the

measures of all the members are proportionate, and consonant both to the parts of the world, and measures of the Archetype, and so agreeing, that there is no member in man which hath not correspondence with some sign, Star, intelligence, divine name, sometimes in God himself the Archetype. But the whole measure of the body may be turned, and proceeding from roundness, is knowen to tend to it again.

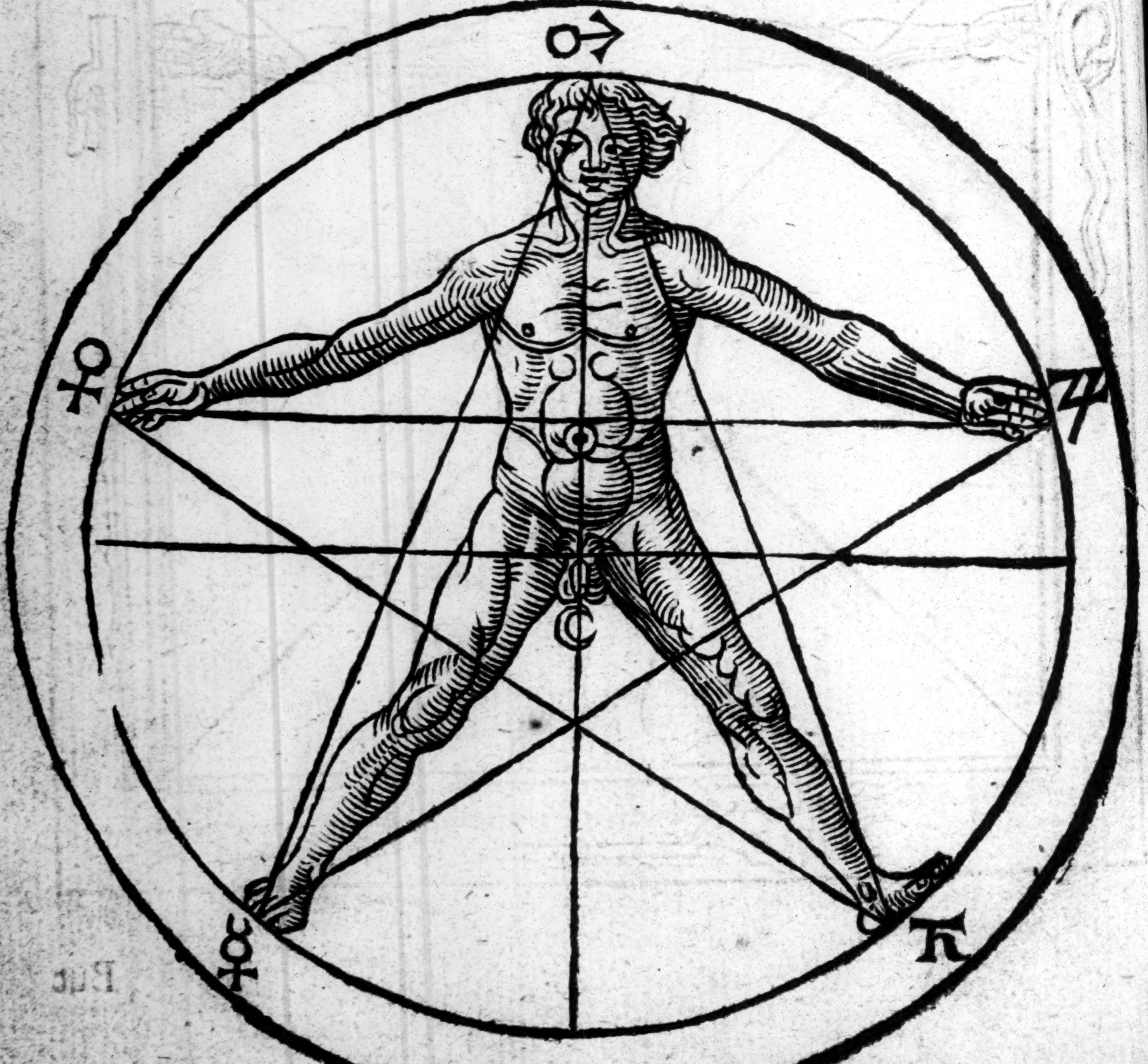


Also the four square measure is the most proportionated body; for, if a man be placed upright with his feet together, and his arms stretched forth, he will make a quadrature equilateral, whose center is in the botom of his belly.

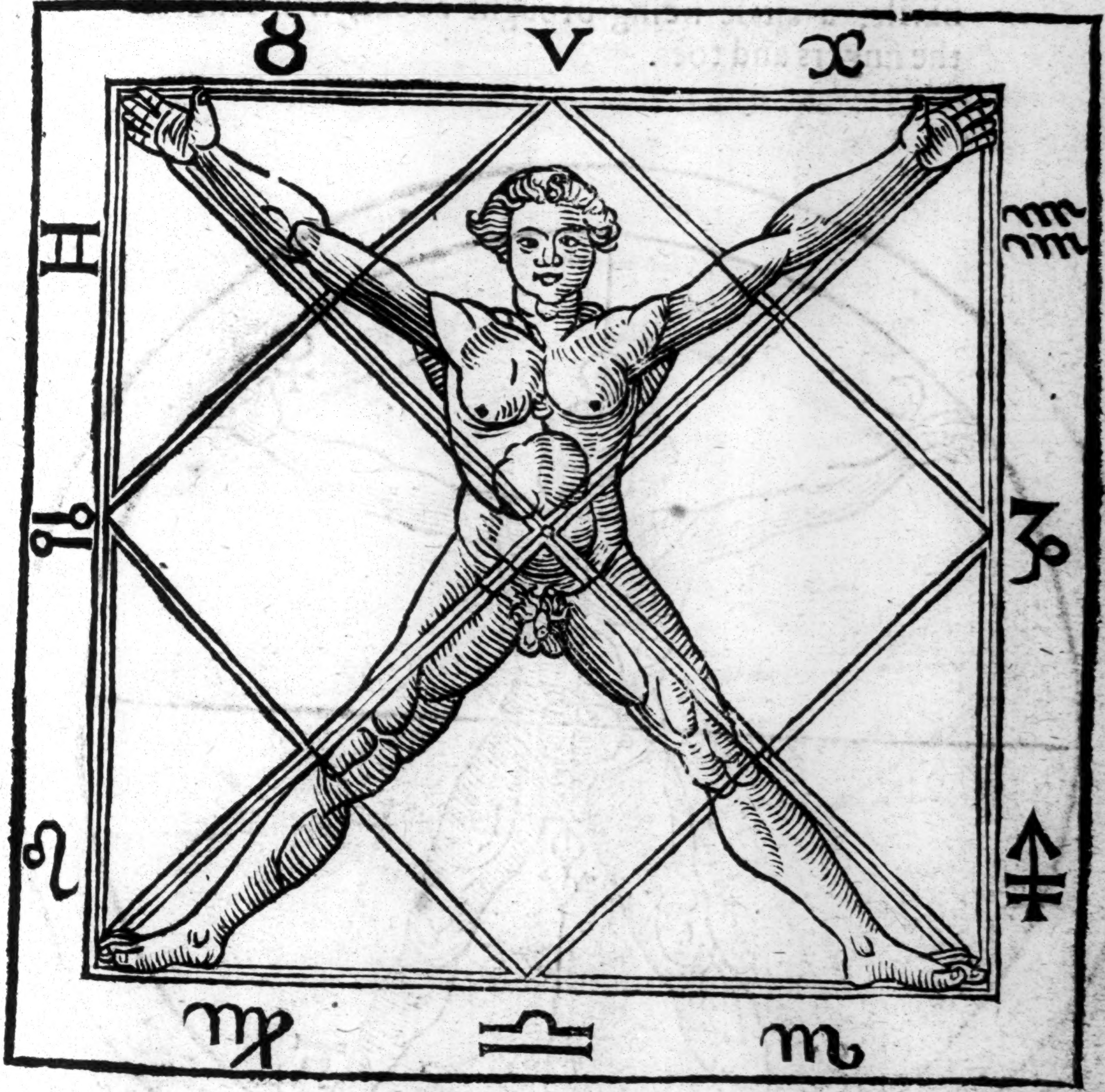


But

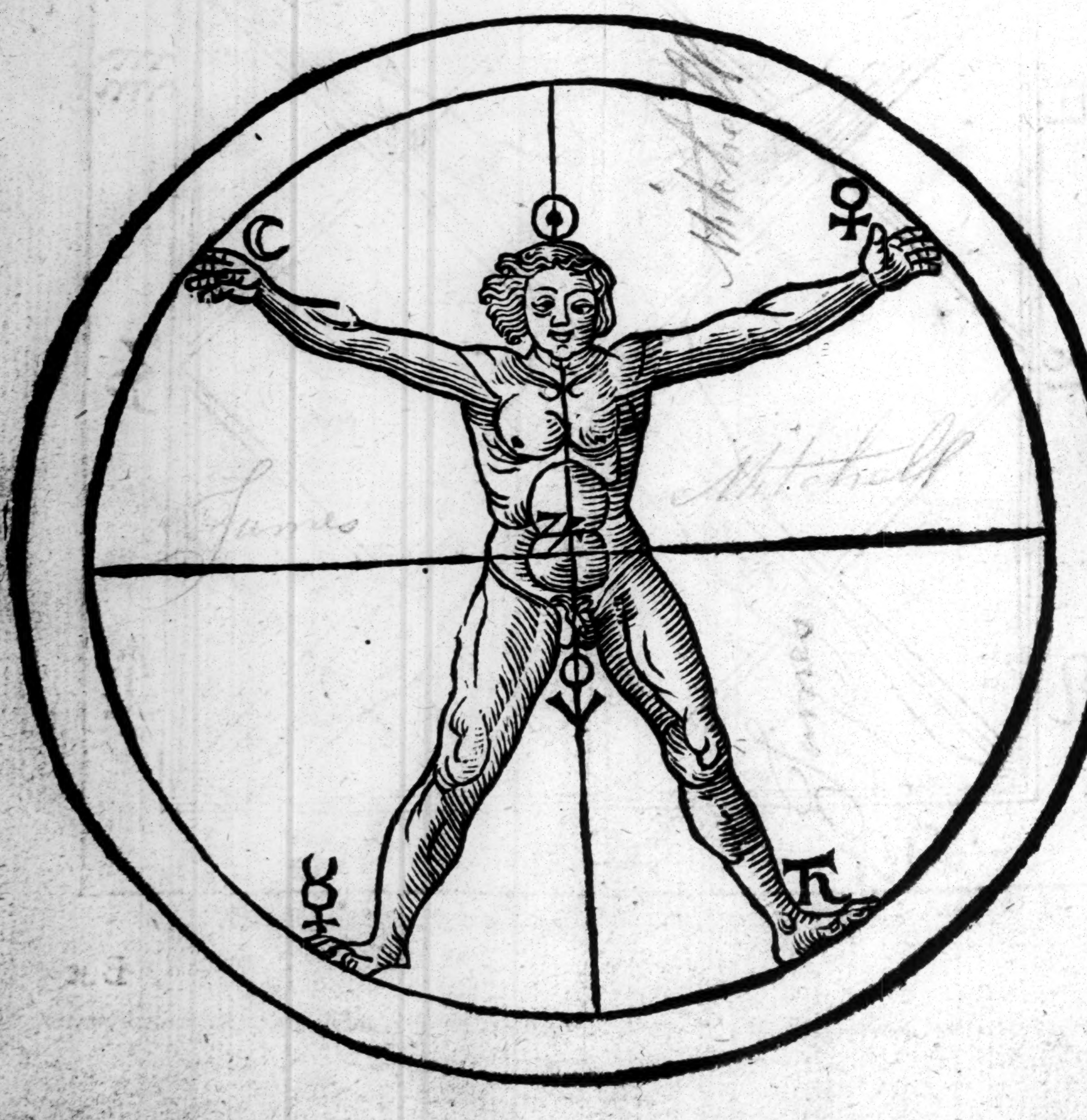
But if on the ſame center a circle be made by the crown of the head, the arms being let fall ſo far till the end of the fingers touch the circumference of that circle, and the feet ſpread abroad in the ſame circumference, as much as the fingers ends are diſtant from the top of the head; Then they divide that circle, which was drawn from the center of the lower belly, into five equale parts, and do conſtitute a perfect Pentagon; and the Heels of the feet, having reference to the navile, make a triangle of equal ſides.



But if the Heels being unmoved, the feet be stretched forth on both sides to the right and left, and the hands lifted up to the line of the head, then the ends of the fingers and Toes do make a square of equall sides, whose center is on the navile, in the girdling of the body.



But if the hands be thus elevated, and the feet and Thighes extended in this manner, by the which a man is made ſhorter by the fourteenth part of his upright ſtature, then the diſtance of his feet having reference to the lower belly, they will make an equilatecall Triangle; and the center being placed in his navile, a circle being brought about, will touch the ends of the fingers and toes.



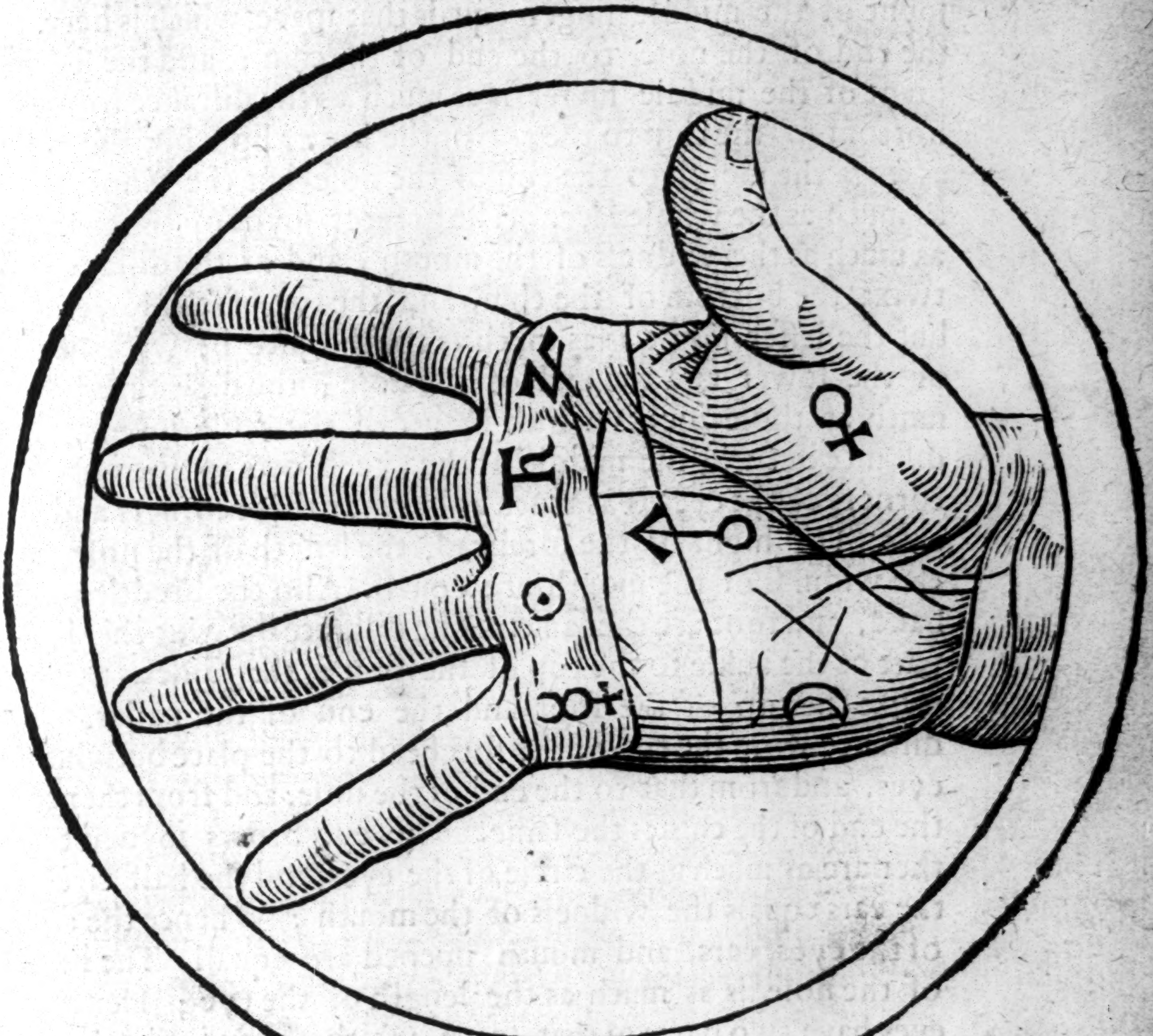
But if the hands be lifted up as high as can be, above the head, then the elbow will be equal to the crown of the head, and if then the feet being put together, a man ſtand thus, he may be put into an equilaterall ſquare brought by the extremities of the hands and feet: the center of this ſquare is the navel, which is the middle betwixt the top of the head and the knees.

Now

Now let us proceed to particular measures. The compass of a man under the armpits contains the middle of his length, whose middle is the bottom of his breast: and from thence upward to the middle of his breast betwixt both dugges, and from the middle of his breast unto the crown of his head, on every side the fourth part; also from the bottom of his breast to the bottom of the knees, and from thence to the bottom of the ankles the fourth part of man. The same is the latitude of his shoulder-blades from one extream to the other: The same is the length from the elbow to the end of the longest finger, and therefore this is called a cubit. Hence four cubits make the length of man, and one cubit the bredth which is in the shoulder-blades, but that which is in the compass, one foot; now six hand-bredths make a cubit, four a foot, and four fingers bredths make a hand-bredth, and the whole length of man is of twenty four hand bredths, of six foot, of ninty six fingers bredths. From the bottom of his breast to the top of his breast, is the sixth part of his length, from the top of his breast to the top of his forehead, and lowermost root of his hairs, the seventh part of his length; of a strong, and well set body, a foot is the sixth part of the length, but of a tall the seventh. Neither can (as *Varro*, and *Gellius* testifie) the tallness of mans body exceed seven feet. Lastly, the Diameter of his compass is the same measure as is from the hand, being shut unto the inward bending of the elbow, and as that which is from the breast to both dugs, upward to the upward lip, or downward to the navel; and as that which is from the ends of the bones of the uppermost part of the breast compassing the gullet; and as that which is from the sole of the foot to the end of the calf of the legg, and from thence to the middle whirle-bone of the knee. All these measures are co-equall, and make the seventh part of the whole height. The head of a man from the bottom of the chin to the crown of his head is the eighth part of his length, as also from the elbow to the end of the shoulder-blade: So great is the Diameter of the compass of a tall man. The compass of the head drawn by the top of the forehead, and the bottom of the hinder part of the head, make the fist part of his

his whole length; So much also doth the bredth of the breast. Nine face-bredths make a square well set man, and ten a tall man. The length of man therefore being divided into nine parts, the face from the top of the forehead to the bottome of the chin is one; then from the bottom of the throat, or the top of the breast unto the top of the stomack is another; from thence to the navell is a third; from thence to the bottom of the thigh, a fourth; from thence the hipp, to the top of the calf of the leg, makes two; from thence to the joynt of the foot the leggs make two more; all which are eight parts. Moreover the space from the top of the forehead to the crown of the head & that which is from the chin to the top of the breast, and that which is from the joynt of the foot to the sole of the foot, I say these three spaces joyned together make the ninth part. In bredth the breast hath two parts, and both Arms seven. But that body which ten face-bredths make, is the most exactly proportioned. Therefore the first part of this is from the crown of the head to the bottome of the nose; from thence to the top of the breast, the second; and then to the top of the stomack the third; and from thence to the navel, the fourth; from thence to the privy members, the fifth; where is the middle of the length of man; from whence to the soles of his feet are five other parts, which being joyned to the former, make ten whole, by which every body is measured by a most proportioned measure. For the face of a man from the bottom of his chin, to the top of his forehead, and bottom of the hair is the tenth part. The hand of a man from the shutting, to the end of the longest finger is also one part; also betwixt the middle of both dugs is one part, and from both to the top of the gullet is an equilaterall triangle. The latitude of the lower part of the forehead from one eare to the other is another part; the latitude of the whole breast, *viz.* from the top of the breast to the joynts of the shoulder-blades, is on both sides one part, which make two. The compass of the head cross-wise from the distance of the eye-brows by the top of the forehead unto the bottom of the hinder part of the head, where the hair ends, hath also two parts; from the shoulders on the outside unto the coupling together

gether of the joynts of the hand, and on the inside from the arm-pits unto the beginning of the palm of the hand, and of the fingers, are three parts. The compass of the head by the middle of the forehead hath three parts; the compass of the girdling place hath four parts in a well set man, but in a thin body three parts and a half, or as much as is from the top of the breast to the bottom of the belly. The compass of the breast by the arm-pit to the back hath five parts, *viz.* as much as half the whole length. From the crown of the head, to the knurles of the gullet is the thirteenth part of the whole altitude. The arms being stretched upward, the elbow is even to the crown of the head. But now let us see how equal the other commensurations are to one the other. As much as the distance is from the chin to the top of the breast, so great is the latitude of the mouth; as much as is the distance betwixt the top of the breast, to the navell, so great is the compass of the mouth; as much as the distance is from the chin to the crown of the head, so great is the latitude of the girdling place; as is the distance from the top of the nose to the bottom, such is the distance betwixt the chin, and the throat. Also the cavity of the eyes from the place betwixt the eye-brows unto the inward corners, and the extension of the bottom of the nose, and the distance from the bottom of the nose to the end of the upper lip; I say these three are equals amongst themselves; and as much as from the top of the nail of the forefinger to the lowermost joynt thereof.



And from thence where the hand is joyned to the arm on the outside, and in the inside from the top of the naile of the middle finger unto the lowermost joynt, and from thence to the shutting of the hand; I say all these parts are equall amongst themselves. The greater joynt of the forefinger equals the height of the forehead; the other two to the top of the naile equall the nose, from the top to the bottom; the first and the greater

joynt of the middle finger equals that ſpace which is betwixt the end of the noſe to the end of the chin; and the ſecond joynt of the middle finger is as much as the diſtance from the bottom of the chin to the top of the lower lip; but the third as from the mouth to the end of the noſe, but the whole hand as much as the whole face. The greater joynt of the thumb is as much as the widneſs of the mouth, and as the diſtance betwixt the bottom of the chin, and the top of the lower lip; but the leſſer joynt is as much as the diſtance betwixt the top of the lower and the end of the noſe; the nailes are half as much as thoſe joynts which they call the naile joynts. The diſtance betwixt the middle of the eye brows to the outward corners of the eyes is as much as betwixt thoſe corners and the ears. The hight of the forehead, the length of the noſe, and the widneſs of the mouth are equall. Alſo the bredth of the hand, and foot are the ſame. The diſtance betwixt the lower part of the ankle to the top of the foot is the ſame as that betwixt the top of the foot and the end of the nailes. The diſtance from the top of the forehead to the place betwixt the eyes, and from that to the end of the noſe, and from thence to the end of the chin is the ſame. The eye-brows joyned together are as much as the circle of the eyes, and the half circle of the ears equals the widneſs of the mouth: Whence the circles of the eyes, ears, and mouth opened are equall. The bredth of the noſe is as much as the length of the eye; Hence the eyes have two parts of that ſpace which is betwixt both extremities of the eyes; a third part the noſe that is betwixt takes up. From the crown of the head to the knees the navel is the middle; from the top of the breaſt to the end of the noſe the knurle of the throat makes the middle; from the crown of the head to the bottom of the chin, the eyes are the middle; from the ſpace betwixt the eyes to the bottom of the chin, the end of the noſe is the middle: from the end of the noſe to the bottom of the chin, the end of the lower lip is the middle; a third part of the ſame diſtance is the upper lip. Moreover all theſe meaſures are through manifold proportions, and harmoniacall conſents conſonant one to the other; for the thumb is

to the wrest in a circular Measure in a double proportion and half; For it contains it twice and a half as five is to two; But the proportion of the same to the brawn of the Arm neer the shoulder is triple; The greatnesse of the leg is to that of the Arm, a proportion half so much again as of three to two; And the same proportion is of the neck to the leg, as of that to the Arm. The proportion of the thigh is triple to the Arm; The proportion of the whole Body to the Trunk, is eigth and a half; From the Trunk or Brest to the legs, and from thence to the soles of the Feet, a Third and a half; From the neck to the navell, and to the end of the trunk a Double. The latitude of them to the latitude of the thigh, is half so much again; of the head to the neck triple, of the head to the knee triple, the same to the leg. The length of the fore-head betwixt the temples is fourfold to the height thereof; These are those measures which are everywhere found; by which the members of mans body according to the length, bredth, height, and circumference thereof agree amongst themselves, and also with the Celestials themselves: all which measures are divided by manifold proportions either upon them that divide, or are mixed, from whence there results a manifold Harmony. For a double proportion makes thrice a Diapason; four times double, twice a Diapason, and Diapente. After the same manner are Elements, qualities, complexions, and humors proportioned. For these weights of humors and complexions are assigned to a sound and well composed man, *viz.* the eight weights of blood, of flegm four, of choler two, of melancholy one, that on both sides there be by order a double proportion; but of the first to the third, and of the second to the fourth, a four times double proportion; but of the first to the last an eightfold. *Dioscorides* saith, that the heart of a man in the first yeer hath the weight of two Drams; in the second four, and so proportionably in the fiftyeth yeer to have the weight of a hundred Drams, from which time the decreases are again reckoned to an equilibrium, which, the course being ended, may return to the same limit, and not

exceed the ſpace of life by the decay of that member: by which account of a hundred years, he circumſcribed the life of man. And this ſaith *Pliny* was the hereſie of the *Egyptians*. The motions alſo of the members of mens bodies anſwer to the Celeſtial motions, and every man hath in himſelf the motion of his heart, which anſwers to the motion of the Sun, and being diffuſed through the Arteries into the whole body, ſignifies to us by a moſt ſure rule, years, moneths, dayes, hours, and minutes. Moreover, there is a certain Nerve found by the Anatomiſts about the nod of the neck, which being touched doth ſo move all the members of the body, that every one of them move according to its proper motion; by which like touch *Ariſtotle* thinks the members of the world are moved by God. And there are two veines in the neck, which being held hard preſently the mans ſtrength failes, and his ſenſes are taken away untill they be looſened. Therefore the eternal Maker of the world when he was to put the ſoul into the body, as into its habitation, firſt made a fit lodging worthy to receive it, and endows the moſt excellent ſoul with a moſt beautiful body, which then the ſoul knowing its own divinity, frames and adorns for its own habitation. Hence the people of *Æthiopia*, which were governed by the wiſdom of *Gymnoſophiſts*, as *Ariſtotle* witneſſeth, did make them Kings, not of thoſe which were moſt ſtrong, and wealthy, but thoſe onely which were moſt proper and beautiful; for they conceived that the gallantry of the minde did depend upon the excellencie of the body. Which many Philoſophers, as well ancient as moderne, conſidering, ſuch as ſearched into the ſecrets of cauſes hid in the very Majeſty of Nature, were bold to aſſert, that there was no fault of, and no diſproportion in the body, which the vice and intemperance of the minde did not follow, becauſe it is certain that they do increaſe, thrive, and operate by the help one of the other.

CHAP.

CHAP. XXVIII.

Of the Composition and Harmony of the humane soul.

AS the Consonancy of the body consists of a due measure and proportion of the members: so the consonancy of the minde of a due temperament, and proportion of its vertues and operations which are concupiscible, irascible, and reason, which are so proportioned together. For Reason to Concupiscence hath the proportion *Diapason*; but to Anger *Diatessaron*: and Irascible to Concupiscible hath the proportion *Diapente*. When therefore the best proportionated soul is joyned to the best proportionated body, it is manifest that such a man also hath received a most happy lot in the distribution of gifts, for as much as the soul agrees with the body in the disposition of Naturals, which agreement indeed is most hid, yet after some maner shadowed to us by the wise. But to hasten to the Harmony of the soul, we must inquire into it by those *Mediums* by which it passeth to us, (*i.e.*) by Celestial Bodies, and Sphears; Knowing therefore what are the powers of the soul to which the Planets answer, we shal by those things which have been spoken of before, the more easily know their agreements amongst themselves. For the *Moone* governs the powers of increasing and decreasing; the Phantasie and Wits depends on *Mercury*; the Concupiscible vertue on *Venus*; the Vitall on the *Sun*; the Irascible on *Mars*; the Natural on *Jupiter*: the Receptive on *Saturn*: but the Will as the *Primum Mobile*, and the guide of all these Powers at pleasure, being joyned with the superior intellect, is always tending to good; which intellect indeed doth alwayes shew a pathway to the Will, as a Candle to the eye; but it moves not it self, but is the Mistriss of her own operation, whence it is called *Free Will*; and although it alwayes tends to good, as an object sutable to it self: yet sometimes being blinded with error, the animal power forcing it, it chooseth evil, believing it to be good. Therefore Will is defined to be a faculty of the in-

tellect, & Will wherby good is chosen by the help of Grace; and Evil, that not assisting. Grace therefore, which Divines call Charity, or infused Love is in the Will, as a first mover; which being absent, the whole consent falls into Dissonancy. Moreover, the soul answers to the Earth by Sense, to the Water by Imagination, to the Air by Reason, to the Heaven by the Intellect, and the soul goes out into an Harmony of them, according as these are tempered in a mortall body. The wise Ancients therefore knowing that the Harmonious dispositions of bodies and souls are divers, according to the diversity of the complexions of men, did not in vain use Musical sounds and singings, as to confirm the health of the body, and restore it being lost, so to bring the minde to wholsome manners, untill they make a man sutable to the Celestial Harmony, and make him wholly Celestial. Moreover, there is nothing more efficacious to drive away evil spirits then Musicall Harmony (for they being faln from that Celestial Harmony, cannot endure any true consent, as being an enemy to them, but fly from it) as *David* by his Harp appeased *Saul*, being troubled with an evil spirit. Hence by the ancient Prophets and Fathers, who knew these Harmonicall mysteries, singing and Musical sounds were brought into sacred servises.

CHAP. XXIX.

Of the Observation of Celestials, necessary in every Magical Work.

Every natural vertue doth work things far more wonderful when it is not onely compounded of a natural proportion, but also is informed by a choice observation of the Celestials opportune to this (*viz.* when the Celestial power is most strong to that effect which we desire, and also helpt by many Celestials) by subjecting inferiors to the Celestials, as proper females to be made fruitful by their males. Also in every work there are to be observed, the situation, motion, and aspect

aspect of the Stars, and Planets, in Signs and Degrees, and how all these stand in reference to the length and latitude of the Climate; for by this are varyed the qualities of the angles, which the rays of Celestial bodies upon the figure of the thing describe, according to which Celestial vertues are infused. So when thou art working any thing which belongs to any Planet, thou must place it in its dignities, fortunate, and powerful, and ruling in the day, hour, and in the Figure of the Heaven. Neither shalt thou expect the signification of the work to be powerful, but also thou must observe the *Moon* opportunely directed to this; for thou shalt do nothing without the assistance of the *Moon*: And if thou hast more patterns of thy work, observe them all being most powerful, and looking upon one the other with a friendly aspect: and if thou canst not have such aspects, it will be convenient at least that thou take them angular. But thou shalt take the *Moon*, either when she looks upon both, or is joyned to one, and looks upon the other; or when she passeth from the conjunction, or aspect of one to the conjuction or aspect of the other: for that I conceive must in no wise be omitted; also thou shalt in every work observe *Mercury*; for he is a messenger betwixt the higher gods, and infernal gods; when he goeth to the good he increaseth their goodness; when to the bad, hath influence upon their wickedness. We call it an unfortunate Sign, or Planet, when it is by the aspect of *Saturn* or *Mars*, especially opposite, or quadrant; for these are aspects of enmity, but a conjunction, or a trine, or sextile aspect are of friendship; betwixt these there is a greater conjunction: but yet if thou dost already behold it through a trine, and the Planet be received, it is accounted as already conjoyned. Now all Planets are afraid of the conjunction of the *Sun*, rejoycing in the trine, and sextile aspect thereof.

CHAP. XXX.

When Planets are of most powerful influence.

NOw we shall have the Planets powerfull when they are ruling in a House, or in Exaltation or Triplicity, or term, or face without combustion of what is direct in the figure of the heavens, *viz* when they are in Angles, especially of the rising, or Tenth, or in houses presently succeeding, or in their delights. But we must take heed that they be not in the bounds or under the dominion of *Saturn* or *Mars*, least they be in dark Degrees, in pits or vacuityes. Thou shalt ocserve that the Angles of the Ascendent, and Tenth and Seventh be fortunate, as also the Lord of the Ascendent and place of the Sun and Moon, and the place of part of the fortune, and the Lord thereof, the Lord of the foregoing Conjunction & prevention: But that they of the malignant Planet fall unfortunate, unless haply they be significators of thy work, or can be any way advantagious to thee; or if in thy revolution or birth, they had the predominancy; for then they are not at all to be depressed. Now we shall have the *Moone* powerful if she be in her house, or exaltation, or triplicity, or face, and in degree convenient for the desired work, and if it hath a mansion of these twenty and eight sutable to it self and the work; Let her not be in the way burnt up, nor slow in course; let her not be in the Ecclipse, or burnt by the Sun, unless she be in unity with the Sun; let her not descend in the Southern latitude, when she goeth out of the burning, neither let her be opposite to the Sun, nor deprived of light, let her not be hindred by *Mars*, or *Saturn*. I will not here discourse any longer of these, seeing these, and many more necessary things are sufficiently handled in the Volums of Astrologers.

CHAP. XXXI.

Of the Observation of the fixt Stars, and of their Natures.

THere is the like consideration to be had in all things concerning the fixt stars. Know this that all the fixt stars are of the signification and nature of the seven Planets; but some are of the nature of one Planet, and some of two: Hence as often as any Planet is joyned with any of the fixt stars of its own nature, the signification of that star is made more powerful, and the nature of the Planet augmented: but if it be a star of two natures, the nature of that which shall be the stronger with it shall overcome in signification; as for example, if it be of the nature of *Mars*, and *Venus*; if *Mars* shall be the stronger with it, the nature of *Mars* shall overcome; but if *Venus*, the nature of *Venus* shall overcome. Now the natures of fixt stars are discovered by their colours, as they agree with certain Planets, and are ascribed to them. Now the colours of the Planets are these: of *Saturn*, blew, and leaden, and shining with this: of *Jupiter* citrine neer to a paleness, and clear with this; of *Mars*, red, and fiery; of the *Sun*, yellow, and when it riseth red, afterward glittering: of *Venus*, white and shining; white with the morning, and reddish in the evening: of *Mercury*, glittering; of the *Moon*, fair. Know also that of the fixed stars by how much the greater, and the brighter and apparent they are, so much the greater and stronger is the signification; such are these stars which are called by the Astrologers of the first, and second Magnitude. I will tell thee some of these which are more potent to this faculty, as are *viz* the Navel of *Andromeda* in two and twentieth degree of *Aries*, of the nature of *Venus*, & *Mercury*; some call it *Jovial*, & *Saturnine*. The head of *Algol* in the eighteenth degree of *Taurus*, of the nature of *Saturn* and *Jupiter*. The *Pleiades* are also in the two and twentieth degree, a *Lunary* star by Nature and by complexion Martial. Also in the third degree of *Gemini* is *Aldeboram*, of the nature of *Mars*, and complexion of *Venus*: but *Hermes* placeth this in the twenty

fifth

fifth degree of *Aries*. The Goat star is in the thirteenth degree of the said *Gemini*, of the nature of *Jupiter*, and *Saturn*; the greater Dog-star is in the seventh degree of *Cancer*, and Venereal: the lesser Dog-star is in the seventeenth degree of the same, and is of the nature of *Mercury*, and complexion of *Mars*. The Kings star, which is called the Heart of the Lion, is in the one and twentieth degree of *Leo*, and of the nature of *Jupiter* and *Mars*; the tail of the greater Bear is in the nineteenth degree of *Virgo*, and is Venereal, and Lunary. The Star which is called the right wing of the Crow is in the seventh degree of *Libra*, and in the thirteenth degree of the same is the left wing of the same, and both of the nature of *Saturn* and *Mars*. The Star called *Spica* is in the sixteenth degree of the same, and is Venereal and Mercurial. In the seventeenth degree of the same is *Alcameth*, of the nature of *Mars*, and *Jupiter*; but of this when the *Suns* aspect is full towards it; of that when on the contrary. *Elepheia* in the fourth degree of *Scorpio*, of the nature of *Venus*, and *Mars*: The Heart of the *Scorpion* is in the third degree of *Sagittarius*, of the nature of *Mars*, and *Jupiter*: the falling Vulture is in the seventh degree of *Capricorn*, Temperate, Mercurial, and Venereal: The taile of *Capricorn* is in the sixteenth degree of *Aquarius*, of the nature of *Saturn*, and *Mercury*: The Star called the Shoulder of the Horse, is in the third degree of *Piscis*, of the nature of *Jupiter* and *Mars*. And it shall be a general rule for thee to expect the proper gifts of the Stars whilest they rule, to be prevented of them, they being unfortunate, and opposite, as is above shewed. For Celestial bodies, in as much as they are affected fortunately, or unfortunately, so much do they affect us, our works, aud those things which we use, fortunately, or unhappily. And although many effects proceed from the fixt Stars, yet they are attributed to the Planets, as because being more neer to us, and more distinct and known, so because they execute whatsoever the superior Stars communicate to them.

CHAP.

CHAP. XXXII.

Of the Sun, *and* Moon, *and their Magicall considerations.*

THe Sun, and Moon have obtained the administration or ruling of the Heavens, and all bodies under the heavens. The Sun is the Lord of all Elementary vertues; and the Moon by vertue of the Sun is the mistress of generation, increase, or decrease. Hence *Albumasar* saith, that by the Sun and Moon life is infused into all things, which therefore *Orpheus* cals the enlivening eyes of the heaven. The Sun giveth light to all things of it self, and gives it plentifully to all things not only in the Heaven, Aire, but Earth and Deep: whatsoever good we have, as *Jamblicus* saith, we have it from the Sun alone, or from it through other things. *Heraclitus* cals the Sun the fountain of Celestiall light; and many of the *Platonists* placed the soul of the world chiefly in the Sun, as that which filling the whole Globe of the Sun doth send forth its rayes on all sides as it were a spirit through all things, distributing life, sense and motion to the very Universe. Hence the ancient Naturalists called the Sun the very heart of heaven; and the *Caldeans* put it as the middle of the Planets. The *Egyptians* also placed it in the middle of the world, *viz.* betwixt the two fives of the world, *e. i.* above the Sun they place five Planets, and under the Sun, the Moon and four Elements. For it is amongst the other Stars the image and statue of the great Prince of both worlds, *viz.* Terrestiall, and Celestiall; the true light, and the most exact image of God himself; whose Essence resembles the Father, Light the Son, Heat the Holy Ghost. So that the Platonists have nothing to hold forth the Divine Essence more manifestly by, then this. So great is the consonancy of it to God, that *Plato* cals it the conspicuous Son of God, and *Iamblicus* cals it the divine image of divine intelligence. And our *Dionysius* cals it the perspicuous statue of God. It sits as King in the middle of other Planets, excelling all in light, greatness, fairness, enlightning all, distributing vertue to them to dispose inferior bodies, and regulating and disposing of their motions,

so

so that from thence their motions are called daily, or nightly, Southern, or Northren, Orientall, or Occidentiall, direct, or retrograde; and as it doth by its light drive away all the darkness of the night, so also all powers of darkness, which we read of in *Job*; Assoon as morning appears, they think of the shadow of death: And the Psalmist speaking of the Lyons whelps seeking leave of God to devour, saith, The Sun is risen, and they are gathered together, and shall be placed in their dens; which being put to flight, it followes, Man shall go forth to his labor. The Sun therefore as it possesseth the middle Region of the world, and as the heart is in Animals to the whole body, So the Sun is over the heaven, and the world, ruling over the whole Universe, and those things which are in it, the very author of seasons, from whence day and year, cold and heat, and all other qualities of seasons; and as saith *Ptolemy*, when it comes unto the place of any Star, it stirs up the power thereof which it hath in the Aire. So as with *Mars*, heat; with *Saturn*, cold; and it disposeth even the very spirit and mind of man; from hence it is said by *Homer*, and approved by *Aristotle*, that there are in the mind such like motions, as the Sun the Prince and moderator of the Planets every day bringeth to us; but the Moon, the nighest to the Earth, the receptacle of all the heavenly Influences, by the swiftness of her course is joyned to the Sun, and the other Planets and Stars, every month, and being made as it were the wife of all the Stars, is the most fruitful of the Stars, and receiving the beams and influences of all the other planets and Stars as a conception, bringing them forth to the inferior world as being next to it self; for all the Stars have influence on it being the last receiver, which afterwards communicateth the influences of all the superiors to these inferiors, and pours them forth on the Earth; and it more manifestly disposeth these inferiors, then the others, and its motion is more sensible by the familiarity and propinquity which it hath with us; and as a medium betwixt both, superiors and inferiors, communicateth them to them all; Therefore her motion is to be observed before the others, as the parent of all conceptions,

which

which it diversely issueth forth in these Inferiors, according to the diverse complexion, motion, situation, and different aspects to the planets and others Stars; and though it receiveth powers from all the Stars, yet especially from the Sun; as oft as it is in conjunction with the same, it is replenished with vivifying vertue, and according to the aspect thereof it borroweth its complexion; for in the first quarter, as the Peripatetickes deliver, it is hot and moist; in the second, hot and dry; in the third, cold and dry; in the fourth cold and moist; and although it is the lowest of the stars, yet it bringeth forth all the conceptions of the superiors; for from it in the heavenly bodies beginneth that series of things which *Plato* calleth the Golden Chain, by the which every thing and cause being linked one to an other, do depend on the superior, even untill it may be brought to the supreme cause of all, from which all things depend; from hence is it, that without the Moon intermediating, we cannot at any time attract the power of the superiors. Therefore *Thebit* adviseth vs, for the taking of the vertue of any Star, to take the stone and herb of that plant, when the Moon doth either fortunately get under or hath a good aspect on that Star.

CHAP. XXXIII.

Of the twenty eight Mansions of the Moon, and their vertues.

AND seeing the Moon measureth the whole *Zodiack* in the space of twenty eight dayes; hence is it, that the wisemen of the *Indians* and ancientest Astrologians have granted twenty eight Mansions to the Moon, which being fixed in the eight sphere, do enjoy (as *Alpharus* saith) diverse names and proprieties from the diverse Signs and Stars which are contained in them, through which while the Moon wandreth, it obtaineth other and other powers and vertues; but every one of these Mansions according to the opinion of *Abraham*, containth twelve degrees, and one and fifty minutes, and almost

twenty

twenty six seconds, whose names and also their beginnings in the *Zodiack* of the eight sphere, are these. The first is called *Alnath*, that is the horns of *Aries*; his beginning is from the head of *Aries* of the eighth sphere; it causeth discords, and journies; the second is called *Allothaim* or *Albochan*, that is the belly of *Aries*, and his beginning is from the twelfth degree of the same sign, fifty one minutes, twenty two seconds compleat; it conduceth to the finding of treasures, and to the retaining of captives; The third is called *Achaomazon* or *Athoray*, that is, showring or Pleiades; his beginning is from the twenty five degrees of *Aries* compleat fourty two minutes, and fifty one seconds; it is profitable to Saylers, Huntsmen, and Alchymists; The fourth Mansion is called *Aldebaram* or *Aldelamen* that is the eye or head of *Taurus*; his beginning is from the eight degree of *Taurus*, thirty four minutes, and seventeen seconds of the same *Taurus* being excluded; it causeth the destruction and hindrances of buildings, fountains, wels, of goldmines, the flight of creeping things, and begetteth discord. The fift is called *Alchatay* or *Albachay*; the beginning of it is after the twenty one degree of *Taurus*, twenty five minutes, fourty seconds; it helpeth to the return from a journey, to the instruction of scholars, it confirmeth edifices, it giveth health and good will, the sixth is called *Alhanna* or *Alchaya*, that is the little Star of great light; his beginning is after the fourth degree of *Gemini*, seventeen minutes, and nine seconds; it conduceth to Hunting, and besieging of Towns, and revenge of princes, it destroyeth Harvests and fruits and hindreth the operation of the Physitian. The seventh is called *Aldimiach* or *Alarzach*, that is the Arm of *Gemini* and beginneth from the seventeeneth degree of *Gemini*, eight minutes and thirty four seconds, and lasteth even to the end of the sign; it conferreth gain and friendship, its profitable to Lovers, it scareth flyes, destroyeth Magisteries. And so is one quarter of the heaven compleated in these seven Mansions; and in the like order and number of degrees, minutes and seconds, the remaining Mansions in every quarter have their severall beginnings; namely so, that in the first signe of this quarter three Mansions take their beginnings

ginnings, in the other two signs two Mansions in each; Therefore the seven following Mansions begin from *Cancer*, whose names are *Alnaza* or *Anatrachya* that is misty or cloudy, *viz.* the eighth Mansion; it causeth love, friendship, and society of fellow travellers, it driveth away mice and afflicteth Captives, confirming their imprisonment. After this is the ninth called *Archaam* or *Arcaph*, that is the eye of the Lyon; it hindreth Harvests and travellers, and putteth discord between men. The tenth is called *Algelioche* or *Albgebh*, that is the neck or forehead of *Leo*; it strengtheneth buildings, yeeldeth love, benevolence and help against enemies; the eleventh is called *Azobra* or *Ardaf*, that is, the hair of the Lyons head; it is good for voyages, and gain by merchandize, and for redemption of Captives; the twelfth is called *Alzarpha* or *Azarpha*, that is the tayle of *Leo*; it giveth prosperity to Harvests, and Plantations, but hindreth Seamen, but it is good for the bettering of servants, Captives and companions. The thirteenth is named *Alhaire*, that is Dogstars, or the wings of *Virgo*; it is pravalent for Benevolence, gain, voyages, Harvests, and freedom of captives; the fourteenth is called *Achureth* or *Arimet*, by others *Azimeth* or *Alhumech* or *Alcheymech*, that is the spike of *Virgo*, or flying spike; it causeth the love of marryed folk, it cureth the sick, its profitable to Saylors, but it hindreth journies by land; and in these the second quarter of Heaven is compleated. The other seven follow, the first of which beginneth in the head of *Libra*, *viz.* the fifteenth Mansion, and his name is *Agrapha* or *Algarpha*, that is, covered, or covered flying; its profitable for the extracting of treasures, for digging of pits, it helpeth forward divorce, discord, and the destruction of houses and enemies, and hindreth travellers. The sixteenth is called *Azubene* or *Ahubene*, that is, the Horns of *Scorpio*, it hindereth journyes and Wedlock, Harvests and Merchandize, it prevaileth for redemption of captives. The seventeenth is called *Alchil*, that is the Crown of *Scorpio*, it bettereth a bad fortune, maketh love durable, strengtheneth buildings & helpeth Seamen; The eighteenth is called *Alchas* or *Altob*, that is the Heart of *Scorpio*; it causeth discord, sedition, conspiracy against princes and mighty ones,

ones, and revenge from enemies, but it freeth captives and helpeth edifices; the ninteenth is called *Allatha* or *Achala*, by others *Hycula* or *Axala*, that is the tayle of *Scorpio*; it helpeth in the besieging of Cities and taking of Towns, and in the driving of men from their places, and for the destruction of Seamen, and perdition of captives. The twenteeth is called *Abnahaya*, that is a beam; it helpeth for the taming of wild beasts, for the strengthening of prisons, it destroyeth the wealth of societies, it compelleth a man to come to a certain place. The one & twentieeth is called *Abeda* or *Albeldach* which is a desert; it is good for Harvests, gain buildings and travellers, and causeth divorce; & in this is the third quarter of Heavē compleated. There remaineth the seven last Mansions compleating the last quarter of heaven; the first of which being in order to the two and twentyeth, beginneth from the head of *Capricorn*, called *Sadabacha* or *Zodeboluch*, or *Zandeldena*, that is a pastour; it promoteth the flight of servants and captives, that they may escape, and helpeth the curing of diseases; the three and twentieth is called *Zabadola* or *Zobrach* that is swallowing; it maketh for divorce, liberty of captives and the health of the sick; the twenty fourth is called *Sadabath* or *Chadezoad*, that is the Star of fortune; it is prevalent for the Benevolence of marryed folk, for the victory of souldiers, it hurteth the execution of Government, and hindreth that it may not be exercised; The twenty fifth is called *Sadalabra* or *Sadalachia*, that is a Butterfly or a spreading forth; it helpeth besieging and revenge, it destroyeth enemies, maketh divorse, confirmeth prisons and buildings, hasteneth messengers, it conduceth to spels against copulation, and so bindeth every member of man, that it cannot perform his duty; the twenty sixth is called *Alpharg* or *Phragal Mocaden*, that is the first drawing; it maketh for the Union and love of men, for the health of captives, it destroyeth prisons and buildings; The twenty seventh is called *Alcharya* or *Alhalgalmoad* that is the second drawing; it encreaseth Harvests, Revenues, Gain, it healeth infirmities, but hindreth buildings, prolongeth prisons, causeth danger to Seamen, and helpeth

helpeth to infer mischiefs on whom you shall please; the twenty eight and last is called *Albotham* or *Alchalcy*, that is *Pisces*; it encreaseth Harvests and Merchandize, it secureth travellers through dangerous places; it maketh for the joy of marryed couples, but it strengthenth prisons, and causeth loss of treasures; and in these twentyeight Mansions do lye hid many secrets of the wisdom of the Ancients, by the which they wrought wonders on all things which are under the circle of the Moon; and they attributed to every Mansion his resemblances, Images, and seals, and his president intelligences, and they did work by the vertue of them after diverse manners.

CHAP. XXXIV.

Of the true motion of the heavenly bodies to be observed in the eight sphere, and of the ground of Planetary hours.

WHosoever will work according to the Celestiall opportunity, ought to observe both or one of them, namely the motion of the Stars, or their times; I say their motions, when they are in their dignities or dejections, either essential or accidentall; but I call their times, dayes and hours distributed to their Dominions. Concerning all these, it is abundantly taught in the books of Astrologers; but in this place two things especially are to be considered and observed by us. One that we observe the motions and ascensions and windings of Stars, even as they are in truth in the eight sphere, through the neglect of which it happeneth that many err in fabricating the Celestiall Images, and are defrauded of their desired effect; the other thing we ought to observe, is about the times of choosing the planetary hours; for almost all Astrologers divide all that space of time from the Sun-rising to setting into twelve equall parts, and call them the twelve hours of the day; then the time which followeth from the setting to the rising, in like manner being divided into twelve equall parts, they

call the twelve hours of the night, and then distribute each of those hours to every one of the Planets according to the order of their successions, giving alwayes the first hour of the day to the Lord of that day, then to every one by order, even to the end of twenty four hours; and in this distribution the Magicians agree with them; but in the partition of the hours some do dissent, saying, that the space of the rising and setting is not to be divided into equall parts, and that those hours are not therefore called unequal because the diurnal are unequal to the nocturnall, but because both the diurnal and nocturnal are even unequall amongst themselves; therefore the partition of unequall or Planetary hours hath a different reason of their measure observed by Magicians, which is of this sort; for as in artificiall hours, which are alwayes equall to themselves, the ascensions of fifteen degrees in the equinoctiall, constituteth an artificial hour: so also in planetary hours the ascensions of fifteen degrees in the Eclipticke constituteth an unequall or planetary hour, whose measure we ought to enquire and find out by the tables of the oblique ascensions of every region.

CHAP. XXXV.

How some artificiall things as Images, Seals, and such like, may obtain some vertue from the Celestial bodies.

SO great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderfull life, which oftentimes gives them an admirable Celestiall vertue; which thing Saint *Thomas Aquinas* that holy Doctor, thus confirmeth in his book *de fato*, when he saith, that even garments, buildings and other artificiall works whatsoever, do receive a certain qualification from the Stars; so the Magicians affirm, that not only by the mixture and application of naturall

all things, but alſo in Images, Seals, Rings, Glaſſes, and ſome other Inſtruments, being opportunely framed under a certain conſtellation, ſome Celeſtiall Illuſtration may be taken, and ſome wonderfull thing may be received; for the beams of the Celeſtiall bodies being animated, living, ſenſuall, and bringing along with them admirable gifts, and a moſt violent power, do, even in a moment, and at the firſt touch, imprint wonderfull powers in the Images, though their matter be leſs capable. Yet they beſtow more powerfull vertues on the Images, if they be framed not of any, but of a certain matter, namely whoſe naturall, and alſo ſpecificall vertue is agreeable with the work, and the figure of the image is like to the Celeſtial; for ſuch an Image, both in regard of the matter naturally congruous to the operation and Celeſtiall influence, and alſo for its figure being like to the Heavenly one, is beſt prepared to receive the operations and powers of the Celeſtiall bodies and figures, and inſtantly receiveth the Heavenly gift into it ſelf; then it conſtantly worketh on another thing, and other things do yeeld obedience to it. Hence ſaith *Ptolemy* in *centiloquio*, that inferior things do obey the Celeſtiall, and not only them, but alſo even their Images; Even as earthly Scorpions obey not only the Celeſtiall Scorpion, but alſo his Image, if it ſhall be opportunely figured under his aſcent and Dominion.

CHAP. XXXVI.

Of the Images of the Zodiack, what vertues they being ingraven, receive from the stars.

BUt the Celestial Images, according to whose likeness Images of this kinde are framed, are very many in the heavens: Some visible and conspicuous, others onely imaginable, conceived and set down by *Egyptians, Indians* and *Chaldeans*; and their parts are so ordered, that even the figures of some of them are distinguished from others: for this reason they place in the Zodiack circle twelve general images, according to the number of the signs: of these they constituting *Aries, Leo,* and *Sagittary* for the fiery and oriental triplicity, do report that its profitable against Feavors, Palsie, Dropsie, Gout, and all cold and phlegmatick infirmities, and that it makes him who carrieth it to be acceptable, eloquent, ingenious and honorable, because they are the Houses of *Mars, Sol,* and *Jupiter.* They made also the image of a Lion against melancholy phantasies, the Dropsie, Plague, Feavors, and to expel diseases, at the hour of the *Sun,* the first degree of the sign of *Leo* ascending, which is the face and Decanate of *Jupiter*; but against the Stone, and diseases of the Reins, and against the hurts of beasts, they made the same image when *Sol* in the heart of the Lion obtained the midst of heaven: and again, because *Gemini, Libra,* and *Aquarius* do constitute the Aerial and Occidental Triplicity, and are the houses of *Mercury, Venus,* and *Saturn,* they are said to put to flight diseases, to conduce to friendship and concord, to prevail against melancholy, and to cause health; & they report that *Aquarius* especially freeth from the Quartane. Also, that *Cancer, Scorpio,* and *Pisces,* because they constitute the watry & Northern Triplicity, do prevail against hot and dry Fevors; also against the Hectick, and all cholerick passions; but *Scorpio,* because amongst the members it respecteth the privy parts, doth provoke to lust: but these did frame it for this purpose, his third face ascending, which belongeth

longeth to *Venus*; and they made the ſame againſt Serpents and Scorpions, poyſons, and evil ſpirits; his ſecond face aſcending, which is the face of the *Sun*, and Decanate of *Jupiter*; and they report that it maketh him who carrieth it, wiſe, of a good colour; and they report that the image of *Cancer* is moſt efficacious againſt Serpents, and poyſons, when *Sol* and *Luna* are in conjunction in it, and aſcend in the firſt and third face; for this is the face of *Venus*, and the Decanate of *Luna*; but the ſecond face of *Luna*, the Decanate of *Jupiter*: They report alſo that Serpents are tormented when the *Sun* is in *Cancer*: Alſo that *Taurus*, *Virgo*, and *Capricorn*, becauſe they conſtitute the earthly and Southern triplicity, do cure hot infirmities, and prevail againſt the Synocall Feaver; it maketh thoſe that carry it grateful, acceptable, eloquent, devout and religious, becauſe they are the Houſes of *Venus*, *Mars*, and *Saturn*: *Capricorn* alſo is reported to keep men in ſafety, and alſo places in ſecurity, becauſe it is the exaltation of *Mars*.

CHAP. XXXVII.

Of the Images of the Faces, and of thoſe Images which are without the Zodiack.

THere are beſides in the Zodiack thirty ſix images, according to the number of the faces, of the which, (as *Porphyry* ſaith) *Teucer* the *Babylonian* long ſince wrote, who was a moſt ancient Mathematician, after whom the *Arabians* alſo wrote of theſe things. Therefore it is ſaid, that in the firſt face of *Aries*, aſcendeth the image of a black man, ſtanding and cloathed in a white garment, girdled about, of a great body, with reddiſh eyes, and great ſtrength, and like one that is angry; and this image ſignifieth and cauſeth boldneſs, fortitude, loftineſs, and ſhameleſneſs; in the ſecond face aſcendeth a form of a woman, outwardly cloathed with a red garment, and under it a white, ſpreading abroad over her feet, and this image cauſeth nobleneſs, height of a Kingdom, and greatneſs of dominion: in the third face ariſeth the figure of a

white man, pale, with reddish hair, and cloathed with a red garment, who carrying on the one hand a golden Bracelet, and holding forth a wooden staff, is restless, and like one in wrath, because he cannot perform that good he would. This image bestoweth wit, meekness, joy and beauty: in the first face of *Taurus* ascendeth a naked man, an Archer, Harvester or Husbandman, and goeth forth to sow, plough, build, people, and divide the earth, according to the rules of Geometry; in the second face ascendeth a naked man, holding in his hand a key; it giveth power, nobility, and dominion over people: in the third face, ascendeth a man in whose hand is a Serpent, and a dart, and is the image of necessity and profit, and also of misery & slavery. In the first face of *Gemini* ascendeth a man in whose hand is a rod, and he is, as it were, serving another; it granteth wisdom, and the knowledge of numbers and arts in which there is no profit: in the second face ascendeth a man in whose hand is a Pipe, and another being bowed down, digging the earth: and they signifie infamous and dishonest agility, as that of Jesters and Juglers; it also signifies labours and painful searchings: In the third, ascendeth a man seeking for Arms, and a fool holding in the right hand a Bird, and in his left a pipe, and they are the significations of forgetfulness, wrath, boldness, jeasts, scurrilities, and unprofitable words: In the first face of *Cancer* ascendeth the form of a young Virgin, adorned with fine cloathes, and having a Crown on her head; it giveth acuteness of senses, subtilty of wit, and the love of men: in the second face ascendeth a man cloathed in comely apparrel, or a man and woman sitting at the table and playing; it bestoweth riches, mirth gladness, and the love of women: in the third face ascendeth a man a Hunter with his lance and horne, bringing out dogs for to hunt; the signification of this is the contention of men, the pursuing of those who fly, the hunting and possessing of things by arms and brawlings. In the first face of *Leo* ascendeth a man riding on a Lion; it signifieth boldness, violence, cruelty, wickedness, lust and labours to be sustained. In the second ascendeth an image with hands lifted up, and a man on whose head is a Crown;

Crown; he hath the appearance of an angry man, and one that threatneth, having in his right hand a Sword drawn out of the ſcabbard, & in his left a buckler; it hath ſignification upon hidden contentions, and unknown victories, & upon baſe men, and upon the occaſions of quarrels and battels: in the third face aſcendeth a young man in whoſe hand is a Whip, and a man very ſad, and of an ill aſpect; they ſignifie love and ſociety, and the loſs of ones right for avoiding ſtrife. In the firſt face of *Virgo* aſcendeth the figure of a good maide, and a man caſting ſeeds; it ſignifieth getting of wealth, ordering of diet, plowing, ſowing, and peopling; in the ſecond face aſcendeth a black man cloathed with a skin, and a man having a buſh of hair, holding a bag; they ſignifie gain, ſcraping together of wealth and covetouſneſs. In the third face aſcendeth a white woman and deaf, or an old man leaning on a ſtaff; the ſignification of this is to ſhew weakneſs, infirmity, loſs of members, deſtruction of trees, and depopulation of lands. In the firſt face of *Libra* aſcendeth the form of an angry man, in whoſe hand is a Pipe, and the form of a man reading in a book; the operation of this is in juſtifying and helping the miſerable and weak againſt the powerful and wicked: in the ſecond face aſcend two men furious and wrathful and a man in a comely garment, ſitting in a chair; and the ſignification of theſe is to ſhew indignation againſt the evil, and quietneſs and ſecurity of life with plenty of good things. In the third face aſcendeth a violent man holding a bow, and before him a naked man, and alſo another man holding bread in one hand, and a cup of wine in the other; the ſignification of theſe is to ſhew wicked luſts, ſingings, ſports and gluttony. In the firſt face of *Scorpio* aſcendeth a woman of good face and habit, and two men ſtriking her; the operations of theſe are for comlineſs, beauty, and for ſtrifes, treacheries, deceits, detractations, and perditions; in the ſecond face aſcendeth a man naked, and a woman naked, and a man ſitting on the earth, and before him two dogs biting one another; and their operation is for impudence, deceit, and falſe dealing, and for to ſend miſchief and ſtrife amongſt men; in the third face aſcendeth a man bowed downward upon his

knees, and a woman ſtriking him with a ſtaff, and it is the ſignification of drunkenneſs, fornication, wrath, violence, and ſtrife. In the firſt face of *Sagittarius* aſcendeth the form of a man armed with a coat of male, and holding a naked ſword in his hand; the operation of this is for boldneſs, malice, and liberty: In the ſecond face aſcendeth a woman weeping, and covered with cloathes; the operation of this is for ſadneſs and fear of his own body. In the third face aſcendeth a man like in colour to gold, or an idle man playing with a ſtaff; and the ſignification of this is in following our own wills, and obſtinacy in them, and in activeneſs for evil things, contentions, and horrible matters. In the firſt face of *Capricorn* aſcendeth the form of a woman, and a man carrying full bags; and the ſignification of theſe is for to go forth and to rejoyce, to gain and to loſe with weakneſs and baſeneſs: in the ſecond face aſcendeth two women, and a man looking towards a Bird flying in the Air; and the ſignification of theſe is for the requiring thoſe things which cannot be done, and for the ſearching after thoſe things which cannot be known: In the third face aſcendeth a woman chaſt in body, and wiſe in her work, and a banker gathering his mony together on the table; the ſignification of this is to govern in prudence, in covetouſneſs of money, and in avarice. In the firſt face of *Aquarius* aſcendeth the form of a prudent man, and of a woman ſpinning; and the ſignification of theſe is in the thought and labour for gain, in poverty and baſeneſs: in the ſecond face aſcendeth the form of a man with a long beard; and the ſignification of this belongeth to the underſtanding, meeknes, modeſty, liberty and good maners: in the third face aſcendeth a black and angry man; and the ſignification of this is in expreſſing inſolence, and impudence. In the firſt face of *Piſces* aſcendeth a man carrying burthens on his ſhoulder, and well cloathed; it hath his ſignification in journeys, change of place, and in carefulneſs of getting wealth and cloaths: in the ſecond face aſcendeth a woman of a good countenance, and well adorned; and the ſignification is to deſire and put ones ſelf on about high and great matters: in the third face aſcendeth a man naked, or a youth, and nigh him a beautiful maide,

maide, whose head is adorned wich flowers, and it hath his signification for rest, idleness, delight, fornication, and for imbracings of women. And thus far concerning the Images of Faces. Besides these, there are as yet three hundred and sixty Images in the Zodiack, according to the number of the degrees, whose forms *Petrus de Abano* hath described: without the Zodiack there are also general Figures, which *Hyginius* and *Aratus* describe for us, and very many particular ones, according to the number of faces and degrees, existing therein, of all which to speak it would be too long; but of these the more principal are accounted, *Pegasus* which prevaileth against the diseases of horses, and preserveth horsemen in battle; Then is *Andromache*, which begetteth love betwixt husband and wife, so that it is said even to reconcile adulterers: *Cassiopeia* restoreth weak bodies, and strengtheneth the members; *Serpentarius* chaseth away poysons, and cureth the bitings of venemous beasts: *Hercules* giveth victory in war; the *Dragon* with both the *Bears* maketh a man crafty, ingenious, valiant, acceptable to the gods and men: *Hydra* conferreth wisdom and riches, and resisteth poysons. *Centaurus* bestoweth health and long old age: *Ara* conserveth chastity, and maketh one acceptable to the gods; *Cetus* maketh one amiable, prudent, happy both by sea and land, and helps him to recover his lost goods: the *Ship* affordeth security in the waters; the *Hare* prevaileth against deceits and madness; the *Dog* cureth the Dropsie, resisteth the plague, and also preserveth from beasts, and fierce creatures. *Orion* granteth victory: The *Eagle* giveth new honors, and preserveth the old. The *Swan* freeth from the Palsie and the Quartain: *Perseus* freeth from Envy and Witchcrafts, and preserveth from Lightnings and Tempests: The *Hart* preserveth Phrenetical and mad people. And thus much may suffice to have been spoken.

CHAP.

CHAP. XXXVIII.

Of the Images of Saturn.

BUt now, what Images they did attribute to the Planets, although of these things very large volumes have been written by the ancient wise men, so that there is no need to declare them here, notwithstanding I will recite a few of them; for they made, from the operations of *Saturn*, *Saturn* ascending in a stone, which is called the Loadstone, the Image of a man, having the countenance of an Hart, and Camels feet and sitting upon a Chayr or Dragon, holding in his right hand, a sithe, in his left hand a dart; which image they did hope would be profitable for prolongation of life; for *Albumasar* in his book *Sadar*, proveth that *Saturn* conduceth to the prolongation of life: where also he telleth that certain regious of *India* being subject to *Saturn*, there men are of a very long life, and dye not unless by extream old Age: They made also another Image of *Saturn* for length of dayes, in a saphire, at the hour of *Saturn*, *Saturn* ascending or fortunately constituted, whose figure was an old man setting upon an high chayre, having his hands lifting up above his head, and in them holding a fish or Sickle, and under his feet a bunch of Grapes, his head covered with a black or dusky coloured cloth, and all his garments black or dark coloured: They also make this same Image against the Stone and diseases of the kidnyes, *viz.* in the hour of *Saturn*, *Saturn* ascending with the third face of *Aquarius*: they made also from the operations of *Saturn*, an Image for the encreasing in power, *Saturn* ascending in *Capricorn*; The form of which was an old man leaning on a staff having in his hand a crooked sickle, and cloathed in black. They also made an Image of melted Copper, *Saturn* ascending in his rising, *viz* in the first degree of *Aries*, or which is more true in the first degree of *Capricorn*, which Image they affirm to speak with a mans voyce; They made also out of the operations of *Saturn*, and also *Mercury*, an Image of cast metall, like a beautifull man, which they promised would foretell things

to

to come, and made it on the day of *Mercury*, on the third hour of *Saturn*, the sign of *Gemini* ascending, being the house of *Mercury*, signifying prophets, *Saturn* and *Mercury* being in conjunction in *Aquarius* in the ninth place of Heaven, which is also called God; Moreover let *Saturn* have a trine aspect on the ascendent, and the Moon in like manner, and the Sun have an aspect on the place of conjunction. *Venus* obtaining some Angle may be powerfull and occidentall; let *Mars* be combust by the Sun, but let it not have an aspect on *Saturn* and *Mercury*; for they said, that the splendor of the powers of these Stars was diffused upon this Image, and it did speak with men, and declare those things which are profitable for them.

CHAP. XXXIX.

Of the Images of Jupiter.

FRom the operations of *Jupiter*, they made for prolongation of life, an Image, in the hour of *Jupiter*, *Jupiter* being in his exaltation fortunately ascending, in a clear and white stone, whose figure was a man crowned, cloathed with garments of a Saffron Colour, riding upon an Eagle or Dragon, having in his right hand a dart, about as it were to strike it into the head of the same Eagle or Dragon. They made also another Image of *Jupiter* at the same convenient season, in a white and clear stone, especially in Crystall, and it was a naked man crowned, having both his hands joyned together and lifted up, as it were deprecating something, sitting in a four-footed chair, which is carried by four winged boys, and they affirm that this Image encreaseth felicity, riches, honor, and conferreth Benevolence and prosperity, and freeth from enemies; They made also another Image of *Jupiter* for a religious and glorious life, and advancement of fortune; whose figure was a man having the head of a Lyon, or a Ram, and Eagles feet, cloathed in Saffron coloured cloathes, and he was called the son of *Jupiter*.

CHAP.

CHAP. XL.

Of the Images of Mars.

FRom the operations of *Mars* they made an Image in the hour of *Mars*, *Mars* ascending in the second face of *Aries*, in a Martiall stone, especially in a Diamond; The form of which was a man armed, riding upon a Lyon, having in his right hand a naked sword erected, carrying in his left hand the head of a man; they report, that an Image of this kind rendreth a man powerfull in good and evill, so that he shall be feared of all; and whosoever carryeth it they give him the power of enchantment, so that he shall terrifie men by his looks when he is angry, and stupifie them; they made another Image of *Mars* for the obtaining of boldness, courage, and good fortune in wars, and contentions, the form of which was a souldier armed and crowned, girt with a sword, carrying in his right hand a long Lance; and they made this at the hour of *Mars*, the first face of *Scorpio* ascending with it.

CHAP. XLI.

Of the Images of the Sun.

FRom the operations of the *Sun*, they made an Image at the hour of the *Sun*, the first face of *Leo* ascending with the *Sun*, the forme of which was a king crowned, sitting in a chair, having a Raven in his bosom, and under his feet a Globe; he is cloathed in Saffron coloured cloathes; They report that this Image rendreth men invincible, and honorable, and helps to bring their businesses to a good end, and to drive away vain dreams; also to be prevalent against feavers, and the plague; and they made it in a Balanite stone or a Rubin, at the hour of the Sun, when it in his exaltation fortunately ascendeth; They made another Image of the *Sun* in a Diamond, at the hour of

of the *Sun*, it ascending in his exaltation; the figure of which was a woman crowned with the gesture of one dancing and laughing, standing in a Chariot drawn with four horses, having in her right hand a looking glass, or buckler, in the left a staffe, leaning on her breast, carrying a flame of fire on her head; They report that this Image rendreth a man fortunate and rich, and beloved of all; and they made this Image, on a Corneoll stone at the hour of the *Sun* ascending in the first face of *Leo*, against Lunatick passions which proceed from the combustion of the Moon,

CHAP. XLII.

Of the Images of Venus.

FRom the operations of *Venus* they made an Image, which was available for favor, and benevolence, at the very hour it ascending into *Pisces*, the form of which was the Image of a woman having the head of a bird, and feet of an Eagle, holding a dart in her hand. They made another Image of *Venus* for to get the love of women, in the *Lapis Lazulus*, at the hour of *Venus*, *Venus* ascending in *Taurus*, the figure of which was a naked maide with her haire spread abroad, having a looking glass in her hand, and a chain tyed about her neck, and nigh her a handsome young man, holding her with his left hand by the chain, but with his right hand making up her hair, and they both look lovingly on one another, and about them is a little winged boy holding a sword or a dart. They made another Image of *Venus*, the first face of *Taurus* or *Libra* or *Pisces* ascending with *Venus*, the figure of which was a little maide with her hair spread abroad, cloathed in long and white garments, holding a *Laurell* Apple, or flowers in her right hand, in her left a Combe. Its reported to make men pleasant, jocand, strong, chearfull and to give beauty.

CHAP.

CHAP. XLIII.

Of the Images of Mercury.

FRom the operations of *Mercury*, they made an Image at the hour of *Mercury*, *Mercury* aſcending in *Gemini*, the form of which was an handſome young man, bearded, having in his left hand a rod in which a ſerpent is twyned about, in his right carrying a dart, having his feet winged; They report that this Image conferreth knowledge, eloquence, diligence in merchandizing and gain; moreover to beget peace and concord, and to cure feavers; They made another Image of *Mercury*, *Mercury* aſcending in *Virgo*, for good will, wit and memory; The form of which was a man ſitting upon a chaire, or riding on a Peacock, having Eagles feet, and on his head a creſt, and in his left hand holding a cock or fire.

CHAP. XLIV.

Of the Images of the Moon.

FRom the operations of the *Moon*, they made an Image for travellers againſt wearineſs, at the hour of the *Moon*, the *Moon* aſcending in its exaltation; the figure of which was a man leaning on a ſtaffe, having a bird on his head, and a flouriſhing tree before him; They made another Image of the *Moon* for the increaſe of the fruits of the earth, and againſt poyſons, and infirmities of children, at the hour of the *Moon*, it aſcending in the firſt face of *Cancer*, the figure of which was a woman cornuted, riding on a Bull, or a Dragon with ſeven heads, or a Crab; and ſhe hath in her right hand a dart, in her left a looking glaſs, clothed in white or green, and having on her head two Serpents with horns twined together, and to each arm a Serpent twined about, and to each foot one in

in like manner. And thus much ſpoken concerning the figures of the Plants, may ſuffice.

CHAP. XLV.

Of the Images of the head and Tayle of the Dragon of the Moon.

THey made alſo the Image of the head and taile of the Dragon of the *Moon*, namely betwixt an Aeriall and fiery circle, the likeneſs of a Serpent, with the head of an Hawke tyed about them, after the manner of the great letter Theta,& they made it whē *Jupiter* with the headobtain'd the midſt of Heaven : which Image they affirm to availe much for the ſucceſs of Petitions, and would ſignifie by this Image a good and fortunate Genius, which they would repreſent by this Image of the Serpent; for the Egyptians and Phenitians do extoll this creature above all others, and ſay it is a divine creature and hath a divine nature; for in this is a more acute ſpirit, and a greater fire then in any other, which thing is manifeſted both by his ſwift motion without feet, hands or any other inſtruments, and alſo that it often reneweth his age with his skin, and becometh young again : but they made the Image of the taile like as when the *Moon* was Ecclipſed, in the Taile, or ill affected by *Saturn* or *Mars*, and they made it to introduce, anguiſh, infirmity and misfortune ; and they called it the evill Genius; ſuch an Image a certain Hebrew had included in a golden Belt full of Jewels, which *Blanch* the daughter of the Duke of *Borbon* (either willingly or ignorantly) beſtowed on her husband *Peter* King of *Spain*, the firſt of that name, with which when he was girt, he ſeemed to himſelf to be compaſſed about

about with a Serpent; and afterwards finding the Magicall virtue fixed in the girdle, for this cause he forsook his wife.

CHAP. XLVI.

Of the Images of the Mansions of the Moon.

THey made also Images for every Mansion of the *Moon*; in the first for the destruction of some one, they made in an Iron ring the Image of a black man in a garment made of haire, and girdled round, casting a small lance with his right hand; they sealed this in black wax, and perfumed it with liquid Storax, and wished some evil to come. In the second, against the wrath of the Prince, and for reconcilation with him, they sealed in white wax and mastick, the Image of a king crowned, and perfumed it with Lignum Aloes; In the third, they made an Image in a silver ring, whose table was square, the figure of which was a woman well clothed, sitting in a chair, her right hand being lifted up on her head; they sealed it and perfumed it with muske, Camphire and *Calamus Aromaticus*. They affirmed that this giveth happy fortune and every good thing. In the fourth, for revenge, separation, enmity and ill will, they sealed in red wax the Image of a souldier sitting on an horse, holding a Serpent in his right hand; they perfumed it with red myrrhe, and Storax; in the fifth, for the favor of Kings and officers, and good entertainment, they sealed in Silver the head of a man, and perfumed it with Sanders; in the sixth, for to procure love betwixt two, they sealed in white wax two Images imbracing one another, and perfumed them with Lignum Aloes and Amber; in the seventh, for to obtain every good thing, they sealed in *Silom* the Image of a man well clothed, holding up his hands to heaven as it were praying and supplicating, and perfumed it with good odors; In the eight, for victory in war, they made a seal of Tin, being an Image of an Eagle, having the face of a man, and perfumed it with Brimstone. In the ninth, to cause infirmities, they made a seal

ſeal of Lead, being the image of a man wanting his privy parts, ſhutting his eyes with his hands; and they perfumed it with Roſin of the Pine. In the tenth, to facilitate child-bearing, and to cure the ſick, they made a ſeal of gold, being the head of a Lyon, and perfumed it with Amber: In the eleventh, for fear, reverence and worſhip, they made a ſeal of a plate of gold, being the image of a man riding on a Lion, holding the ear thereof in his left hand, and in his right, holding forth a bracelet of gold, and they perfumed it with good odours and Saffron. In the twelth, for the ſeparation of Lovers, they made a ſeal of black lead, being the image of a Dragon fighting with a man, and they perfumed it with the hairs of a Lion, and *Aſſa fetida*. In the thirteenth, for the agreement of married couples, and for the diſſolving of the charms againſt copulation, they made a ſeal of the images of both, of the man in red Wax, of the woman in white, and cauſed them to imbrace one another, perfuming it with *Lignum Aloes* and *Amber*. In the fourteenth, for divorce and ſeparation of the man from the woman, they made a ſeal of red Copper, being the image of a Dog biting his tail, and they perfumed it with the hair of a black Dog, and black Cat. In the fifteenth, for to obtain friendſhip and good will, they made the image of a man ſitting, and inditing of letters, and perfumed it with Frankincenſe and Nutmegs In the ſixteenth, for to gain much Merchandizing they made a ſeal of Silver, being the image of a man ſitting upon a Chair, holding a ballance in his hand, and they perfumed it with well ſmelling ſpices. In the ſeventeenth, againſt Theeves and Robbers, they ſealed with an Iron ſeal the Image of an Ape, and perfumed it with the hair of an Ape. In the eighteenth, againſt Feavors and pains of the belly, they made a ſeal of Copper, being the image of a Snake, holding his tail above his head, and they perfumed it with Harts-horn, and reported the ſame ſeal to put to flight Serpents, and all venemous creatures from the place where it is buried. In the nineteenth for facilitating birth, & provoking the menſtrues, they made a ſeal of copper, being the image of a woman, holding her hands upon her face; and they perfumed it with *Liquid Storax*. In the twentieth,

for hunting, they made a ſeal of Tin, being the image of *Sagittary*, half a Man, and half an Horſe, and they perfumed it with the head of a Wolf. In the twentie one for the deſtruction of ſome body, they made the image of a man with a double countenance, before and behinde, and they perfumed it with Brimſtone and Jet, and did put it in a box of braſs, and with it Brimſtone and Jet, and the hair of him whom they would hurt. In the two and twentieth, for the ſecurity of Runaways, they made a ſeal of Iron, being the image of a man with wings on his feet, bearing an helmet on his head, and they perfumed it with *Argent vive*. In the three and twentieth, for deſtruction and waſting, they made a ſeal of Iron, being the image of a Cat, having a Dogs head, and they perfumed it with the hairs of a Dogs head, and buried it in the place where they did pretend to hurt. In the four and twentieth, for the multiplying of Heards of Cattle, they took the horn of a Ram, Bull, or Goat, or of that ſort of cattle which they would increaſe, and ſealed in it burning with an Iron ſeal, the image of a woman giving ſuck to her ſon, and they hanged it on the neck of that cattle who was the leader of the flock, or they ſealed it in his horn. In the five and twentieth, for the preſervation of Trees and Harveſts, they ſealed in the wood of a Fig-tree, the image of a man planting, and they perfumed it with the flowers of the Fig-tree, and did hang it on the tree. In the ſix and twentieth for love and favor, they ſealed in white Wax and Maſtick the image of a woman waſhing and combing her haires, and they perfumed it with things ſmelling very well. In the ſeven and twentieth for to deſtroy Fountains, Pits, Medicinal Waters and Baths, they made of red Earth the image of a man winged, holding in his hand an empty veſſel, and perforated, and the image being burnt, they did put in the veſſel *Aſſa fetida*, and liquid *Storax*, and they did overwhelm and bury it in the Pond or Fountain which they would deſtroy. In the eight and twentieth, for to gather Fiſhes together, they made a ſeal of Copper, being the image of a Fiſh, and they perfumed it with the skin of a ſea fiſh, and did caſt it into the water, whereſoever they would have the fiſh to gather together.

ther. Moreover together with the foresaid Images, they did write down also the names of the Spirits and their Characters, and did invocate and pray for those things which they pretended to obtain.

CHAP. XLVII.

Of the Images of the fixed Behenian *Stars.*

BUt now for the operations of the fixed stars, according to *Hermes* opinion, under the head of *Algol*, they made an image whose Figure was the head of a man with a bloody neck; they report that it bestoweth good success to Petitions, and maketh him who carrieth it bold and magnanimous, and preserveth the members of the body sound: also it helpeth against Witchcraft, and reflecteth evil indeavors and wicked incantations upon our adversaries. Under the constellation of *Pleiades*, they made the image of a little Virgin, or the Figure of a Lamp; its reported to increase the light of the eyes, to assemble Spirits, to raise Winds, to reveal secret and hidden things: Under *Adlebora*, they made an image after the likeness of God, or of a flying man; it giveth riches and honor: Under the Goat they made an image, the Figure of which was, as it were, a man willing to make himself merry with musical instruments; it maketh him who carrieth it acceptable, honored and exalted before Kings and Princes; and helpeth the pain of the teeth: Under the greater *Dog-star*, they made the image of an Hound and a little Virgin; it bestoweth honor and good will, and the favor of men, and Aerial spirits, and giveth power to pacifie and reconcile Kings, Princes, and other men: Under the lesser *Dog-star* they made the image of a Cock, or of three little maides; it conferreth the favor of the gods, of spirits, and men; it giveth power against Witchcrafts, and preserveth health: Under the Heart of *Leo*, they made the image of a Lion or Cat, or the Figure of an honorable Person sitting in a Chair; it rendreth a man temperate, appeaseth

wrath, and giveth favour: Under the tail of *Vrsa Major* they made the image of a pensive Man, or of a Bull, or the Figure of a Calf; it availeth against incantations, and maketh him who carrieth it secure in his travels: Under the wing of *Corvus*, they made the image of a Raven, or Snake, or of a black Man cloathed in black; this maketh a man cholerick, bold, couragious, full of thoughts, a backbiter, and causeth naughty dreams; also it giveth the power of driving away evil spirits, and of gathering them together; it is profitable against the malice of Men, Devils and Winds: Under the Spike they made the image of a Bird, or of a man laden with Merchandize; it conferreth riches, and maketh one overcome contentions, it taketh away scarcity and mischief: Under *Alchameth* they made the image of an Horse or Wolf, or the Figure of a man dancing; it is good against Feavers, it astringeth and retaineth the bloud: Under *Elphrya*, they made the image of an Hen, or of a man crowned and advanced; it bestoweth the good will and love of men, and giveth chastity. Under the Heart of *Scorpio* they made the image of a man armed, and with a coat of Male, or the Figure of a *Scorpion*; it giveth understanding and memory, it maketh a good colour, and aideth against evil spirits, and driveth them away, and bindeth them: Under the Vulture, they made the image of a Vulture or Hen, or of a traveller; it maketh a man magnanimous and proud, it giveth power over devils and beasts. Under the tail of *Capricorn* they made the image of an Hart, or Goate, or of an angry man; it bestoweth prosperity, and increaseth wrath. These are the images of some of the fixed stars which they command to be ingraven on their stones under them.

CHAP.

CHAP. XLVIII.

Of Geomanticall Figures, which are the middle betwixt Images and Characters.

THere are moreover certain other Figures, framed by the number and situation of the stars, and ascribed both to the Elements, and also to the Planets and Signs, which are called Geomantical, because that Geomantical Diviners do reduce the points of their lot projected, by the excess of parity or imparity into those figures; and they also being engraven or imprinted under the dominion of their Planets and Signs, do conceive the vertue and power of images; and these Figures are as a middle betwixt Images and Characters; But whosoever desireth exactly to know the natures, qualities, proprieties, conditions, significations, and Nativities of these Figures, let him read the Volums of Geomancy; but they are in number sixteen, whose names and figures are these.

Figure.	Name.	Element	Planet.	Sign.
* * * *	*Way* *Iourney*	Water	☾	♌
* * * * * * * *	*People* *Congregation.*	Water	☾	♑
* * * * * *	*Conjunction* *An Assembling*	Aire	☿	♍
* * * * * *	*A prison* *Bound*	The Earth	♄	♓
* * * * * *	*Great fortune* *Greater aid* *Safe-guard entering*	The Earth	☉	♒
* * * * * *	*Lesser fortune* *Lesser aid* *Safe-guard going out*	Fire	☉	♉
* * * * * *	*Obtaining* *Comprehended within*	Aire	♃	♈
* * * * * *	*Acquisition* *Comprehended without*	Fire	♀	♎
* * * * * * *	*Ioy* *Laughing* *Healthy* *Bearded*	Aire	♃	♉
* * * * * * *	*Sadness* *Damned* *Cross*	Earth	♄	♏
* * * * *	*A Girle* *Beautifull*	Watter	♀	♎
* * * * *	*A Boy* *Yellow* *Beardless*	Fire	♂	♈
* * * * * * *	*White* *Fair*	Water.	☿	♋
* * * * * * *	*Reddish* *Red*	Fire	♂	□
* * * * *	*The head* *The threshold entring* *The upper threshold*	Earth	☊	♍
* * * * *	*The Taile* *The threshold going out* *The lower threshold*	Fire.	☋	♐

CHAP. XLIX.

Of Images, the figure whereof is not after the likeneſs of any Celeſtiall figure, but after the likeneſs of that which the mind of the worker deſires.

THere remains as yet an other manner of images not according to the ſimilitude of Celeſtiall figures, but according to the ſimilitude of that which the mind of the worker deſires, of whoſe they are the effigies, and repreſentation: So to procure love we make images embracing one the other: to diſcord, ſtriking one the other; to bring miſery, or deſtruction as dammage to a man, or houſe, or City or any thing elſe, we make images diſtorted, broken in members, and parts after the likeneſs and figure of that thing which we would deſtroy or damnifie; And Magicians adviſe us that in caſting or engraving images we would write upon it the name of the effect; and this on the back when evill, as deſtruction; on the belly when good, as love. Moreover in the forehead of the image let be written the name of the ſpecies or Individuum which the image repreſents, or for whom or againſt whom it is made. Alſo on the breaſt let the name of the ſigne or face aſcending, and Lord thereof be written; alſo the names and Characters of its Angles. Moreover in making the image they adviſe that prayer for the effect for which it is made, be uſed. All which *Albertus Magnus* in his *Speculo* affirms. Now they uſe the images being made diverſly according to the vertues thereof; Sometimes they hang them or binde them to the body; Sometimes they bury them under the Earth, or a River; ſometimes they hang them in a Chimny over the ſmoak, or upon a tree that they be moved by the wind; ſometime with the head upward, & ſometimes downward; ſometimes they put them into hot water, or into the fire. For they ſay as the workers of the images do affect the image it ſelf, ſo doth it bring the like paſſions upon thoſe to whom it was aſcribed, as the mind of the operator hath dictated it. As we read that *Nectanabus* the Magician made images of ſhips with wax after that manner, and

art that when he drowned those images in water, that the ships of his enemies were in like maner drowned in the Sea, and hazarded. Now that part of Astrology which is writ concerning elections, teacheth us that the constellations also are to be observed for the making of images, and such like.

CHAP. L.

Of certain Celestial observations and the practise of some Images.

I will now shew thee the observation of Celestiall bodyes, which are required for the practise of some of these kind of images; So to make any one fortunate, we make an image in which these are fortunate, *viz.* the significator of the life thereof, the givers of life, the signs, and Planets. Moreover let the ascendent, the middle of the heaven, and the Lords thereof be fortunate: also the place of the Sun, and place of the Moon; part of fortune, and Lord of conjunction or prevention made before their nativity, by depressing the Malignant Planets. But if we will make an image to procure misery, we must do contrarywise, and those which we place here fortunate, must there be infortunate, by raising malignant Stars. In like manner must we do to make any place, Region, City, or house fortunate. Also for destroying or prejudicing any of the foresaid; Let there be made an image under the ascension of that man whom thou wouldst destroy, and prejudice, and thou shall make unfortunate, the Lord of the house of his life, the Lord of the ascending, and the Moon, the lord of the house of the Moon, and the lord of the house of the lord ascending, and the tenth house, and the lord thereof. Now for the fitting of any place, place fortunes in the ascendent thereof; and in the first, and tenth, and second, and eighth house, thou shall make the lord of the ascendent, and the lord of the house of the Moon fortunate. But to chase away certain Animals from certain places, that they may not be generated, or abide there, let there be an image made under the ascension of that Animal, which thou

wouldst

wouldst chase away, and after the likeness thereof; as if thou wouldest chase away *Scorpions* from any place, let an image of the *Scorpion* be made, the sign of *Scorpio* ascending with the Moon, and thou shalt make unfortunate the ascendent, and lord thereof, and the Lord of the house of *Mars*; and thou shall make unfortunate the lord of the ascendent in the eighth house, and let them be joyned with an aspect malignant, opposite, or quadrant: and let there be writ upon the image the name of the ascendent, of the Lord thereof, and of the Moon, and of the lord of the day, and of the Lord of the hour. And let there be a pit made in the middle of the place, from which thou wouldst drive them; and let there be carryed into it, some of the earth taken out of the four corners of the same place, and let the image be buryed there with the head downward, with saying, this is the burying of the *Scorpions*, that they may not come into this place, and so of the rest. So for gain let there be made an image under the ascendent of the nativity of the man, or under the ascension of that place to which thou wouldest appoint the gain; and thou shall make the lord of the second house, which is in the house of substance to be joyned with the Lord of the ascendent in the trine or sextil, and let there be a reception amongst them; thou shall make fortunate the eleventh and the Lord thereof, and the eighth; and if thou canst, put part of the fortune in the ascendent, or second; and let the image be buryed in that place, or carryed from that place, to which thou wouldest appoint the gain. Also for concord, and love, let there be an image made in the day of *Jupiter* under the ascendent of the nativity of him whom thou wouldst have be beloved, make fortunate the ascendent, and the tenth, and hide the evil from the ascendent; and thou must have the Lord of the tenth, and planets of the eleveneth fortune, joyned to the Lord of the ascendent, from the trine or sextil with reception; then make an other image for him whom thou wouldest stir up to love; consider if he be a friend, or companion of him whom thou wouldst have be beloved; and if so, let there be an image made under the ascension of the eleventh house from the ascendent

of

of the first image ; but if the party be a wife, or a husband, let it be made under the ascension of the seventh ; if a brother, or a sister, or a cousin, let it be made under the ascension of the third, and so of the like ; and put the significator of the ascendent of the second image, joyned to the significator of the ascendent of the first image ; and let there be betwixt them a reception, and let the rest be fortunate, as in the first image; afterwards joyn both images together into a mutual embraceing or put the face of the second image to the back of the first image, and let them be wrapt up in silk, and cast away or spoiled. Also for success of petitions, and for the obtaining of a thing denyed, or taken, or possessed by an other, let there be an image made under the ascendent of him who petitions for the thing ; and cause that the Lord of the second be joyned with the lord of the ascendent from a trine, or sextile, and let there be a reception betwixt them, and if it can be, let the Lord of the second be in the obeying signs, and the Lord of the ascendent in the ruling, make fortunate the ascendent, and the Lord thereof, and take heed that the lord of the ascendent be not retrograde or combust, or falling, or in the house of opposition *i.e.* in the seventh from his own house; let him not be hindred by the malignant, let him be strong, & in an angle; Thou shalt make fortunate the ascendent, and the Lord of the second and the Moon ; and make another image for him that is petitioned to, and begin it under the ascendent belonging to him, as if he be a King or a Prince, begin it under the ascendent of the tenth house from the ascendent of the first image ; If he be a father under the fourth; if a son under fifth, and so of the like; and put the significator of the second image, joyned with the lord of the ascendent of the first image, from a trine, or sextile, and let him receive it, and put them both strong, and fortunate without any let ; make all evill fall from them. Thou shall make fortunate the tenth, and the fourth if thou canst or any of them ; and when the second image shall be perfected, joyn it with the first, face to face, and wrap them in clean linnen, and bury them in the middle of his house who is the petitioner under a fortunate significator, the fortune being strong

ſtrong,and let the face of the firſt image be toward the North, or rather toward that place where the thing petitioned for doth abide; or if it happen that the petitioner goeth forward towards him with whom the thing petitioned for is, let him bring the images with him as far ar he goes. And let there be made an image of dreams, which being put under the head of him that ſleeps, makes him dream true dreams concerning any thing that he hath formerly deliberated of; and let the figure of that be the figure of a man ſleeping in the boſome of an Angel, which thou ſhall make in the Lyon aſcending, the Sun keeping the nineth houſe in *Aries*; thou ſhalt writ upon the breaſt of the man the name of the effect deſired, and in the hand of the Angel the name of the intelligence of the Sun. Let the ſame image be made in *Virgo* aſcending, *Mercury* being fortunate in *Aries* in the ninth houſe, or *Gemini* aſcending in *Mercury* being fortunate, and keeping the ninth houſe in *Aquarius*; and let it be received from *Saturn* with a fortunate aſpect, and let the name of the ſpirit of *Mercury* be writ upon it. Let alſo the ſame be made in *Libra* aſcending, *Venus* being received from *Mercury* in *Gemini* in the ninth houſe, by writting upon it the Angel of *Venus*. Beſides alſo let the ſame image be made in *Aquarius* aſcending, *Saturn* fortunately poſſeſſing the ninth houſe in his exaltation, which is in *Libra*, and let there be writ upon it the Angel of *Saturn*. Moreover let it be made in *Cancer* aſcending the Moon being received by *Jupiter* and *Venus* in *Piſces*, and being fortunately placed in the ninth houſe, and let there be writ upon it the ſpirit of the Moon. There are alſo made rings of dreams of wonderfull efficacy; and there are rings of the Sun, and *Saturn*, and the conſtellation of them is when the Sun or *Saturn* aſcend in their exaltations in the ninth houſe, and when the Moon is joyned to *Saturn* in the ninth houſe, and in that ſigne, which was the ninth houſe of Nativity; and let there be writ upon the rings the name of the ſpirit of the Sun, or *Saturn*. Let this which hath been ſpoken ſuffice concerning images, for now thou mayſt find out more of this nature of thy ſelf. But know this

that

that ſuch images work nothing, unleſs they be ſo vivified that either a naturall, or Celeſtiall, or Heroicall, or animaſticall, or demoniacall, or angelicall vertue be in them, or aſſiſtant to them. But who can give a ſoul to an image, or make a ſtone to live, or mettal, or wood, or wax? and who can raiſe out of ſtones children unto *Abraham*? Certainly this Arcanum doth not enter into an Artiſt of a ſtiffe neck; neither can he give thoſe things which hath them not. No body hath them but he who doth (the Elements being reſtrained, nature being overcome, the Heavens being over-powered) tranſcend the progreſs of Angels, and comes to the very Archetype it ſelf, of which being then made a cooperator may do all things, as we ſhall ſpeak afterwards.

CHAP. LI.

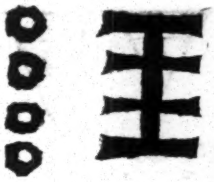
Of Characters which are made after the rule and imitation of Celeſtial, and how with the table thereof they are deduced out of Geomantical figures.

CHaracters alſo have their community from the rayes of the Celeſtials caſt together according to a certain number by a certain peculiar property, which Celeſtials as in divers ſtrokes of their rayes falling ſeverall ways amongſt themſelves produce divers vertues: ſo alſo Characters being variouſly protracted, according to the various concourſe of thoſe rayes quickly obtain divers operations, and alſo more efficacious many times then the properties of naturall commixtions. Now the true Characters of the heavens is the writing of Angels, which amongſt the Hebrews is called the writing *Malachim*, by which all things are deſcribed and ſignified in the Heaven for every knowing man to read. But of theſe hereafter; But now they make Characters of Geomantical figures binding together the points of each variouſly, and attributing them according to the manner of their figurings, to thoſe Planets and

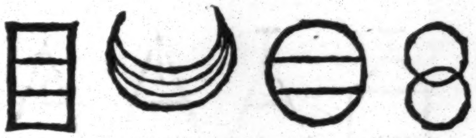
and signs of which they were made, the making of which the following table will shew.

The Characters of the Moon.

From the way

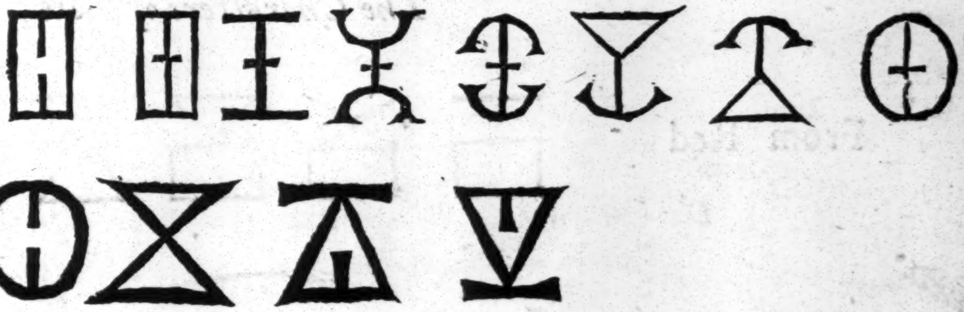


From the people

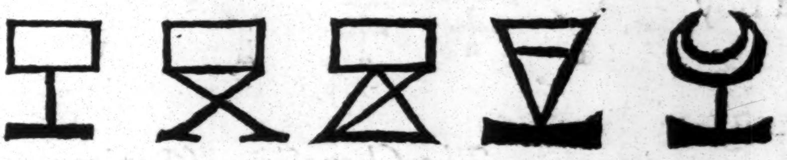


The Characters of Mercury.

From Conjunction

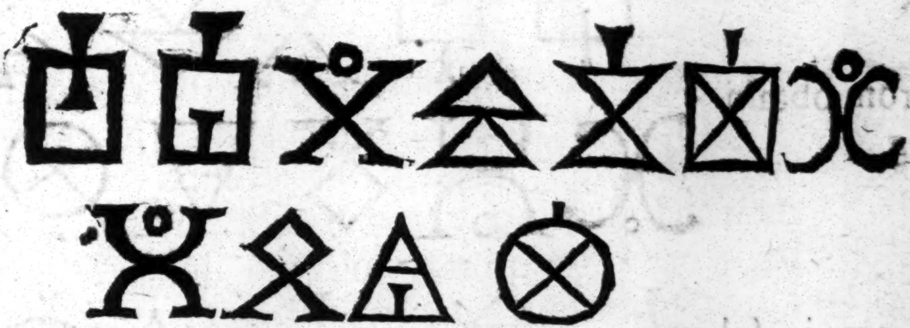


From White



The Characters of Venus.

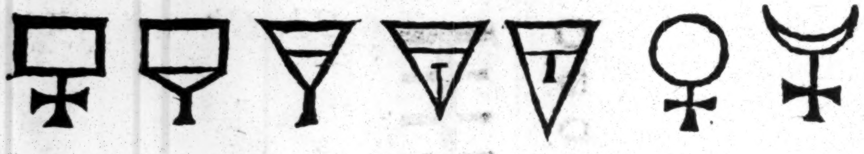
From loosing



From gir l e

The Characters of the Sun.

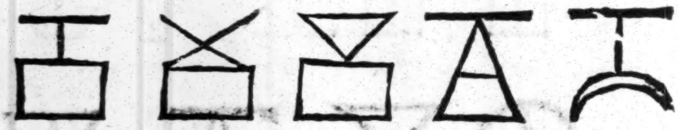
From a greater Fortune



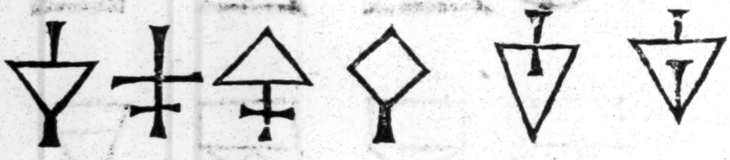
From a lesser Fortune

The Characters of Mars.

From Red



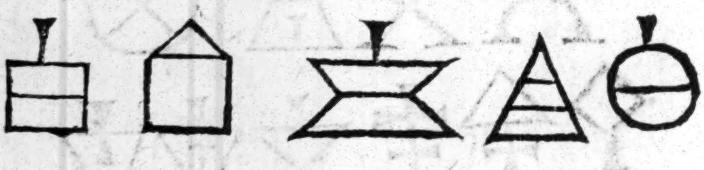
From a Boy



The Characters of Jupiter.

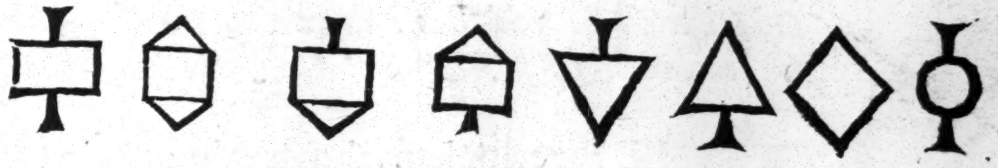
From obtaining

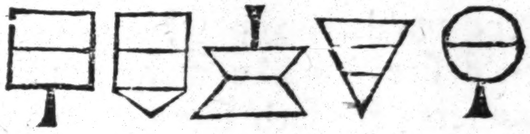
From joyfulness



The

The Characters of Saturn.

From a priſon 

From ſadneſs 

The Charactars of the head of the Dragon.

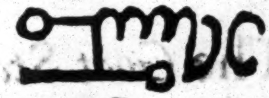
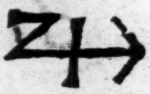
The Characters of the tayle of the Dragon.

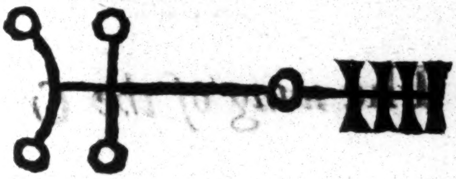
CHAP.

CHAP. LII.

Of Characters which are drawn from things themselves by a certain likeness.

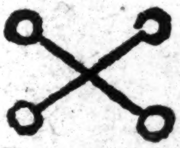
WE have spoken above of a certain manner of Images made not after the likeness of Celestial Images, but according to the emulation of that which the minde of the Operator doth desire. In like manner also it is to be understood of Characters; for such like Characters are nothing else then images ill dearticulated; yet having a certain probable similitude with the Celestial images, or with that which the mind of the Operator desires, whether that be from the whole image, or from certain markes thereof expressing the whole image. As the Characters of *Aries* and *Taurus* we make thus from their horns ♈ ♉. Of *Gemini* from imbracing ♊. of *Cancer* from a progress and regress ♋, of *Leo*, *Scorpio*, and *Capricorn*, from their tail ♌ ♏ ♑ of *Virgo*, from Spike ♍ of *Libra* from a ballance ♎ of *Sagittarius* from a dart ♐, of *Aquarius* from Waters ♒ and of *Pisces* from Fishes ♓. In like manner the Character of *Saturn* is made from a Sickle of *Jupiter*, from a Scepter of *Mars* from a bolt ♂ of the Sun from roundness, and a golden brightness ☉ of *Venus* from a Lookinglass ♀, of *Mercury* from a Wand of the *Moon* from her horns of increasing and decreasing ☾. Besides, of these, according to the mixtions of Signs and Stars, and Natures, are made also mixed Characters, as of a fiery triplicity of Earthly of Aiery of Watery

Watery  also according to the hundred and twentie conjunctions of Planets, result so many compound Characters of various Figures; as of *Saturn* and *Jupiter*, *viz.* thus, or thus or thus of *Saturn* and *Mars*, or thus of *Jupiter*, and *Mars*  or thus of *Saturn*, *Jupiter* and *Mars*, or thus And as these are exemplified by two and three, so also of the rest, and of more may they be framed: after the same manner may the Characters of other Celestial images ascending in any face or degree of signs, be compendiously drawn after the likeness of the images, as in these which are made according to the way of imitation of that which the minde of the Operator desires, as to love, the figures be mixed together imbracing and obeying one the other, but to hatred, on the contrary, turning away the one from the other; contending, unequal, loosed. But now we will here set down those Characters which *Hermes* assigned to the fixed stars, and Behenii, and they are these,



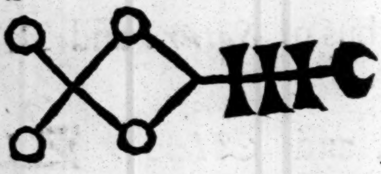
The head of *Algol*.

The *Pleiades*.



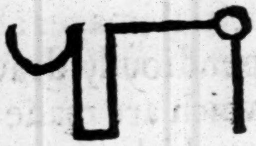
Aldaboram.

The *Goat Star*.

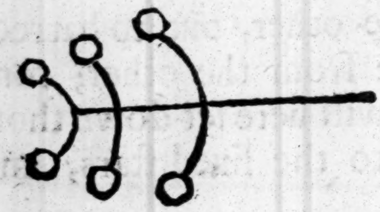


The greater *Dog-star*.

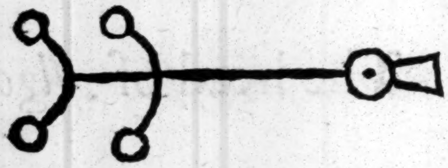
The lesser *Dog-star*.



The heart of the *Lion*.

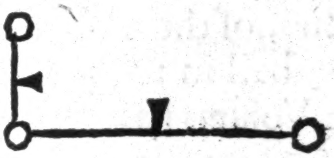


The *Tail of the Bear*.

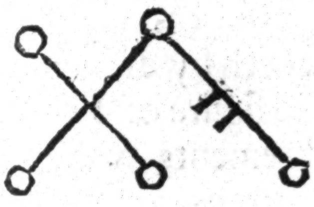


The *wing of the Crow*.

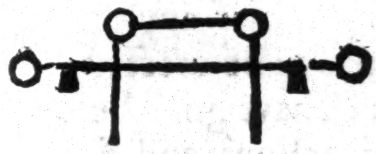
Spica.



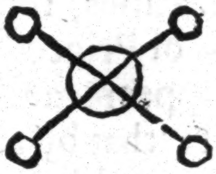
Alcameth.



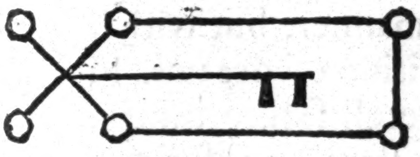
Elpheia.



The *heart of the Scorpion.*



The *Vulture* falling.



The tail of *Capricorn.*

CHAP. LIII.

That no Divination without Aſtrology is perfect.

WE have ſpoken in the foregoing Chapters of the divers kindes of Divinations: But this is to be noted that all theſe require the uſe and rules of Aſtrology, as a key moſt neceſſary for the knowledge of all ſecrets; and that all kinds of Divinations whatſoever have their root and foundation in Aſtrologie ſo, as that without it they are of little or no uſe; yet Aſtrological Divination, in as much as the Celeſtials are cauſes and ſigns of all thoſe things which are, and are done in

in these inferiors, doth give most certain demonstations by the situation, and motion onely of Celestial bodies, of those things which are occult or future; of which we shall in this place speak no further, since of this Science huge Volums have been wrote by the Ancients, and are everywhere extant. Therefore whether the Physiognomists lookupon the body, or countenance or forehead, or hand, or the Soothsayer, searcheth by dreams or Auspicia, that the judgment may be right, the figure of heaven is also to be enquired into. From the judgements whereof, together with conjectures of similitudes and signs, are produced true opinions of the significators. Also if any prodigie shall appear, the Figure of the heaven is to be erected; also such things are to be enquired after, which have gone before in the revolutions of years from great conjunctions, and Eclipses: then also the Nativities, beginnings, intronizations, foundations, and revolutions, perfections, directions of Princes, Nations, Kingdoms, Cities, when these shall appear, and upon what place of the Celestial figure these fell; that by all these at length we may come to a rational and probable signification of these things. After the same manner, but with less labour, we must proceed in the Exposition of dreams. Moreover, they that being distempered foretell future things, do it not but as they are instigated by the stars, or inferior instruments of these, whence their Predictions must at length be imputed to the Celestials, as we read in *Lucan* the old Prophet *Tuscus*,

> *The Light'nings motion, and the veines which are*
> *Fibrous, and warm, and motion of a fair*
> *Plume wandring i'th aire, being taught*———

After the City was viewed, the Sacrifice slain, the inspection into the intrals did at length by the dispositions of the Celestial stars pronounce judgement. Also Geomancy it self the most accurate of Divinations, which divines by points of the earth, or any other superfices, or by a fall, or any other power inscribed, doth first reduce them to Celestial figures, *viz.* to

those

those sixteen which we above named, making judgement after an Astrological manner, by the properties and observations thereof: and hither are referred all natural Divinations by lots whatsoever, the power whereof can be from no where else then from the heaven, and from the minde of them that work them. For whatsoever is moved, caused or produced in these inferiors, must of necessity imitate the motions, and influences of the superiours, to which, as to its roots, causes, and signs it is reduced, the judgement whereof is shewed by Astrological Rules. Hence Dice, Tetracedron, Exacedron, Octocedron, Doderacedron, Icocedron being made by certain Numbers, Signs, and Stars at opportune times, under the influencies of the Celestials, and being inscribed, obtain a worderful vertue of Divining, and foretelling by their castings, such as those Dice *Preneste* had, in which we read the Destinies of the *Romans* were contained.

CHAP. LIV.

Of Lottery, when, and whence the vertue of Divining is incident to it.

WHatsoever Divinations and Predictions of humane events are made by Lottery, must of necessity, besides the lot, have some sublime occult cause; which indeed shall not be a cause by accident, such as *Aristotle* describes Fortune to be. For in the series of Causes, seeing according to the *Platonists*, a cause by accident can never be the prime and sufficient cause, we must look higher, and finde out a cause which may know and intend the effect. Now this we must not place in corporeal Nature, but in immaterial, and incorporeal substances which indeed administer the Lot, and dispence the signification of the truth, as in mens souls, or separated spirits, or in Celestial Intelligences, or in God himself. Now that there is in mans soul a sufficient power and vertue to direct such kinde of lots, it is hence manifest, because there is

in our soul a divine vertue, and similitude, and apprehension, and power of all things; And as we said in the first Book, All things have a natural obedience to it, and of necessity have a motion and efficacy to that which the soul desires with a strong desire; and all the vertues and operations of natural and artifical things, obey it when it is carried forth into the excess of desire, and then all Lots of what kinde soever are assisting to the appetite of such a minde, and acquire to themselves wonderful vertues of passages, as from that, so from the Celestial opportunity in that hour in which the excess of such a like appetite doth most of all exeeed in it. And this is that ground and foundation of all Astrological Questions, wherefore the minde being elevated into the excess of any desire, taketh of it self an hour and opportunity most convenient and efficacious, on which the Figure of the heaven being made, the Astrologer may then judge in it, and plainly know concerning that which any one desires, and is inquisitive to know. But now because Lots are not directed alwayes by mans minde, but also, as we said before, by the help of other Spirits; nor is the minde of a Prophet alwayes disposed to that excess of passion as we spoke of; hence amongst the Ancients, it was a Custome to premise before the casting of the Lot, some sacred performances, in which they called upon divine Intelligencies and spirits for to direct the Lot aright. Whatsoever kinde of presage therefore these kinde of Lots portend, must of necessity not be by chance or fortune, but from a spiritual cause, by vertue whereof the Phantasie, or hand of him that cast the Lot is moved, whether that power proceed from the soul of the Operator through the great excess of his affection, or from a Celestial influence, and opportunity, or from a certain Diety or spirit assisting, or moving from on high, whether these Lots are placed in casting of Cockalls, or throwing of Dice, or in the meeting of Verses, such as were formerly the Lot of *Homer* and *Virgil*, of which we read in *Ætlius* of *Sparta*, *Hadrianus* long since made enquiry, and which we read befell *Trajanus* the Emperour.

What's

What's he far off grac'd with the Olive bough
Presenting offerings? his white chin we know,
A Roman *King, whose laws first setled* Rome,
And from small Curets a poor soyl, shall come
To great command——.

By which Verses he did not in vain become to have hopes of enjoying the Empire. Also amongst *Hebrews*, and even amongst us Christians (some Divines not disapproving of it) Lots are taken out of Verses of Psalms. There are also more, & other kindes of Lots, as are humane Lots, which had no Divination in them amongst the Ancients, and are observed by us in choosing of Magistrates, to prevent envy, of which also *Cicero* against *Verres* makes mention: but they are not of our purpose: But those which are divine, and sacred Lots, respecting Oracles, and Religion, of which we shall discourse in the following Book: Onely thus far I would advise you, that how much presaging, divining or Southsaying soever Lots are found to have, they have them not as they are Lots, but by reason of a vertue of a higher operation joyned to them.

CHAP. LV.

Of the soul of the World, and of the Celestials, according to the traditions of the Poets, and Philosophers.

It is necessary that the heaven and Celestial bodies, seeing they have a power, influence, and manifest operation upon these inferiors, should be animated: seeing an operation cannot proceed from a meer body. All famous Poets, and Philosophers affirm therefore that the world and all Celestiall bodies must have a soul, and that also intelligent: Hence *Marcus Mavillius* in his Astronomy to *Augustus*, sings,

The great Corporeall world; which doth appear
In divers forms, of Aire, Earth, Sea, and Fire,
A divine soul doth rule, a Diety
Doth wisely govern——.

Also *Lucan,*

The Earth that's weigh'd i'th aire,'s sustained
By great Jove——

And *Boetius*

Thou dost joyn to the world a soul, that moves
All things of threefold nature, and diffuse
It through the members of the same, and this
Into two Orbs of motion rounded is
Being divided, and for to return
Into it self makes haste——

And *Virgil* most full of all Philosophy, sings thus,

And first the Heaven, Earth, and liquid plain,
The Moons bright Globe, and Stars Titanian
A spirit fed within, spread through the whole
And with the huge heap mix'd infused a soul;
Hence man, and beasts, and birds derive their strain,
And monsters floating in the marbled main;
These seeds have fiery vigor, and a birth
Of heavenly race, but clog'd with heavy earth.

For what do these verses seem to mean, then that the world should not only have a spirit soul, but also to partake of the divine mind: and that the originall, vertue, and vigour of all inferiour things do depend on the soul of the world? This do all *Platonists, Pythagorians, Orpheus, Trismegistus, Aristotle,* The-

Theophrastus, *Avicen*, *Algazeles*, and all Peripateticks confess and confirm.

CHAP. LVI.

The same is confirmed by reason.

THe world, the heavens, the Stars, and the Elements have a soul, with which they cause a soul in these inferior and mixed bodies. They have also as we said in the former book, a spirit, which by the mediating of the soul is united to the body: For as the world is a certain whole body, the parts whereof are the bodies of all living creatures, and by how much the whole is more perfect and noble then the parts, by so much more perfect, and noble is the body of the world then the bodies of each living thing. It would be absurd, that all imperfect bodies and parts of the world, and every base Animal, as Flies, and Worms should be worthy of a life, and have a life and soul, and the whole entire world a most perfect, whole, and most noble body, should have neither life, nor soul; It is no less absurd, that Heavens, Stars, Elements, which give to all things life, and soul most largely, should themselves be without life, and soul; and that every plant, or tree should be of a more noble condition then the Heaven, Stars, and Elements, which are naturally the cause of them; And what living man can deny that earth, and water live, which of themselves, generate, vivifie, nourish, and increase innumerable trees, plants, and living creatures? as most manifestly appears in things that breed of their own accord, and in those which have no corporeall seed. Neither could Elements generate and nourish such kind of living creatures, if they themselves were without life or soul. But some haply may say, that such kind of living creatures are not generated by the soul of the earth, or water, but by the influencies of Celestiall souls; These the *Platonists* answer, that an Accident cannot beget a substance, unless haply as an instrument it be subjected to the next substance, because an instrument removed from an artificer is not moved

moved to the effect of the art; so also those Celestiall influencies, seeing they are certain accidents being removed far from vital substances, or from the life it self, cannot generate a vital substance in these inferiors. And *Mercurius* in his book which he cals *De Communi*, saith, All that is in the world is moved either by increase, or decrease. Now what moves, must needs have life; and seeing that all things move, even the earth, especially with a generative and alterative motion, they must themselves live. And if any doubt that the heavens live, saith *Theophrastus*, he is not to be accounted a Philosopher; and he which denyes the heaven to be animated, so that the mover thereof is not the form thereof, destroyes the foundation of all Philosophy; The world therefore lives, hath a soul, and sense; for it gives life to plants, which are not produced of seed; and it gives sense to Animals, which are not generated by coition.

CHAP. LVII.

That the soul of the world, and the Celestiall souls are rationall, and partake of Divine understanding.

THat the above named souls have reason, is apparent hence; For whereas the universall works of the foresaid souls do with a certain perpetuall order conspire amongst themselves, it is necessary that they be governed not by chance but by reason; by which reason they do direct, & bring all their operations to a certainty. For it is necessary that the earth should have the reason of terrene things, and water of watery things; and so in the rest; by which reason each in their time, place, and order are generated, and being hurt are repaired. Therefore Philosophers do not think the soul of the earth to be as it were the soul of some contemptible body, but to be rationall and also intelligent, yea and to be a diety. Besides it would be absurd, seeing we have reasons of our works, that Celestiall souls, and the soul of the universe should not have reasons of theirs. But if (as saith *Plato*) the world be made by very goodness

goodneſs it ſelf, as well as it could be made, it is certainly endowed with not only life, ſenſe, and reaſon, but alſo underſtanding. For the perfection of a body is its ſoul, and that body is more perfect which hath a more perfect ſoul; It is neceſſary therefore, ſeeing Celeſtiall bodies are moſt perfect, that they have alſo moſt perfect minds. They partake therefore of an intellect and a minde; which the *Platoniſts* alſo prove by the perſeverance of their order, and tenor, becauſe motion is of its nature free, it may eaſily ſwarve, and wander now one way, now another, unleſs it were ruled by an intellect and a mind, and that alſo by a perfect mind foreſeeing from the beginning the beſt way, and chief end. Which perfect mind indeed, becauſe it is moſt powerfull in the ſoul, as is the ſoul, and as are the ſouls of Celeſtiall bodies, and of Elements, without all doubt doth moſt orderly, and perfectly govern the work allotted to it. For bodies do not reſiſt a moſt powerfull ſoul, and a perfect mind doth not change its counſel. The ſoul of the world therefore is a certain only thing, filling all things, beſtowing all things, binding, and knitting together all things, that it might make one frame of the world, and that it might be as it were one inſtrument making of many ſtrings, but one ſound, ſounding from three kinds of creatures, intellectall, Celeſtiall, and incorruptible, with one only breath and life.

CHAP. LVIII.

Of the names of the Celeſtials, and their rule over this inferiour world, viz. *Man.*

THe names of Celeſtiall ſouls are very many, and diverſe according to their manifold power and vertue upon theſe inferior things, from whence they have received divers names, which the ancients in their hymnes and prayers made uſe of. Concerning which you muſt obſerve, that every one of theſe ſouls according to *Orpheus's* Divinity, is ſaid to have a double

double vertue; the one placed in knowing, the other in vivifying, and governing its body. Upon this account in the Celestiall spheres, *Orpheus* cals the former vertue *Bacchus*, the other a Muse. Hence he is not inebriated by any *Bacchus*, who hath not first been coupled to his Muse. Therefore nine *Bacchus's* are designed about the nine Muses. Hence in the ninth sphere *Orpheus* puts *Bacchus Cribonius*, and the Muse *Calliope*; in the starry heaven *Picionius*, and *Urania*; in the sphere of *Saturn*, *Amphietus*, and *Polyphymnia*; in the sphere of *Jupiter*, *Sabasius*, and *Terpsichore*; in the sphere of *Mars*, *Bassarius*, and *Clio*; in the sphere of the *Sun*, *Trietericus*, and *Melpemene*; in the sphere of *Venus*, *Lysius*, and *Erato*; in the sphere of *Mercury*, *Silenus*, and *Euterpe*; in the sphere of the *Moon*, *Bacchus*, *Lyeus*, and the Muse *Thalia*. Also in the spheres of the Elements, he names the souls after this manner. In the fire he puts the planet, and the morning; in the air lightening *Jupiter*, and *Juno*; in water the Ocean, and *Thetys*; in the earth *Pluto*, and *Proserpina*; but the soul of the world or universe Magicians call the *Jupiter* of the world, and the mind of the world *Apollo*, and the nature of the world, *Minerva*. Besides in the fire they put *Vulcan*, in the water *Neptune*, and they did name them by divers names. Also in the Stars of the *Zodiack* the *Pythagorians* did put twelve particular Gods or souls placed in the hearts of those Stars, and thence governing the whole Star, *viz.* in the heart of *Aries* is placed a particular *Pallas*, in the heart of *Taurus* a particular *Venus*, of *Gemini* a particular *Phebus*, of *Cancer Mercury*, of *Leo Jupiter*, of *Virgo Ceres*, of *Libra Vulcan*, of *Scorpio Mars*, of *Sagittarius Diana*, of *Capricorn Vesta*, of *Aquarius* a patticular *Juno*, in the heart of *Pisces* a particular *Neptune*: This did *Manilius* sing forth in these verses.

Pallas *doth rule the Ram*, Venus *the Bull*,
Phebus *the Twins, and* Mercury *doth rule*
The Cancer, *and the Lyon guides doth* Jove,
Ceres *doth* Virgo, Vulcan Libra *move*.

For

For Scorpion Mars ; *for* Sagittarius *faire*
Diana *cares*; *for* Capricorn *doth care*
Vesta ; Aquarius Juno *doth protect* ;
And Neptune Pisces ——

And most ancient *Orpheus* writing to *Muscus*, reckons up more Dieties of the heavens then these, signifying their names, respects, and duties, calling them all in proper songs. Let no one therefore think that they are the names of evill deceiving spirits; but of naturall, and divine vertues, distrubted to the world by the true God, for the service, and profit of man, who knew how to use them : and antiquity it self hath ascribed to each of these Dieties the severall members of man; as the ear to memory, which *Virgil* also dedicates to *Phebus*, saying, *Cynthius* puls my ear, and admonisheth me. So the right hand being a token of fortitude, & by which an oath is made, *Numa Pompilius*, as saith *Livy*, hath dedicated to faith : The fingers are under the tuition of *Minerva*, and the knees given to Mercifullness; Hence they that beg pardon bend them. Some dedicate the Navell to *Venus* as the place of luxury ; some who refer all the members to it as the center, say it is dedicated to *Jupiter*. Hence in the Temple of *Jupiter Hammon* the effigies of a navel is celebrated. Many other things the ancients did observe, ascribing every little member and joynt to their Dieties, which if they be rightly understood, and the true Dieties ruling over them known, would not at all swerve from their duty, seeing also sacred writ testifies that all our members are governed by the superior vertues, of which we shall speak more largely in the following book; and not members only, but every exercise of men is distributed to its Dietie, as huntings to *Diana*, wars to *Pallas*, husbandry to *Ceres*, of which thus speaks *Apollo* in his Oracles in *Porphyrie*.

Pallas *loves wars*, *woods to* Diana *fair*
Ascribed are, *to* Juno *humid Aire*,
To Ceres *Corn*, *and fruits* ; *to* Osyris
The water, *also humors waterish*.

CHAP.

CHAP. LIX.

Of the seven governers of the World, the Planets, and of their various names serving to Magicall speeches.

MOreover they did call those seven governors of the world (as *Hermes* cals them) *Saturn*, *Jupiter*, *Mars*, the *Sun*, *Venus*, *Mercury*, and the *Moon*, by many names, and epithites; *viz.* calling *Saturn Cœlius*, sithe-bearer, the father of the Gods, the Lord of the time, the high Lord, the great, the wise, the intelligent, ingenious revolutor, of a long space, an old man of great profundity, the author of secret contemplation, impressing, or depressing great thoughts in the hearts of men, destroying and preserving all things, overturning force and power, and constituting, a keeper of secret things, and a shewer of them, causing the loss, and finding of the author of life and death. So *Jupiter* is called as it were a helping Father, the King of heaven, Magnanimous, thundering, lightning, unconquered, high and mighty, great and mighty, good, fortunate, sweet, mild, of good will, honest, pure, walking well, and in honor, the Lord of joy, and of judgements, wise, true, the shewer of truth, the judge of all things, excelling all in goodness, the Lord of riches, and wisdome. *Mars* is called *Mavors*, powerfull in war, bloody, powerfull in arms, a sword-bearer, magnanimous, bold, untamed, generous, lightning, of great power and furious hast, against whom none can defend himself if he resist him, who destroyes the strong, and powerfull, and deposeth Kings from their thrones, the Lord of heat and power, the Lord of fiery heat, and of the planet of blood; who inflames the hearts of contenders, and gives them boldness. The *Sun* is called *Phœbus*, *Diespiter*, *Apollo*, *Titan*, *Pean*. *Phanes*, *Horus*, *Osiris*, as it is in that Oracle,

> *The* Sun, Osyris, Dionysius *gay*,
> Apollo, Horus, *King ruling the day*

Who

Who changeth times, who giveth Winds and rain,
The King of Stars, and the immortall flame.

He is called also *Arcitenens*, burning fiery, golden flaming, radiating, of a fiery hair, of a golden hair, the eye of the world, *Lucifer*, seeing all things, ruling all things, the creator of light, the King of Stars, the great Lord, good, fortunate, honest, pure, prudent, intelligent, wise, shining over the whole world, governing, and vivifying all bodies that have a soul, the prince of the world keeping all the Stars under himself, the light of all the Stars, darkening, burning, overcoming their vertue by his approach, yet by his light and splendor giving light and splendor to all things: in the night he is called *Dionysius*, but in the day *Apollo*, as if driving away evill things. Therefore the *Athenians* called him *Alexicacon*, and *Homer Vlion*, *i.e.* the driver away of evil things. He is also called *Phœbus* from his beauty and brightness, and *Vulcan* from his fiery violence, because the force thereof consists of many fires. He is also called the *Sun*, because he contains the light of all the Stars: hence he is called by the *Assyrians* אדאד Adad, which signifies *only*, and by the Hebrews שמש Schemesch, which signifies *proper*. *Venus* is called the Lady, nourishing, beautifull, white, fair, pleasing, powerfull, the fruitfull Lady of love and beauty, the progeny of Ages, the first parent of men, who in the beginning of all things joyned diversity of sexes together with a growing love, and with an eternall off-spring propagates kinds of men and Animals, the queen of all delights, the Lady of rejoycing, friendly, sociable, pittifull, taking all things in good part, alwaies bountifull to mortals, affording the tender affection of a mother to the conditions of them in misery, the safegard of mankind, letting no moment of time pass without doing good, overcoming all things by her power, humbling the high to the low, the strong to the weak, the noble to the vile, rectifying, and equalling all things: and she is called *Aphrodite*, because in every sexe, she is found to be of every mind: and she is

called

called *Lucifera, i.e.* bringing light, bringing the yeers of the *Sun* to light; and she is called *Hesperus*, when she follows the *Sun*, and *Phosperus*, because she leads through all things though never so hard. *Mercury* is called the son of *Jupiter*, the cryer of the gods, the interpreter of gods, *Stilbon*, the Serpent-bearer, the rod-bearer, winged on his feet, eloquent, bringer of gain, wise, rationall robust, stout, powerfull in good and evil, the notary of the *Sun*, the messenger of *Jupiter*, the messenger betwixt the supernall and infernall gods, male with males, female with females, most fruitfull in both sexes; And *Lucan* cals him the Arbitrator of the gods. He is also called *Hermes* *i.e.* interpreter, bringing to light all obscurity, and opening those things which are most secret. The *Moon* is called *Phebe*, *Diana, Lucina, Proserpina, Hecate, Menstruous*, of a half form, giving light in the night, wandring silent, having two horns, a preserver, a night-walker, horn-bearer, the queen of heaven, the chiefest of the Dieties, the first of the heavenly gods and goddesses, the queen of spirits, the mistris of all the Elements, whom the stars answer, seasons return, Elements serve; at whose nod lightnings breath forth, seeds bud, plants increase, the initiall parent of fruit, the sister of *Phœbus*, light, and shining, carrying light from one planet to another, enlightning all powers by its light, restraining the various passings of the Stars, dispensing various lights by the circuits of the *Sun*, the Lady of great beauty, the mistris of rain and waters, the giver of riches, the nurse of mankind, the governor of all States, kind, mercifull, protecting men by Sea and land, mitigating all tempests of fortune, dispensing with fate, nourishing all things growing on the earth, wandering into divers woods, restraing the rage of Goblins, shutting the openings of the earth, dispensing the light of the Heaven, the wholsome rivers of the Sea, and the deplored silence of the infernals, by its nods; ruling the world, treading hell under her feet; of whose majesty the birds hasting in the Aire are affraid, the wild beasts straggling in the mountains, Serpents lying hid in the ground, fishes swiming in the Sea; But of these and the like names of Stars and planets, and their Epithites, Sirnames, and callings upon, he that

he that will know more, and make more curious enquiry, must betake himself to the hymnes of *Orpheus*, which he that truely understands, hath attained to a great understanding of naturall Magick.

CHAP. LX.

That humane imprecations do naturally impress their powers upon externall things; And how mans mind through each degree of dependencies ascends into the intelligible world, and becomes like to the more sublime spirits, and Intelligencies.

THe Celestiall souls send forth their vertues to the Celestial bodies, which then transmit them to this sensible world. For the vertues of the terrene orb proceed from no other cause then Celestiall. Hence the Magician that will worke by them, useth a cunning invocation of the superiors, with mysterious words, and a certain kind of ingenious speech, drawing the one to the other, yet by a naturall force through a certain mutuall agreement betwixt them, whereby things follow of their own accord, or sometimes are drawn unwillingly. Hence saith *Aristotle* in the sixth book of his Mysticall Philosophy, that when any one by binding or bewitching doth call upon the Sun or other stars, praying them to be helpfull to the work desired, the Sun and other Stars do not heare his words, but are moved after a certain manner by a certain conjunction, and mutuall series, whereby the parts of the world are mutually subordinate the one to the other, and have a mutuall consent, by reason of their great union: As in mans body one member is moved by perceiving the motion of another, and in a harp one string is moved at the motion of another. So when any one moves any part of the world; other parts are moved by the perceiving the motion of that. The knowledge therefore of the dependency of things following one the other, is the foundation of all wonderfull operation, which is necessarily required to the exercising the power of attracting superior vertues. Now the words of men are certain naturall things;

and becauſe the parts of the world mutually draw one the o-ther, therefore a Magician invocating by words, works by powers fitted to nature, by leading ſome by the love of one to the other, or drawing others by reaſon of the following of one after the other, or by repelling by reaſon of the enmity of one to the other, from the contrariety, and difference of things, and multitude of vertues; which although they are contrary, and different, yet perfect one part; ſometimes alſo he compels things by way of authority, by the Celeſtiall vertue, becauſe he is not a ſtranger to the heaven. A man therefore, if he receives the impreſſion of any ligation, or faſcination, doth not receive it according to the rationall ſoul, but ſenſuall, and if he ſuffers in any part, ſuffers according to the Animall part. For they cannot draw a knowing and intelligent man by reaſon, but by receiving that impreſſion and force by ſenſe, in as much as the Animal ſpirit of man is by the influence of the Celeſtials, and cooperation of the things of the world, affected beyond his former and naturall diſpoſition. As the ſon moves the father to labor, although unwilling, for to keep and maintain him, although he be wearied; and the deſire to rule is moved to anger and other labors, for to get the dominion. And the indigency of nature, and fear of poverty, moves a man to deſire riches. And the ornaments, and beauty of women is an incitement to concupiſcence. And the harmony of a wiſe Muſitian moves his hearers with various paſſions, whereof ſome do voluntary follow the conſonancy of art, others conform themſelves by geſture, although unwillingly, becauſe their ſenſe is captivated their reaſon not being intent to theſe things. But theſe kinds of faſcinations & ligations the vulgar doth neither admire, nor deteſt, by reaſon of their uſualneſs: but they admire other naturall things, becauſe they are ignorant of them, and are not accuſtomed to them. Hence they fall into errors, thinking thoſe things to be above nature, or contrary to nature, which indeed are by nature, and according to nature. We muſt know therefore that every ſuperior moves its next inferior, in its degree, and order, not only in bodies, but alſo in ſpirits. So the univerſall ſoul moves the parti-

aprticular soul; and the rational acts upon the sensual, and that upon the vegetable; and every part of the world acts upon another, and every part is apt to be moved by another; and every part of this inferior world suffers from the heavens according to their nature, and aptitude, as one part of the Animall body suffers from another. And the superior intellectuall world moves all things below it self, and after a manner contains all the same beings from the first to the last, which are in the inferior world. Celestiall bodyes therefore move the body of the elementary world, compounded, generable, sensible, from the circumference to the center, by superior, perpetual, and spirituall essences, depending on the primary intellect, which is the acting intellect; but upon the vertue put in by the word of God, which word the wise Chaldeans of *Babylon* call the cause of causes, because from it are produced all beings, the acting intellect which is the second from it depends; and that by reason of the union of this word with the first author, from whom all things being are truely produced; The word therefore is the image of God, the acting intellect the image of the word, the soul is the image of this intellect; and our word is the image of the soul, by which it acts upon naturall things naturally, because nature is the work thereof. And every one of those perfects his subsequent, as a father his son, and none of the latter exists without the former. For they are depending amongst themselves, by a kind of ordinate dependency, so that when the latter is corrupted, it is returned into that which was next before it, untill it come to the heavens, then unto the universall soul, and lastly unto the acting intellect, by which all other creatures exist, and which it self exists in the principall author, which is the creating word of God, to which at length all things are returned. Our soul therefore, if it will work any wonderfull thing in these inferiors, must have respect to their beginning, that it may be strengthened, and illustrated by that, and receive power of acting through each degree from the very first author. Therefore we must be more diligent in contemplating the souls of the Stars then their bodies, and the supercelestiall, and intellectuall

world, then the Celestial corporeall, because that is more noble, although also this be excellent, and the way to that; and without which *medium* the influence of the superiour cannot be attained to. As for example, the Sun is the King of Stars, most full of light, but receives it from the intelligible world above all other Stars, because the soul thereof is more capable of intelligible splendor. Wherefore he that desires to attract the influence of the Sun, must contemplate upon the Sun, not only by the speculation of the exterior light, but also of the interior. And this no man can do unless he return to the soul of the Sun, and become like to it, and comprehend the intelligible light thereof with an intellectuall sight, as the sensible light with a corporeal eye. For this man shalbe filled with the light thereof; and the light thereof which is an under type impressed by the supernal Orb it receives into it self, with the illustration whereof his intellect being endowed & truely like to it, & being assisted by it shall at length attain to that supreme brightness, and to all forms that partake thereof. And when he hath received the light of the supreme degree, then his soul shall come to perfection, and be made like to the spirits of the Sun, and shall attain to the vertues, and illustrations of the supernaturall vertue, and shall enjoy the power of them, if he hath obtained faith in the first author. In the first place therefore we must implore assistance from the first author, and praying not only with mouth but a Religious gesture and supplicant soul, also abundantly, uncessantly, and sincerely, that he would enlighten our mind, and remove darkness growing upon our souls by reason of our bodies.

To the Most Renowned and Illustrious Prince, *Hermannus* of *Wyda*, Prince Elector, Duke of *Westphalia*, and *Angaria*, Lord Arch-Bishop of *Colonia*, and *Paderborne*, his most gracious Lord, *Henry Cornelius Agrippa* of *Nettes-heim.*

IT is a very excellent opinion of the Ancient Magicians (most Illustrious Prince) that we ought to labour in nothing more in this life, then that we degenerate not from the Excellency of the mind, by which we come neerest to God and put on the Divine nature: least at any time our mind waxing dull by vain idleness, should decline to the frailty of our earthly body and vices of the flesh: so we should loose it, as it were cast down by the dark precipices of perverse lusts. Wherefore we ought so to order our mind, that it by it self being mindfull of its own dignity and excellency, should alwayes both Think, do and operate something worthy of it self; But the knowledge of the Divine science, doth only and very powerfully perform this for us. When we by the remembrance of its majesty being alwaies busied in Divine studies do every moment contemplate Divine things, by a sage and diligent inquisition, and by all the degrees of the creatures ascending even to the Archetype himself, do draw from him the infallible vertue of all things, which those that neglect, trusting only to naturall and wordly things, are wont often to be confounded by divers errors & fallacies, and very

oft

oft to be deceived by evill spirits; But the understanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our Works, and driveth far the deceits and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service viz. *the virtue of our Works being drawn from the Archetype himself, To whom When we ascend, all creatures necessarily obey us, and all the quire of heaven do follow us: For (as* Homer *saith) none of the gods durst remain in their seats,* Jove *being moved; and then presently he ruleth (as saith* Aristophanes) *by one of the gods, Whose right it is to execute his commands, Who then out of his duty doth manage our petitions according to our desire. Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, Which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things: I being bound to you by the band of these your great vertues am so far a debtor as to communicate Without envy by the true account of all opinions, Those mysteries of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, Whatsoever concerning these matters the* Isiaci *those old Priests of the* Egyptians, *and* Caldeans, *the ancient prophets of the* Babylonians, *the* Cabalists, *the Divine Magicians of the Hebrews, also the* Orpheans, Pythagoreans *and* Platonists, *the profoundest Philosophers of* Greece, *further what the* Bragmanni *of the Indians, the* Gymnosophists *of* Ethiopia, *and the uncorrupted* Theologians *of our Religion have delivered, and by What force of words, power of Seals, by what charms of Benedictions and imprecations, and by What vertue of observations they in old time Wrought so stupendious and Wonderfull prodigies, intimating to you in this third book of* Occult Philosophy *and exposing to the light those things Which have been buryed in the dust of antiquity and involved in the obscurity of oblivion, as*

in Cymmerian *darkneſs even to this day. We preſent therefore now to you, a compleat and perfect Work in theſe three books of* Occult Philoſophy *or* Magick, *Which we have prefected with diligent care, and very great labor and pains both of mind and body; and though it be untrimmed in reſpect of Words, yet its moſt elaborate truly in reſpect of the matter: Wherefore I deſire this one favor, that you Would not expect the grace of an Oration, or the elegancy of ſpeech in theſe books, which We long ſince Wrote in our youth When our ſpeech Was as yet rough, and our language rude; and now we have reſpect, not to the ſtile of an Oration, but only to the ſeries or order of ſentences; We have ſtudyed the leſs elegancy of ſpeech, abundance of matter ſucceeding in the place thereof; and we ſuppoſe we have ſufficiently ſatisfied our duty, if we ſhall to the utmoſt of our power perform thoſe things we have promiſed to declare concerning the ſecrets of Magick, and have freed our conſcience from a due debt. But ſeeing Without doubt, many ſcoffing Sophiſters Will conſpire againſt me, eſpecially of thoſe who boaſt themſelves to be allyed to God, and fully repleniſhed With Divinity, and preſum to cenſure the leaves of the Sibilles, and will undertake to judge and condemn to the fire theſe our Works even before they have read or rightly underſtood any thing of them (becauſe ſuch lettice agrees not With their lips, and ſuch ſweet oyntment with their noſe and alſo by reaſon of that ſparke of hatred long ſince conceived againſt me, and ſcarce containing it ſelf under the aſhes.) Therefore (moſt Illuſtrious Prince and wiſe Prelate) we further ſubmit this work aſcribed by me to the merits of you vertue, and now made yours, to your cenſure, and commend it to your protection, That, if the baſe and perfidious Sophiſters Would defame it, by the groſſe madneſs of their envy and malice, you would by the preſpicacy of your diſcretion and candor of judgement, happily protect and defend it.*

Farewell and proſper.

oft to be deceived by evill spirits; But the understanding of Divine things, purgeth the mind from errors, and rendreth it Divine, giveth infallible power to our Works, and driveth far the deceits and obstacles of all evil spirits, and together subjects them to our commands; Yea it compels even good Angels and all the powers of the world unto our service viz. *the virtue of our Works being drawn from the Archetype himself, To whom When we ascend, all creatures necessarily obey us, and all the quire of heaven do follow us; For (as* Homer *saith) none of the gods durst remain in their seats,* Jove *being moved; and then presently he ruleth (as saith* Aristophanes*) by one of the gods, Whose right it is to execute his commands, Who then out of his duty doth manage our petitions according to our desire. Seeing therefore (most Illustrious Prince) you have a Divine and immortall soul given you, Which seeing the goodness of the Divine providence, a well disposed fate, and the bounty of nature have in such manner gifted, that by the acuteness of your understanding, and perfectness of senses you are able to view, search, contemplate, discern and pierce thorow the pleasant theaters of naturall things, the sublime house of the heavens, and the most difficult passages of Divine things : I being bound to you by the band of these your great vertues am so far a debtor as to communicate Without envy by the true account of all opinions, Those mysteries of Divine and Ceremoniall Magick which I have truly learned, and not to hide the knowledge of those things, Whatsoever concerning these matters the* Isiaci *those old Priests of the* Egyptians *, and* Caldeans, *the ancient prophets of the* Babylonians, *the* Cabalists, *the Divine Magicians of the Hebrews, also the* Orpheans, Pythagoreans *and* Platonists, *the profoundest Philosophers of* Greece, *further what the* Bragmanni *of the Indians, the* Gymnosophists *of* Ethiopia, *and the uncorrupted* Theologians *of our Religion have delivered, and by What force of words, power of Seals, by what charms of Benedictions and imprecations, and by What vertue of observations they in old time Wrought so stupendious and Wonderfull prodigies, intimating to you in this third book of* Occult Philosophy *and exposing to the light those things Which have been buryed in the dust of antiquity and involved in the obscurity of oblivion, as in*

in Cymmerian *darkness even to this day. We present therefore now to you, a compleat and perfect Work in these three books of* Occult Philosophy *or* Magick, *Which we have prefected with diligent care, and very great labor and pains both of mind and body; and though it be untrimmed in respect of Words, yet its most elaborate truly in respect of the matter: Wherefore I desire this one favor, that you would not expect the grace of an Oration, or the elegancy of speech in these books, which we long since Wrote in our youth When our speech Was as yet rough, and our language rude; and now we have respect, not to the stile of an Oration, but only to the series or order of sentences; We have studyed the less elegancy of speech, abundance of matter succeeding in the place thereof; and we suppose we have sufficiently satisfied our duty, if we shall to the utmost of our power perform those things we have promised to declare concerning the secrets of Magick, and have freed our conscience from a due debt. But seeing without doubt, many scoffing Sophisters Will conspire against me, especially of those who boast themselves to be allyed to God, and fully replenished With Divinity, and presum to censure the leaves of the Sibilles, and will undertake to judge and condemn to the fire these our Works even before they have read or rightly understood any thing of them (because such lettice agrees not With their lips, and such sweet oyntment with their nose and also by reason of that sparke of hatred long since conceived against me, and scarce containing it self under the ashes.) Therefore (most Illustrious Prince and wise Prelate) we further submit this work ascribed by me to the merits of you vertue, and now made yours, to your censure, and commend it to your protection, That, if the base and perfidious Sophisters Would defame it, by the grosse madness of their envy and malice, you would by the prespicacy of your discretion and candor of judgement, happily protect and defend it.*

Farewell and prosper.

The third and last Book of Magick, or Occult Philosophy; written by

Henry Cornelius Agrippa.

BOOK III.

CHAP. I.

Of the necessity, power, and profit of Religion.

NOw it is time to turn our pen to higher matters, and to that part of Magick which teacheth us to know and perfectly understand the rules of Religion, and how we ought to obtain the truth by Divine Religion, and how rightly to prepare our mind and spirit, by which only we can comprehend the truth; for it is a common opinion of the Magicians, that unless the mind and spirit be in good case, the body cannot be in good health: But then

then a man to be truly sound when body and soul are so coupled, and agree together, that the firmness of the mind and spirit be not inferior to the powers of the body; But a firm and stout mind (saith *Hermes*) can we not otherwise obtain, than by integrity of life, by piety, and last of all, by Divine Religion: for holy Religion purgeth the mind, and maketh it Divine, it helpeth nature, and strengtheneth naturall powers, as a Physitian helpeth the health of the body, and a Husbandman the strength of the earth. Whosoever therefore, Religion being laid aside, do consider only in naturall things, are wont very oft to be deceived by evill spirits; but from the knowledge of Religion, the contempt and cure of vices ariseth, and a safeguard against evil spirits; To conclude, nothing is more pleasant and acceptable to God, than a man perfectly pious, and truly Religious, who so far excelleth other men, as he himself is distant from the Immortall gods; Therefore we ought, being first purged, to offer and commend our selves to divine piety and Religion; and then our senses being asleep, with a quiet mind to expect that Divine *Ambrosian Nectar* (*Nectar* I say, which *Zachary* the prophet calleth Wine making maids merry) praising and adoring that supercelestiall *Bacchus*, the chiefest ruler of the gods and priests, the author of regeneration, whom the old poets sang was twice born, from whom rivers most Divine flow into our hearts.

CHAP. II.

Of concealing of those thing which are secret in Religion.

WHosoever therefore thou art that now desirest to study this science, keep silence and constantly conceal within the secret closets of your Religious breast, so holy a determination; for (as *Mercury* saith) to publish to the knowledge of many a speech throughly filled with so great majesty of the Deity, is a sign of an irreligious spirit; and Divine *Plato* commanded, that holy and secret mysteries should not be divulged to the people; *Pythagoras* also and *Porphyrius* conse-

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crated their followers to a Religious silence; *Orpheus* also, which a certain terrible authority of Religion did exact an oath of silence, from those he did initiate to the Ceremonies of holy things: Whence in the verses concerning the holy word he sings,

You, that Admirers are of vertue, stay,
Consider well what I to you shall say.
But you, that sacred laws contemn, prophane!
Away from hence, return no more again.
But thou O Museus *whose mind is high,*
Observe my words, and read them with thine eye,
And them within thy sacred breast repone,
And in thy journey, think of God alone
The Author of all things, that cannot dye,
Of whom we shall now treate ——

So in *Virgil* we read of the *Sybill*

The goddess comes, hence, hence, all ye prophane,
The Prophet cries, and from her grove refrain.

Hence also in celebrating the holy mysteries of *Ceres Eleusine*, they only were admitted to be initiated, the cryer proclaiming the prophane vulgar to depart; and in *Esdras* we read this precept concerning the Cabalisticall secret of the Hebrews, declared in these verses, Thou shalt deliver those books to the wise men of the people, whose hearts thou knowest can comprehend them, and keep those secrets. Therefore the Religious volumes of the Egyptians & those belonging to the secrets of their ceremonies, were made of consecrated paper; in these they did write down leters which might not easily be known, which they call holy. *Macrobius Marcellinus* and others say, they were called Hieroglyphicks, least perchance the writings of this kind should be known to the prophane, which also *Apuleius* testifies in these words, saying, The sacrifice being ended, from

from a ſecret retyred cloſet he bringeth forth certain books noted with obſcure letters, affording compendious words of the conceived ſpeech, partly by the figures of beaſts of this kind, partly by figures full of knots, and crooked in manner of a wheel & ſet thick, twining about like vine tendrels, the reading thereby being defended from the curioſity of the prophane; Therefore we ſhall be worthy ſcholars of this ſcience, if we be ſilent, and hide thoſe things which are ſecret in religion, for the promiſe of ſilence (as ſaith *Tertullian*) is due to Religion; but they which do otherwiſe, are in very great danger, whence *Apuleius* ſaith concerning ſecrets of holy Writs; I would tell it you, if it were lawfull to tell it; you ſhould know it, if it were lawfull to hear it; but both ears and tongue would contract the ſame guilt of raſh curioſity. So we read *Theodorus* the tragick poet, when he would have referred ſomethings of the myſteries of the Jews Scripture to a certain fable, was deprived of ſight. *Theopompus* alſo who began to tranſlate ſomethings out of the Divine law into the Greek tongue, was preſently troubled in mind and ſpirit, whence afterward earneſtly deſiring God, wherefore this had happened to him, received an anſwer in a dream, becauſe he had baſely polluted Divine things, by ſetting them forth in publike. One *Numenius* alſo being very curious of hidden things, incurred the diſpleaſure of the Divine powers, becauſe he interpreted the holy myſteries of the goddeſſe *Eleuſina* and publiſhed them for he dreamed that the goddeſſes of *Eleuſis* ſtood in a whores habit before the Brothell houſe, which when he wondred at, they wrathfully anſwered, that they were by him violently drawn from their modeſty and proſtituted everywhere to all commers, by which he was admoniſhed, that the Ceremonies of the gods ought not to be divulged. Therefore it hath alwaies been the great care of the Ancients to wrap up the myſteries of God and nature, and hide them with diverſe Aenigmaes, which law the *Indians*, *Brachmans*, *Æthiopians*, *Perſians*, and *Egyptians* alſo obſerved; hence *Mercurius*, *Orpheus*, and all the ancient Poets and Philoſophers, *Pythagoras*, *Socrates*, *Plato* *Ariſtoxenus*, *Ammonius*, kept them inviolably. Hence *Plotinus*

and *Origenes* and the other disciples of *Ammonius* (as *Porphyry* relates in his book of the education and Discipline of *Plotinus*) sware, never to set forth the Decrees of their master. And because *Plotinus*, brake his oath made to *Ammonius*, and published his mysteries, for the punishment of his transgression, he was consumed (as they say) by the Horrible disease of Lice. Christ also himself, while he lived on earth, spoke after that manner and fashion that only the more intimate disciples should understand the mystery of the word of God, but the other should perceive the parables only: commanding moreover that holy things should not be given to Dogs, nor pearles cast to Swine: Therefore the Prophet saith, I have hid thy words in my heart, that I might not sin against thee. Therefore it is not fit that those secrets which are amongst a few wise men, and communicated by mouth only, should be publikly written. Wherefore you will pardon me, If I pass over in silence many and the chiefest secret mysteries of Ceremonial Magick. I suppose I shal do enough, if I open those things which are necessary to be known, and you by the reading of this book go not away altogether empty of these mysteries; but on that condition let these things be communicated to you, on which *Dionysius* bound *Timothy*, that they which perceive these Secrets, would not expose them to the unworthy, but gather them together amongst wise men, and keep them with that reverence that is due to them. Furthermore I would also warne you in this beginning, that even as the divine powers detest publike things and profane, and love secrecy: So every Magical experiment fleeth the publike, seeks to be hid, is strengthened by silence, but is destroyed by publication, neither doth any compleate effect follow after; all these things suffer losse, when they are poured into prating and incredulous minds; therefore it behoveth a Magicall operator, if he would get fruit from this art, to be secret, and to manifest to none, neither his work nor place, nor time, neither his desire nor will, unless either to a master, or partner, or companion, who also ought to be faithfull, believing, silent, and dignified by nature and education: Seeing that even the prating of a companion,

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his incredulity and unworthiness hindreth and disturbeth the effect in every operation.

CHAP. III.

What dignification is required, that one may be a true Magician and a Worker of miracles.

ABout the beginning of the first book of this work, we have spoken what manner of person a Magician ought to be; but now we will declare a mysticall and secret matter, necessary for every one who desireth to practize this art, which is both the beginning, perfection and key of all Magicall operations, and it is the dignifying of men to this so sublime vertue and power; for this faculty requireth in man a wonderfull dignification, for that the understanding which is in us the highest faculty of the soul, is the only worker of wonders, which when it is overwhelmed by too much commerce with the flesh, and busied about the sensible soul of the body, is not worthy of the command of Divine substances; therefore many prosecute this art in vain; Therefore it is meet that we who endeavor to attain to so great a height should especially meditate of two things; first how we should leave carnall affections, fraile sense, and materiall passions. Secondly, by what way and means we may ascend to an intellect pure & conjoyned with the powers of the gods, without which we shall never happily ascend to the scrutiny of secret things, and to the power of wonderfull workings, or miracles; for in these dignification consists wholly, which, nature, desert, and a certain religious art do make np; naturall dignity is the best disposition of the body and its Organs, not obscuring the soul with any grossenefs, and being without al distemper, and this proceedeth from the situation, motion, light, and influence of the Celestiall bodies and spirits which are conversant in the generation of every one, as are those whose ninth house is fortunate by *Saturn*, *Sol*, and *Mercury*; *Mars* also in the ninth house commandeth the spirits

ſpirits; but concerning theſe things we have largely treated in the books of the Stars: But who ſo is not ſuch a one, it is neceſſary that he recompenſe the defect of nature by education, and the beſt ordering and proſperous uſe of naturall things untill he become compleat in all intrinſecall and extrinſecall perfections. Hence ſo great care is taken in the law of *Moſes* concerning the prieſt, that he be not polluted by a dead carcaſe, or by a woman a widow, or menſtruous, that he be free from leproſie, flux of blood, burſtneſs, and be perfect in all his members, not blind, nor lame, nor crook-backed, or with an illfavored noſe. And *Apuleius* ſaith in his Apology, that the youth to be initiated to divination by magick ſpels, ought to be choſen, ſound without ſickneſs, ingenious, comely, perfect in his members, of a quickſpirit, eloquent in ſpeech, that in him the divine power might be converſant as in the good houſes; That the mind of the youth having quickly attained experience, may be reſtored to its divinity. But the meritorious dignity is perfected by two things; namely learning and practice. The end of learning is to know the truth; it is meet therefore, as is ſpoken in the beginning of the firſt book, that he be learned and skilful in thoſe three faculties; then all impediments being removed, wholly to apply his ſoul to contemplation & to convert it ſelf into it ſelf; for there is even in our own ſelves the apprehenſion and power of all things; but we are prohibited, ſo as that we little enjoy theſe things, by paſſions oppoſing us even from our birth, and vain imaginations and immoderate affections, which being expelled, the divine knowledge and power preſently takes place; but the Religious operation obtains no leſs efficacy which ofttimes of it ſelf alone is ſufficiently powerfull for us to obtain this deifying vertue, ſo great is the vertue of holy duties rightly exhibited and performed, that though they be not underſtood, yet piouſly and perfectly obſerved, and with a firm faith believed, they have no leſs efficacy then to adorn us with a divine power; But what dignity is acquired by the art of Religion, is perfected by certain Religious Ceremonies, expiations, conſecrations, and holy rites,

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proceeding from him whose spirit the publike Religion hath consecrated, who hath power of imposition of hands, and of initiating with Sacramentall power, by which the Character of the divine vertue and power is stampt on us which they call the divine consent, by which a man supported with the divine nature, and made as it were a companion of the Angels beareth the ingrafted power of God; & this rite is referred to the Ecclesiastical mysteries: If therefore now thou shalt be a man perfect in the sacred understanding of Religion, and piously and most constantly meditatest on it, and without doubting believest, and art such an one on whom the authority of holy rites and nature hath conferred dignity above others, and one, whom the divine powers contemn not, thou shalt be able by praying, consecrating, sacrificeing, invocating, to attract spiritual and Celestial powers, and to imprint them on those things thou pleasest, and by it to vivifie every magicall work; But whosoever beyond the authority of his office, without the merit of Sanctity and Learning, beyond the dignity of nature and education, shall presume to work any thing in Magick, shall work in vain, and deceive both himself and those that believe on him, and with danger incur the displeasure of the Divine powers.

CHAP. IIII.

Of the two helps of Ceremoniall Magick, Religion and Superstition.

THere are two things, which rule every operation of Ceremoniall Magick, namely Religion and Superstition. This Religion is a continuall contemplation of Divine things, and by good works an uniting ones self with God and the Divine powers, by which in a reverent family, a service, and a sanctification of worship worthy of them is performed, and also the Ceremonies of Divine worship are rightly exercised; Religion therefore is a certain discipline of externall holy things and Cere-

Ceremonies by the which as it were by certain signs we are admonished of internall and spirituall things, which is so deeply implanted in us by natnre, that we more differ from other creatures by this then Rationality; whosoever therefore neglects Religion (as we have spoken before) and confides only in the strength of naturall things, are very often deceived by the evil spirits; therefore they who are more religiously and holily instructed, neither set a tree nor plant their vineyard, nor undertake any mean work without divine invocation, as the Doctor of the Nations commands the *Colossians*, saying, whatsoever you shall do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to him, and to God the Father by him. Therefore to superadde the powers of Religion to Physical and Mathematicall vertues is so far from a fault, that not to joyn them, is an hainous sin. Hence in *libro senatorum* saith *Rabbi Hemina*, he that enjoyeth any of the creatures without Divine benediction, is supposed both by God and the Church to have used it as taken by theft and robbery, of whom it is written by *Salomon*, he that takes away any things violently from father and mother, is a destroyer; But God is our father, and the Church our mother, as it is written, Is not he thy father who possesseth thee? and elsewhere, Hear my son the discipline of thy father, and despise not the law of thy mother; nothing more displeaseth God, then to be neglected and contemned; nothing pleaseth him more, then to be renowned and adored. Hence he hath permitted no creature of the world to be without Religion. All do worship God, pray (as *Proclus* saith) frame hymnes to the leaders of their order; but some things truly after a naturall, others after a sensible, others a rationall, others an intellectuall manner, and all things in their manner, according to the song of the three children, bless the Lord: But the rites and Ceremonies of Religion, in respect of the diversity of times and places, are diverse. Every Religion hath something of good, because it is directed to God his creator; and although God allows the Christian Religion only, yet other worships which are undertaken for his sake, he doth not altogether reject, and leaveth them not unrewarded, if

not with an eternal, yet with a temporal reward, or at least doth punish them less; but he hateth, thundereth against and utterly destroys prophane persons and altogether irreligious as his enemies; for their impiety is greater then the others who follow a false and erroneous Religion: For there is no Religion (saith *Lactantius*) so erroneous, which hath not somewhat of wisdom in it, by which they may obtain pardon, who have kept the chiefest duty of man, if not indeed, yet in intention: But no man can of himself attain to the true Religion, unless he be taught it of God. All worship therefore, which is different from the true Religion, is superstition; In like manner also that which giveth Divine worship, either to whom it ought not, or in that manner which it ought not. Therefore we must especially take heed least at any time, by some perverse worship of superstition, we be envious to the Almighty God, and to the holy powers under him; for this would be not only wicked, but an act most unworthy of Philosophers; superstition therefore although it be far different from the true Religion, yet it is not all and wholly rejected, because in many things it is even tolerated, and observed by the chief rulers of Religion; But I call that superstition especially, which is a certain resemblance of Religion, which for as much as it imitates whatsoever is in Religion, as miracles, Sacraments, rites, observations and such like, from whence it gets no small power, and also obtains no less strength by the credulity of the operator; for how much a constant credulity can do, we have spoken in the first book, and is manifestly known to the vulgar. Therefore superstition requireth credulity, as Religion faith, seeing constant credulity can do so great things, as even to work miracles in opinions and false operations; whosoever therefore in his Religion, though false, yet beleeveth most strongly that it is true, and elevates his spirit by reason of this his credulity, untill it be assimilated to those spirits who are the chief leaders of that Religion, may work those things which nature and reason discern not; but incredulity and diffidence doth weaken every work not only in superstition, but also in true Religion, and enervates the desired effect even of the

the most strong experiments. But how superstition imitateth Religion, these examples declare; namely when worms and locusts are excommunicated, that they hurt not the fruits; when bels and Images are baptised and such like; but because the old Magicians and those who were the authors of this art amongst the ancients, have been *Caldeans*, *Egyptians*, *Assyrians*, *Persians* and *Arabians*, all whose Religion was perverse and polluted idolatry, we must very much take heed, least we should permit their errors to war against the grounds of the Catholick Religion; for this were blasphemous, and subject to the curse; and I also should be a blasphemer, if I should not admonish you of these things, in this science; wheresoever therefore you shall finde these things written by us, know that those things are only related out of other Authors, and not put down by us for truth, but for a probable conjecture which is allyed to truth and an Instruction for imitation in those things which are true; Therefore we ought from their Errors to collect the Truth, which work truly requireth a profound Vnderstanding, perfect Piety, and painfull and laborious Diligence, and also Wisdom which knoweth out of every Evill to extract Good, and to fit oblique things unto the right use of those things which it governeth, as concerning this *Augustine* gives us an Example of a Carpenter to whom Oblique and Complicate things are no less necessary and convenient then the Straight.

CHAP. V.

Of the three Guides of Religion, which bring us to the path of Truth.

There are three Guides which bring us even to the paths of truth and which rule all our Religion, in which it wholly consisteth, namely Love, Hope and Fayth: for Love is the chariot of the Soul, the most excellent of all things, descending from the Intelligences above even to the most inferior things.

It congregates and converts our mind into the Divine beauty, preserves us also in all our works, gives us Events according to our wishes, administreth power to our supplications: as we read in *Homer*, *Apollo* heard *Chrysons* prayers because he was his very great friend: and some read of *Mary Magdalene* in the Gospell, many sins were forgiven her, because she loved much; But hope immoveably hanging on those things it desireth, when it is certain and not wavering, nourisheth the mind and perfecteth it; But Faith the superior vertue of all not grounded on humane fictions, but Divine revelations wholly, peirceth all things through the whole world, for seeing it descends from above from the first light, and remains neerest to it, is far more noble and excellent than the arts, sciences and beliefes arising from inferior things: this being darted into our intellect by reflexion from the first light. To conclude, by faith man is made somewhat the same with the superior powers and enjoyeth the same power with them: Hence *Proclus* saith, As belief which is a credulity, is below science: so belief which is a true faith, is supersubstantially above all science and understanding conjoyning us immediately to God; for Faith is the root of all miracles, by which alone (as the *Platonists* testifie) we approach to God, and obtain the Divine power and protection. So we read that *Daniel* escaped the mouths of the Lyons, because he believed on his God. So to the woman with the bloody issue saith Christ, thy Faith hath made thee whole; and of the blind man desiring sight, he required faith, saying, Do ye believe, that I can open your eyes? so *Pallas* in *Homer* comforteth *Achilles* with these words, I am come to pacifie your wrath, if you will believe. Therefore *Linus* the Poet sings all things are to be beleeved, because all things are easie to God; nothing is impossible to him, therefore nothing incredible; therefore we believing those things which belong to Religion, do obtain the vertue of them; but when we shall faile in our Faith, we shall do nothing worthy admiration, but of punishment; As we have an example of this in *Luke*, in these words, Therefore certain of the vagabond Jews, exorcists, took upon them to call, over them which had evil

evil ſpirits in the name of the Lord Jeſus, ſaying, we adjure you by Jeſus whom *Paul* preacheth; and the evil ſpirit anſwered and ſaid, Jeſus I know, and *Paul* I know, but who art thou? and the man in whom the evil ſpirit was, lept on them, and over came them, ſo that they fled out of the houſe naked and wounded.

CHAP. VI.

How by theſe guides the ſoul of man aſcendeth up into the Divine nature, and is made a Worker of Miracles.

THerefore Our mind being pure and divine, inflamed with a religious love, adorned with hope, directed by faith, placed in the hight and top of the humane ſoul, doth attract the truth, and ſudainly comprehend it & beholdeth all the ſtations, grounds, cauſes and ſciences of things both natural and immortal in the divine truth it ſelf as it were in a certain glaſs of Eternity. Hence it comes to paſs that we, though Natural, know thoſe things which are above nature, and underſtand all things below and as it were by divine Oracles receive the knowledg not only of thoſe things which are, but alſo of thoſe that are paſt and to come, preſently, and many years hence; Moreover not only in Sciences, Arts and Oracles the Underſtanding challengeth to it ſelf this divine vertue, but alſo receiveth this miraculous power in certain things by command to be changed: Hence it comes to paſs that though we are framed a natural body, yet we ſometimes prædominate over nature, and cauſe ſuch wonderfull, ſodain and difficult operations, as that the evil ſpirits obey us, the ſtars are diſordered, the heavenly powers compelled, the Elements made obedient; ſo devout men and thoſe elevated by theſe Theologicall vertues, command the Elements, drive away Fogs, raiſe the winds, cauſe rain, cure diſeaſes, raiſe the dead, all which things to have been done amongſt diverſe Nations, Poets and Hiſtorians do ſing and relate: and that theſe things may be done, all the

famousest Philosophers, and Theologians do confirme; so the prophets, Apostles, and the rest, were famous by the wonderfull power of God; therefore we must know, that as by the influx of the first agent, is produced oftentimes something without the cooperation of the middle causes, so also by the work of Religion alone, may something be done without the application of naturall and Celestiall vertues; but no man can work by pure Religion alone, unless he be made totally intellectuall: But whosoever, without the mixture of other powers, worketh by Religion alone, if he shall persevere long in the work, is swallowed up by the Divine power and cannot live long: But whosoever shall attempt this and not be purified, doth bring upon himself judgement, and is delivered to the evil spirit, to be devoured.

CHAP. VII.

That the knowledge of the true God is necessary for a Magician, and what the old Magicians and Philosophers have thought conceruing God.

SEeing that the being and operation of all things, depend on the most high God Creator of all things, from thence also on the other divine powers, to whom also is granted a power of fashioning and creating, not principally indeed, bnt instrumentally by vertue of the first Creator (for the beginning of every thing is the first cause, but what is produced by the second causes, is much more produced by the first, which is the producer of the second causes; which therefore we call secondary gods) It is necessary therefore that every Magitian know that very God, which is the first cause, and Creator of all things; And also the other gods, or divine powers (which we call the second causes) and not to be ignorant, with what adoration, reverence, holy rites conformable to the condition of every one, they are to be worshipped: Whosoever therefore invocates the gods, and doth not confer on them their due honor

nor, rightly distribute to them what belongs to them, shall neither enjoy their presence, nor any successefull effect from them. As in Harmony, if one string be broken, the whole musick jars, and sometimes incurs the hazard of punishment, as it is written of the *Assyrians*, whom *Salmanasar* planted in *Samaria*, because they knew not the customes of the God of the Land, the Lord did send Lyons amongst them, who slew them, because they were ignorant of the rights of the god of the Land. Now therefore let us see, what the old Magicians and Philosophers thought concerning God; for we read that *Nicocreonte*, a tyrant of *Cyprus*, long since asking, who was the greatest God, the *Serapian* Oracle answered him, That he was to be accounted the greatest God, whose head was the Heavens, the Seas his Belly, the Earth his feet, his ears placed in the sky, his eyes the light of the glorious Sun; not much unlike to this, *Orpheus* sang in these verses,

The Heaven's Joves *Royall Palace, he's King,*
Fountain vertue and God of every thing;
He is Omnipotent, and in his breast
Earth, water, fire and aire do take their rest.
Both night and day, true wisdom with sweet Love,
Are all contain'd in this vast bulk of Jove.
His neck and glorious head if you would see,
Behold the Heavens high, and majesty;
The glorious rayes of Stars do represent
His golden locks, and's heads adornament.

And elsewhere,

Bright Phebus *and the* Moon, *are the two eyes*
Of this great Jove *by which all things he spies;*
His head which predicts All, is plac'd i'th' skie,
From which no noise can whisper secretly.
It pierceth all; his body vast extends,
Both far and wide, and knows no bounds nor ends.

The spacious Air's his breast, his wings the Wind,
By Which he flies far swifter then the mind.
His belly is our mother earth, who swels
Into huge mountains, whom the Ocean fils
And circles; his feet are the rocks and stones
Which of this Globe are the foundations.
This Jove, *under the earth conceals all things,*
And from the depth into the light them brings.

Therefore they thought the whole world to be *Jupiter,* and truly he hath produced the soul of this world, which containeth the world in it self. Hence *Sophocles* saith, in truth there is but one onely God, who hath made this heaven and this spacious earth; and *Euripides* saith, Behold the most high, who every where embraceth in his Arms the immensurable heaven and earth; believe that he is *Jupiter,* account him God; and *Ennius* the Poet sings,

Behold this bright sublime shining, Whom all
Call Jove ——— ——— ———

Therefore the whole world is *Jupiter,* as *Porphyry* saith, a creature made of all creatures, and a God constituted of all gods; but *Jupiter* is, so far as we can understand, from whence all things are produced, creating all things by his wisdom. Hence *Orpheus* sings concerning the Holy word;

There is one God, who all things hath created,
Preserves, and over all is elevated.
He only by our mind is comprehended,
And to poor mortals He ne'r ill intended.
Besides Whom, there no other is ——— And a little after,

He himself is the beginning, middle and end, as the ancient Prophets have taught us, to whom God long since delivered these things in two tables; and he calleth him in the same verse the only great Creator, and immortall. *Zoroastes* likewise in his

his sacred History of the Persians defineth God thus, God is the first of all those things which suffer neither decay nor corruption, unbegot, never dying, without parts, and most like himself, The author and promoter of all good things, the father of all, most bountifull and wise, the sacred light of justice, the absolutest perfection of nature, the contriver, and wisedom thereof. *Apuleius* also describs him to be a King, the cause, foundation and original beginning of all nature, the supreme begetter of spirits, eternal, the preserver of living creatures, a Father with propagation, not to be comprehended by time, place or any other circumstance, and therefore imaginable to a few, utterable to none; from hence therefore *Euripides* commanded the highest God to be cal'd *Jupiter*, through whose head *Orpheus* sang all things came into this light, but the other powers he supposeth to be subservient, *viz.* which are without God, and separated from him, and are by the Philosophers called the Ministers or Angels of God, and separated intelligences; therefore they say Religious worship to be due to this most high *Jupiter* and to him only, but to the other Divine powers not to be due unless for his sake.

CHAP. VIII.

What the Ancient Philosophers have thought concerning the Divine Trinity.

A*Ustine* and *Prophyry* testifie, that the *Platonists* held three persons in God, the first of which, they call the father of the world; the second they call the Son and the first mind, and so he is named by *Macrobius*. The third, the spirit or soul of the world which *Virgil* also from *Plato's* opinion calleth a spirit, when he sings,

Within the Spirit nourisheth, the mind
Diffus'd through th' whole doth in its kind
The lump both act, and agitate—

Plotinus

Plotinus and *Philo* deliver, that the Son of God, *viz.* the first mind or Divine intellect floweth from God the Father, even as a word from the speaker or as light from light; from hence it is that he is called both the word and speech, and splendor of God the Father; for the Divine mind by it self, with one only and uninterrupted act understandeth the chiefest good without any vicissitude, or mediate knowledge; he generateth in himself an Issue and Son, who is the full Intelligence, compleat image of himself, and the perfect pattern of the world, whom our *John* and *Mercurius* name the word or speech; *Plato* the Son of God the Father; *Orpheus*, *Pallas* born from *Jupiters* brain, that is, wisdom: This is the most absolute image of God the Father, yet by a certain relation, or some intrinsecall absolute thing, as it were begot and distinguished from the Father, who saith in *Ecclesiasticus*, I have proceeded from the mouth of the most high, I am the first begot before all creatures: *Jamblichus* testifieth this Son to be One and the same God with the Father in Essence, namely calling God, both the Father and Son of himself. Also *Mercurius Trismegistus* in *Asclepius* mentioneth the Son of God in diverse places; for he saith my God and Father begat a Mind a work diverse from himself; And elsewhere, unity begets unity, and reflecteth his flagrant love on himself; and in *Pimander* (where he seemeth to prophesie of the Covenant of grace to come, and of the mystery of regeneration) saith, the author of Regeneration is the Son of God, the man by the will of the one only God, and also that God is most replenished with the fruitfulness of both sexes. In like manner the *Indian* Philosophers affirm, the World to be an Animal, partly *Masculine*, and partly *Feminine*; and *Orpheus* also calleth Nature or the *Jove* of this world, both the male and female thereof, and that the gods partake of both Sexes. Hence is it, that in his Hymnes he thus salutes *Minerva*, You are indeed both man and woman; and *Apuleius* in his book of the world, out of the Divinity of *Orpheus* produceth this verse of *Jupiter*,

Jove *is both male and female, immortall.*

And

And *Virgil* speaking of *Venus* saith,

I descend, and the God guiding ——

And elsewhere, understanding *Juno* or *Alecto*, he saith

Neither was God absent from her praying.

And *Tibullus* sings,

I who prophaned have the Dieties
Of Venus *great* ————

And it is reported that the people of *Cacenia* wonderfully adored the God *Moon*. From this compleat intelligence of supream fecundity his love is produced, binding the intelligence with the mind. And by so much the more, by how much it is infinitely more intimate to it self, than other off-springs to their parents. This is the third person, *viz.* the holy spirit. *Jamblichus* also brings the oracles of the *Chaldeans* placing a fatherly power in God, and an Emanation of the intellect from the Father, and a fiery love proceeding from Father and Son, and the same to be God. Hence we read in *Plutarch*, that the Gentiles described God to be an intellectuall and fiery spirit, having no form, but transforming himself into whatsoever he pleaseth, equalizing himself to all things; and we read in *Deuteronomy*, Our God is a consuming fire; of whom also *Zoroastes* saith, all things were begot of fire alone; so also *Heraclitus* the *Ephesian* teacheth; Hence Divine *Plato* hath placed Gods habitation in fire, namely understanding the unspeakable splendor of God in himself, and love about himself; and we read in *Homer*, The Heavens to be the Kingdom of *Jupiter* when he sings,

Jove *darkning clouds and reigning in the skie,*

And the ſame elſewhere.

The lot of Jove *the Heaven is i'th' aire,*
He ſits-————

But *Æther* is derived according to the Greek Grammer, from *Ætho*, which ſignifies to Burn, and *Aer ſpiritus quaſi Æthaer*, that is, a burning ſpirit; And therefore *Orpheus* calleth the Heaven *Pyripnon*, that is a fiery breathing place; therefore the Father, the Son, and the aimable ſpirit, which is alſo fiery, are by the Divines called three Perſons; Whom *Orpheus* alſo in his adjurations invocateth with theſe words, Heaven I admire thee, thou wiſe work of the great God; I adjure thee, O thou word of the Father, which he firſt ſpake when he eſtabliſhed the whole world by his wiſdom. *Heſiode* alſo confeſſeth the ſame things under the names of *Jupiter Minerva* and *Bule* in his Theogony, declaring the twofold birth of *Jupiter* in theſe words: The firſt daughter called *Tritonia* with gray eyes, having equal power with the Father, & prudent *Bule*, that is counſel, which *Orpheus* in the forenamed verſes pronounceth plurally, becauſe of his twofold Emanation, for he proceedeth both from *Jupiter* and *Minerva*. And *Auſtin* himſelf in his fourth Book *De Civit. Dei* doth teſtifie that *Porphyry* the *Platoniſt* placed three Perſons in God; the firſt he cals the father of the univerſe, the ſecond, the firſt mind, and *Macrobius* the Son, the third the ſoul of the world, which *Virgil* according to *Plato's* opinion, calleth a ſpirit, ſaying, *the ſpirit within maintains*. Therefore it is God, as *Paul* ſaith, from whom, in whom, by whom are all things: for from the father as from a fountain flow all things, but in the Son as in a pool all things are placed in their *Ideas*, and by the Holy Ghoſt are all things manifeſted, and every thing diſtributed to his proper degrees.

CHAP.

CHAP. IX.

What the true and most Orthodox faith is concerning God and the most holy Trinity.

THe Catholik Doctors and faithfull people of God, have decreed, that we ought thus to believe and profess that there is one only true God, increate, infinite, omnipotent, eternal Father, Son and Holy Ghost, three persons, coeternall and coequall, of one most simple Essence, substance and nature. This is the Catholike faith, this is the Orthodox Religion, this is the Christian truth, that we worship one God in Trinity, and Trinity in Unity, neither confounding the persons, nor dividing the substance The Father begat the Son from all eternity and gave him his substance, and nevertheless retained it himself. The Son also by being begot, received the substance of the Father, but assumed not the proper Person of the Father; for the Father translated it not into the Son; for they are both of one and the same substance, but of diverse persons. This Son also although he be coeternall with the Father, and begot of the substance of the Father before the world, yet notwithstanding was born into the world out of the substance of a Virgin, and his name was called *Jesus*, perfect God, perfect man, of a reasonable soul and humane flesh, who in all things was man, sin excepted. Therefore it is necessary, that we beleeve, that our Lord *Jesus Christ* the Son of God, is God and man, one person, two natures; God begot before the world without a mother, man born into the world, without a father, from a pure Virgin, both before and after his birth; he suffered on the Cross, and dyed, but on the Cross restored life, and destroyed death by his death; he was buried and descended into hell, but brought forth the souls of the Fathers from hell, and rose again by his own power; the third day he ascended into the Heavens, & sent his spirit the Comforter, & shall come to Judge the quick and the dead; and at his coming all men shall rise again in their flesh, and shall give an account of their works; this

is

the true faith, concerning which if any man doubt, and not firmely believe, he is far from the hope of eternall life and salvation.

CHAP. X.

Of Divine emanations, which the Hebrews call Numerations, others attributes; The gentiles gods and Dieties; and of the ten Sephiroths and ten most sacred names of God which rule them, and the interpretation of them.

GOD himself, though he be Trinity in persons, yet is but one only simple Essence; notwithstanding we doubt not but that there are in him many Divine powers, which as beams flow from him, which the Philosophers of the Gentiles cal gods, the Hebrew masters numerations, we name Attributes; as wisdom which *Orpheus* cals *Pallas*; understanding, which he *Mercury*; The conception of the Form, which he *Saturn*; The Productive power, which he *Neptune*; the secret nature of things, which he *Iuno*; Love which he *Venus*; pure life, which he the *Sun* or *Apollo*. The matter of the whole world, he calleth *Pan*; the soul, as it ingendereth things below, contemplateth things above, and retracteth its self into it self, he honored with three names, *viz.* *Maris*, *Neptune* and *Ocean*, and more of this kind, of which he sings elsewhere,

> Plato *and* Jupiter, *and* Phebus, *are one;*
> *But why do we speak twice? God's one alone.*

And of the same *Valerius Soranus* sang,

> *Omnipotent* Jove *the God and King of Kings,*
> *The Father of the gods, One, yet all things.*

Therefore the most prudent Theologians of the Gentiles did worship the One God, under diverse names and powers, yea diverse

diverse sexes; whom as *Pliny* saith, Fraile and weak mortality hath digested unto more, being mindfull of his one frailty, that every man might worship that portion which he especially wanteth; so those who had need of faith invocated *Iupiter*; they that wanted providence, *Apollo*; wisdom, *Minerva*; and so as they wanted other things, they invocated other powers. Hence arose that great variety of Dieties, by reason of the many and diverse distribution of graces; but God is one, from whom all things. Therefore *Apuleius* in his book *De mundo* to *Faustin* saith, Whereas there is but one God and one power, yet he is named by diverse names, for the multitude of species, by whose variety he is made of many shapes; and *Marcus Varro* in his book of the worship of God, saith, As all souls are reduced to the one soul of the world or universe, so are all the gods referred to *Iupiter*, who is the same God, worshipped under diverse names. Therefore it is meet to know the sensible proprieties, and perfectly to intellectualize them by the way of more secret Analogy; whosoever understandeth truly the Hymnes of *Orpheus* and the old Magicians, shall find that they differ not from the Cabalisticall secrets and Orthodox traditions; for whom *Orpheus* cals Curets and unpolluted gods, *Dionysius* names Powers; the Cabalists appropriate them to the numeration *Pahad*, that is to the Divine fear: so that which is Ensoph in the Cabala, *Orpheus* calleth Might; and *Typhon* is the same with *Orpheus*, as *Zamael* in the Cabala; but the *Mecubales* of the Hebrews, the most learned in Divine things, have received the ten principal names of God, as certain Divine powers, or as it were members of God, which by ten numerations which they call *Sephiroth* as it were vestiments, Instruments or examplars of the Archetype, have an influence on all things created, through the high things, even to the lowest, yet by a certain order; for first and immediately they have influence on the nine orders of Angels, and quire of blessed souls, and by them into the Celestiall Spheres, Planets and men, by the which *Sephiroh* every thing then receiveth power and vertue; The first of these is the name *Eheia*, the name of the Divine Essence; his numeration is called *Cether*, which is interpreted a

Crown,

Crown or Diadem, and signifieth the most simple Essence of the Divinity, and it is called that which the eye seeth not, and is attributed to God the Father, and hath his influence by the order of *Seraphinus*, or as the Hebrews call them *Haioth Hacadosch*, that is creatures of holiness, and then by the *primum mobile*, bestows the gift of being to all things, filling the whole Universe both through the circumference and center, whose particular intelligence is called *Merattron*, that is, the prince of faces, whose duty it is to bring others to the face of the prince; and by him the Lord spake to *Moses*. The second name is *Iod* or *Tetragrammaton* joyned with *Iod*; his numeration is *Hochma*, that is wisdom, and signifieth the Divinity full of *Idea's*, and the first begotten; and is attributed to the Son, and hath his influence by the order of *Cherubins*, or that the Hebrews call *Orphanim*, that is, forms or wheels; and from thence into the starry Heaven, where he fabricateth so many figures as he hath *Ideas* in himself, and distinguisheth the very *Chaos* of the creatures, by a particular Intelligence called *Raziell*, who was the ruler of *Adam*. The thid name is called *Tetrogrammaton Elohim*; his numeration is named *Prina, viz.* providence and understanding, and signifies remission, quietness, the *Jubilee*, penitentiall conversion, a great Trumpet, redemption of the world, and the life of the world to come; it is attributed to the Holy Spirit, and hath his influence by the order of the thrones, or which the Hebrews call *Aralim*, that is great Angels mighty and strong, and from thence by the sphere of *Saturn* administreth form to the unsettled matter, whose particular intelligence is *Zaphchiel*, the ruler of *Noah*, and another intelligence named *Iophiel* the ruler of *Sem*; and these are three supream and highest numerations as it were seats of the Divine persons, by whose commands all things are made, but are executed by the other seven, which are therefore called the numerations framing. Therefore the fourth name is *El* whose numeration is *Hesed*, which is Clemence or goodness, and signifieth grace, mercy, piety, magnificence, the scepter and right hand, and hath his influx by the order of the Dominations, which the Hebrews call *Hasmalim*, and so through the

the ſphere of *Iupiter* faſhioning the Images of bodyes, beſtowing clemency and pacifying juſtice on all; his particular intelligence is *Zadkiell* the ruler of *Abraham*: The firſt name is *Elohim Gibor*, that is, the mighty God, puniſhing the ſins of the wicked; and his numeration is called *Geburach*, which is to ſay, power, gravity, fortitude, ſecurity, judgement, puniſhing by ſlaughter and war: and it is applyed to the Tribunall of God, The girdle, the ſword and left hand of God; it is alſo called *Pachad*, which is fear, and hath his influence throw the order of powers which the Hebrews call *Seraphim*, and from thence through the ſphere of *Mars*, to whom belongs fortitude, war, affliction, it draweth forth the Elements; and his particular intelligence is *Camael*, the ruler of *Samſon*; The ſixt name is *Eloha*, or a name of four letters, joyned with *Vandahat*. his numeration is *Tiphereth*, that is apparel, beauty, glory, pleaſure, and ſignifieth the tree of life, and hath his influence through the order of vertues, which the Hebrews call *Malachim*, that is Angels into the ſpere of the Sun, giving brightneſs and life to it, and from thence producing mettals; his particular intelligence is *Raphael*, who was the Ruler of *Iſaac* and *Toby* the younger, and the Angel *Peliel*, ruler of *Iacob*. The ſeventh name is *Tetragrammaton Sabaoth*, or *Adonai Sabaoth*, that is the God of hoſts; and his numeration is *Nezah*, that is triumph and victory; the right Columne is applyed to it, and it ſignifies the eternity and juſtice of a revenging God; it hath his influence through the order of principalities, whom the Hebrews call *Elohim*, that is Gods, into the ſphere of *Venus*, gives zeal and love of righteouſneſs, and produceth vegetables; his Intelligence is *Haniel* and the Angel *Cerviel*, the ruler of *David*; The eighth is called alſo *Elohim Sabaoth*, which is alſo interpreted the God of Hoaſts, not of war and juſtice, but of piety and agreement; for this name ſignifieth both, and precedeth his Army; the numeration of this is called *Hod*, which is interpreted both praiſe, confeſſion, honor and famouſneſs. The left column is attributed to it; it hath his influence through the order of the Archangels, which the Hebrews call *Ben Elohim*, that is the ſons of God, into the

 ſphere

ſphere of *Mercury*, and gives elegancy and conſonancy of ſpeech and produceth living creatures; his intelligence is *Michael*, who was the ruler of *Salomon*; The ninth name is called *Sadai*, that is Omnipotent, ſatisfying all, and *Elhai*, which is the living God; his numeration is *Ieſod*, that is foundation, and ſignifieth a good underſtanding, a Covenant, redemption and reſt, and hath his influence through the order of Angels, whom the Hebrews name *Cherubim*, into the ſphere of the Moon, cauſing the increaſe and decreaſe of all things, and taketh care of the genui, and keepers of men, and diſtributeth them; his intelligence is *Gabriel*, who was the keeper of *Joſeph*, *Joſuah*, and *Daniel*; The tenth name is *Adonai Melech*, that is Lord and King; his numeration is *Malchuth*, that is, Kingdom and Empire, & ſignifieth a Church, Temple of God, and a Gate, and hath his influence through the order of *Animaſtick*, *viz.* of bleſſed ſouls, which by the Hebrews is called *Iſſim*, that is Nobles, Lords and Princes; they are inferior to the *Hierarchies*, and have their influence on the ſons of men, and give knowledge and the wonderfull underſtanding of things, alſo induſtry and propheſie; and the ſoul of *Meſſiah* is preſident amongſt them, or (as others ſay) the intelligence *Metattron*, which is called the firſt Creature, or the ſoul of the world, and was the ruler of *Moſes*.

CHAP. XI.

Of the Divine names, and their power and vertue.

GOD himſelf though he be only one in Eſſence, yet hath diverſe names, which expound not his diverſe Eſſences or Dieties, but certain proprieties flowing from him, by which names he doth pour down, as it were by certain Conduits on us and all his creatures many benefits and diverſe gifts; ten of theſe Names we have above deſcribed, which alſo *Hierom* reckoneth up to *Marcella*. *Dionyſius* reckoneth up fourty five names of God and Chriſt. The *Mecubales* of the Hebrews from

from a certain text of *Exodus*, derive seventy two names, both of the Angels and of God, which they call the name of seventy two letters, and *Schemhamphores*, that is, the expository; but others proceeding further, out of all places of the Scripture do infer so many names of God as the number of those names is: but what they signifie is altogether unknown to us: From these therefore, besides those which we have reckoned up before, is the name of the Divine Essence *Eheia* אהיה, which *Plato* translates ὢν, from hence they call God τὸ ὂν, others ὁ ων that is the being. *Hu* הוא is another name revealed to *Esay*, signifying the Abysse of the Godhead, which the Greeks translate ταυτὸν, the Latins, himself the same. *Esch* אש is another name received from *Moses* which soundeth Fire, and the name of God *Na* נא is to be invovaced in perturbations and troubles. There is also the name *Iah* יה and the name *Elion* עליון and the name *Macom* מוקם, the name *Caphu* כפכ, the name *Innon* יונן & the name *Emeth* אמה which is interpreted Truth, and is the seal of God; and there are two other names *Zur* צור and *Aben* אבן both of them signifie a solid work, and one of them express the Father with the Son; and many more names have we placed above in the scale of numbers; and many names of God and the Angels are extracted out of the holy Scriptures by the Cabalisticall calculation, Notarian and Gimetrian arts, where many words retracted by certain of their letters make up one name, or one name dispersed by each of its letters signifieth or rendreth more. Somtimes they are gathered from the heads of words, as the name *Agla* אגלא from this verse of the Holy Scripture אתה גיבר לעולם אדני that is the mighty God for ever; in like manner the name *Iaia* יאיא from this verse יהוה אלהינו יהוה אחד that is God our God is one God; in like manner the name *Iava* יאוא from this verse יהי אור ויהי אור, that is let there be a light, & there was light; in like maner the name *Ararita* אראריתא from this verse אחד ראש אחדותו ראש ייחודו תמורתו אחד that is one principle of his unity, one beginning of his Individuality his

cissitude is one thing, and this name *Hacaba* הקבא is extracted from this verse הקדוש ברוך הוא the holy and blessed one; in like maner this name *Jesu* ישו is found in the heads of these two verses, *viz.* יבא שילה that is, untill the *Messiah* shall come, and the other verse ינון שמו that is, his name abides till the end, Thus also is the name *Amen* אמן extracted from this verse אדני מלך נאמן that is the Lord the faithfull King; sometimes these names are extracted from the end of words, as the same name *Amen*, from this verse לא כן הרשעים that is, the wicked not so, but the letters are transposed; so by the finall letters of this verse לי מה שמו מה that is, to me what? or what is his name? is found the name *Tetragrammaton*; in all these a letter is put for a word, and a letter extracted from a word, either from the beginning, end, or where you please; and sometimes these names are extracted from all the letters, one by one, even as those seventy two names of God are extracted from those three verses of *Exodus* beginning from these three words, ויסע ויבא ויט the first and last verses being written from the right to the left, but the middle contrarywise from the left to the right, as we shall shew hereafter; and so sometimes a word is extracted from a word, or a name from a name, by the transposition of letters, as *Messia* משיח from *Ismah* ישמח and *Michael* מיכאל from מלאכי *Malachi*. But sometimes by changing of the Alphabeth, which the Cabalists call *Ziruph* צירוף so from the name *Tetragrammaton* יהוה are drawn forth מצפצ *Maz Paz* כוזו *Kuzu* sometimes also by reason of the equality of numbers, names are changed, as *Metattron* מטטרון for *Sadai* שדי for both of them make three hundred and fourteen, so *Iiai* יואי and *El* אל are equall in number, for both make thirty one. And these are the hidden secrets concerning which it is most difficult to judge, and to deliver a perfect science; neither can they be understood and taught in any other language except the Hebrew; but seeing the names of God (as *Plato* saith in *Cratylus*) are highly esteemed of the Barbarians, who had them from God, without the which we can by no means perceive the true words and names by which God is called, therefore

fore concerning these we can say no more, but those things which God out of his goodness hath revealed to us; for they are the mysteries and conveyances of Gods omnipotency, not from men, nor yet from Angels, but instituted and firmly established by the most high God, after a certain manner, with an immovable number and figure of Characters, and breath forth the harmony of the Godhead, being consecrated by the Divine assistance; therefore the creatures above fear them, those below tremble at them, the Angels reverence, the devils are affrighted, every creature doth honor, and every Religion adore them; the religious observation whereof, and devout invocation with fear and trembling doth yeeld us great vertue, and even deifies the union, and gives a power to work wonderfull things above nature: Therefore wee may not for any reason whatsoever, change them; therefore *Origen* commandeth that they be kept without corruption in their own Characters; and *Zoroastes* also forbiddeth the changing of barbarous and old words; for as *Plato* saith in *Cratylus*, All Divine words or names, have proceeded either from the gods first, or from antiquity, whose beginning is hardly known, or from the Barbarians: *Jamblicus* in like manner adviseth, that they may not be translated out of their own language into another; for, saith he, they keep not the same force being translated into another tongue: Therefore these names of God are the most fit and powerfull means of reconciling and uniting man with God, as we read in *Exodus*, in every place in which mention is made of my name, I will be with thee, and bless thee; and in the book of *Numbers*, the Lord saith, I will put my name upon the sons of *Israel* and I will bless them: Therefore Divine *Plato* in *Cratylus* & in *Philebus* commandeth to reverence the names of God more than the Images or statues of the gods: for there is a more express Image and power of God, reserved in the faculty of the mind, especially if it be inspired from above, than in the works of mens hands; Therefore sacred words have not their power in Magicall operations, from themselves, as they are words, but from the occult Divine powers working by them in the minds of those

 who

who by faith adhere to them; by which words the secret power of God as it were through Conduite pipes, is transmited into them, who have ears purged by faith, and by most pure conversation and invocation of the divine names are made the habitation of God, and capable of these divine influences; whosoever therefore useth rightly these words or names of God with that purity of mind, in that manner and order, as they were delivered, shall both obtain and do many wonderfull things, as we read of *Medea*.

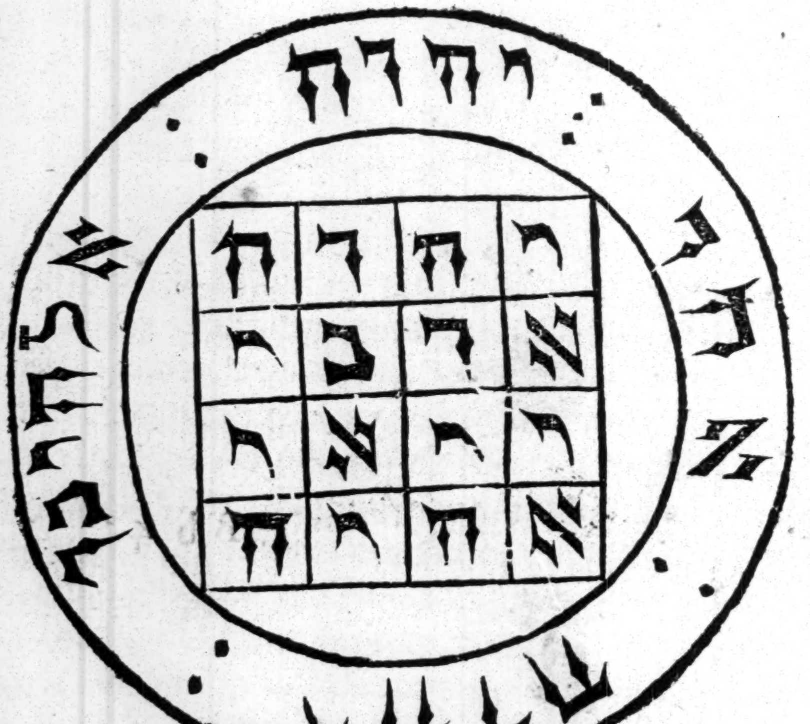
Most pleasant sleep she caus'd, words thrice she spake,
The Seas appeas'd, and soon their fury brake.

Which the Ancient Doctors of the Hebrews have especially observed, who were wont to do many wonderfull things by words; the *Pythagorians* also have shewed, how to cure very wonderfully the diseases both of body and mind, with certain words; we read also, that *Orpheus*, being one of the Argonauts diverted a most fierce storm by certain words; in like manner that *Apollonius*, by certain words whispered, raised up a dead maide at *Rome*; and *Philostratus* reporteth that some did by certain words call up *Achilles* Ghost; and *Pausanias* relates, that in *Lydia* in the Cities of *Hiero-Cesarea* and *Hypepis*, were two temples consecrated to the Goddess whom they called *Persica*, in both of which when divine service was ended, a certain Magitian, after he had laid dry wood upon the Altar, and in his native language had sang Hymnes, and pronounced certain barbarous words, out of a book which he held in his hand, presently the dry wood, no fire being put to it, was seen to be kindled, and burn most clearly. Also *Serenus Samonicus* delivereth amongst the precepts of Physick, that if this name *Abracadabra* be written, as is here expressed, *viz.* diminishing letter after letter backward, from the last to the first, it will cure the Hemitritean Feaver or any other, if the sheet of paper or parchment be hanged about the neck, and the disease will by little and little decline and pass away.

a	b	r	a	c	a	d	a	b	r	a
a	b	r	a	c	a	d	a	b	r	
a	b	r	a	c	a	d	a	b		
a	b	r	a	c	a	d	a			
a	b	r	a	c	a	d				
a	b	r	a	c	a					
a	b	r	a	c						
a	b	r	a							
a	b	r								
a	b									
a										

But *Rabbai Hama* in his book of speculation delivereth a sacred seal more efficacious against any diseases of man, or any griefes whatsoever, in whose foreside are the four squared names of God, so subordinated to one another in a square, that from the highest to the lowest those most holy names or seales of the Godhead do arise, whose intention is inscribed in the circumferentiall circle, but on the backside is inscribed the seven lettered name *Ararithba*, and his interpretation is written about, *viz.* the verse from which it is extracted, even as you see it here described.

The former part.



The

The hinder part.

But all must be done in most pure gold, or Virgin Parchment, pure, clean and unspotted, also with Jnke made for this purpose, of the smoak of consecrated wax lights, or incense, and holy water; The actor must be purified and cleansed by sacrifice, and have an infallible hope, a constant faith and his mind lifted up to the most high God, if he would surely obtain this Divine power. In like manner against the affrightments and mischief of evil spirits and men, and what dangers soever, either of journey, waters, enemies, arms, in the manner as is above said, these Characters on the one side בווו and these on the back side צמרנה which are the beginnings and ends of the five first verses of *Genesis*, and representation of the creation of the world; and by this Ligature they say that a man shall be free from all mischiefes, if so be that he firmly beleeveth in God the creator of all things.

In

In the fore part.	In the hinder part.
. . . . . צמרכה	. . . . בווו

Neither let any distrust or wonder, that sacred words, applyed outwardly can do very much, seeing by them the Almighty God made the heavens and the earth; and further, by experience it is found as saith *Rab Costa Ben Luca*, that many things not having Physicall vertues do very much, As for example, the finger of an abortive childhanged on the neck of a woman hindreth conception, so long as it remaineth there; Moreover that in diverse sacred words and names of God, there is great and Divine power, which worketh miracles, *Zoroastes, Orpheus, Jamblicus, Synesius, Alchindus*, and all the famous Philosophers testifie; and *Artephius* both a Magician and Philosopher hath written a peculiar book concerning the vertue of words and Characters. *Origen* not inferior to the famousest Philosophers, doth maintain against *Celsus*, that there doth ly hid wonderfull vertue in certain Divine names, and in the book of *Judges* the Lord saith, my name which is *Pele* פלא, signifieth with us, a worker of miracles, or causing wonders; but the true name of God is known neither to men nor to Angels, but to God alone, neither shall it be manifested (as the holy Scriptures testifie) before the Will of God be fulfilled; Notwithstanding God hath other names amongst the Angels, others amongst us men; for there is no name of God amongst us (as *Moses* the Egyptian saith) which is not taken from his works, and signifieth with participation, besides the name *Tetragrammaton*, which is holy, signifying the substance of the Creator in a pure signification, in which no other thing is partaker with God the Creator; therefore it is called the separated name, which is written and not read, neither is it expressed by us, but named, and signifieth the second supernall

Idiome,

Idiome, which is of God, and perhaps of Angels. In like manner the Angels have their name amongst themselves, and in their Idiome, which *Paul* calleth the tongue of Angels, concerning which we have very little knowledge with us, but all their other names are taken from their offices and operations, which have not so great efficacy, and therefore the Magicians call them by their true names, namely the heavenly ones, which are contained in the holy Bible.

CHAP. XII.

Of the influence of the divine names through all the middle causes into these inferior things.

THE most high Creator and first cause, although he ruleth and disposeth all things, yet distributeth the care of execution to diverse Ministers, both good, and bad, which *John* in the *Revelations* cals assisting, and destroying Angels: of which the prophet sings elswhere; The Angel of the Lord remains in the presence of them that fear him, that he may preserve them: and elswhere he describes immissions by evill Angels. Now whatsoever God doth by Angels, as by ministers, the same doth he by heavens, Stars, but as it were by instruments, that after this manner all things might work together to serve him, that as every part of Heaven, and every Star doth discern every corner or place of the earth, and time, species and Individuall: so it is fit that the Angelical vertue of that part and Star should be applyed to them, *viz.* place, time, and species. Whence *Austin* in his book of questions, saith, Every visible thing in this world, hath an Angelicall power appointed for it: Hence *Origen* on the book of *Numbers* saith, the world hath need of Angels, that may rule the Armies of the earth, Kingdoms, provinces, men, beasts, the nativity, and progress of living creatures, shrubs, plants, and other things, giving them that vertue which is said to be in them, from an occult propriety; much more need is there of Angels

that

that may rule holy works, vertues and men, as they who alwaies see the face of the most high father, and can guide men in the right path, and also even the least thing to this place, as fit members of this world in which God as the chief president, dwelleth, most sweetly disposing all things, not being contained, or circumscribed, but containing all things, as *John* in the *Revelations* describeth that heavenly City, whose twelve gates are guarded with twelve Angels, infusing on them what they receive from the Divine name, twelve times revolved; and in the foundations of that City the names of the twelve Apostles, and the Lamb; for as in the Law, in the stones of the Ephod and foundations of the Holy City described by *Ezekiel*, were written the names of the tribes of *Israel*, and the name of four letters did predominate over them; so in the Gospel, the names of the Apostles are written in the stones of the foundation of the heavenly City, which stones stand for the tribes of *Israel* in the Church, over which the name of the Lamb hath influence, that is, the name of *Jesus*, in which is all the vertue of the four lettered name; seeing that *Jehovah* the Father hath given him all things: Therefore the Heavens receive from the Angels, that which they dart down; but the Angels from the great name of God and *Jesu*, the vertue whereof is first in God, afterward diffused into these twelve and seven Angels, by whom it is extended into the twelve signs, and into the seven planets, and consequently into all the other Ministers and instruments of God, pourtraiting even infinitely. Hence Christ saith, Whatsoever you shall ask the Father in my name, he will give you; and after his resurrection saith, In my name they shall cast out devils, and do as followeth; so that the name of four letters is no further necessary, the whole vertue thereof being translated into the name *Jesus*, in which only miracles are done; neither is there any other (as *Peter* saith) under heaven given unto men, by which they can be saved, but that; but let us not think, that by naming *Jesus* prophanely, as the name of a certain man, we can do miracles by vertue of it: but we must invocate it in the holy Spirit, with a pure mind and a fervent spirit, that we may obtain those things which

which are promised us in him; especially knowledge going before, without which there is no hearing of us, according to that of the Prophet, I will hear him because he hath known my name; Hence at this time no favor can be drawn from the heavens, unless the authority, favor and consent of the name *Jesu* intervene; Hence the Hebrews and Cabalists most skilfull in the Divine names, can work nothing after Christ by those old names, as their fathers have done long since; and now it is by experience confirmed, that no devil nor power of Hell, which vex and trouble men, can resist this name, but will they, nill they, bow the knee and obey, when the name *Jesu* by a due pronunciation is proposed to them to be worshipped, and they fear not only the name but also the Cross, the seal thereof; and not only the knees of earthly, heavenly, and hellish creatures are bowed, but also Insensible things do reverence it, and all tremble at his beck, when from a faithfull heart and a true mouth the name *Jesus* is pronounced, and pure hands imprint the salutiferous sign of the Cross: neither truly doth Christ say in vain to his Disciples, In my name they shall cast out Devils, *&c.* unless there were a certain vertue expressed in that name over divels and sick folk, serpents, and persons, and tongues, and so forth, seeing the power which this name hath, is both from the vertue of God the institutor, and also from the vertue of him who is expressed by this name, and from a power implanetd in the very word. Hence is it that seeing every creature feareth and reverenceth the name of him who hath made it, sometimes even wicked and ungodly men, if so be they believe the invocation of Divine names of this kind, do bind devils, and operate certain other great things.

CHAP.

CHAP. XIII.

Of the members of God, and of their influence on our members.

WE read in diverse places of the holy Scripture, of diverse members of God, and ornaments; but by the members of God, are understood manifold powers, most simply abiding in God himself, distinguished amongst themselves by the sacred names of God; but the garments of God and Ornaments, are as it were certain wayes and relations, or Emanations or conduit pipes, by the which he diffuseth himself; the hemmes of which as oft as our mind shall touch, so often the Divine power of some member goeth forth, even as *Jesus* cryed out, concerning the woman with the bloody Issue, Some body hath touched me, for I perceive vertue to go forth from me: These members therefore in God are like to ours; but the Idea's and exemplars of our members, to the which if we rightly conform our mmbers, then being translated into the same Image, we are made the true sons of God, & like to God, doing and working the works of God: therefore concerning the members of God, many things are drawn forth out of the Scriptures; for we read of his head in the Canticles; Thy head as Carmel, and the locks of thy head as the purple of a King; but this Carmel signifieth not that mountain in the Sea coast of *Syria*, but a little creature, which ingendreth the purple. Also of his eyes, eyelids and ears, we read in the *Psalmes*, the eyes of the Lord on the Just, and his ears to their prayers, his eyes look towards the poor, and his eyelids enquire after the sons of men: also of his mouth, tast, throat, lips, and teeth, we read in *Esay*, Thou hast not enquired at my mouth; and in the *Canticles*, Thy throat as the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak; there are also Nostrils, by the which (as we often find in the Law) he smelleth the sacrifices for a sweet odour: he hath shoulders, armes, hands, and fingers, of the which

which we read in *Esay*; the government is laid upon his shoulders; to whom is the Arm of rhe Lord revealed? and the Kingly Prophet singeth, thy hands O Lord have made me and fashioned me, and I will behold the heavens, the work of thy fingers; he hath also a right and left hand; hence the *Psalmist* saith, The Lord saith to my Lord, sit at my right hand: and of the left we read, in the Gospel, on which the damned shall be placed at the last day: further we read of the heart, breast, back, and back parts of God; as in the book of Kings, that God found *David* a man according to his own heart; we have also in the Gospel his breast upon which the Disciple sleeping conceived divine mysteries; and the *Psalmist* describeth his back, in the paleness of gold; and he himself saith in *Jeremiah*, I will shew my back and not my face in the day of their perdition, and he saith to *Moses*, Thou shalt see my back parts; of his feet the *Psalmist* also saith, Darkness under his feet, and in *Genesis* he is said to walk to the South. In like manner also we read of the garments, and ornaments of God, as with the *Psalmist*, the Lord hath reigned, he hath put on beauty, cloathed with light as with a garment; and elswhere, Thou hast put on comliness and beauty; The Abysse as a garment and his cloathing; and in *Ezekiel*, the Lord speaketh, saying, I spread my garment over thee and covered thy nakedness; moreover also we read of the rod, Staffe, Sword and Buckler of God, as in the *Psalmist*, Thy rod and thy staffe, they have comforted me; his truth hath compassed thee about as with a shield; and in *Deutreonomy* we read of the sword of his glory; and very many of this sort the sacred word declares to us; from which members and Divine ornaments, there is no doubt, but that our members and all things about us, and all our works, are both ruled directed, preserved, governed, and also censured, as the prophet saith, He hath put my foot upon a rock, and directed my goings; and elswhere he saith, Blessed be the Lord my God, who teacheth my hand to war, and my fingers to fight; and of his mouth he saith, the Lord hath put a new song into my mouth; and elsewhere our Saviour saith, I will give you a mouth and wisdom; and of the

hair

hair he saith, an hair of your head shall not perish; and in another place, the hairs of your head are numbred; for the Almighty God seeing he would have us to be his Images and like to himself, hath framed members, limbs, and figures after many wayes laid open in us, according to the similitude of his hidden vertues, as it were signs keeping the same order and proportion to them: whence the *Mecubals* of the Hebrews say, that if a man capable of the Divine influence do make any member of his body clean and free from filthiness, then it becometh *Habitale* and proper seat of the secret limb of God, and of the vertue to the which the same name is ascribed: so that if that member want any thing, the name being invocated, whence it dependeth, it is presently heard effectually, according to that, I will hear him, because he hath known my name; and these are the great and hidden mysteries, concerning which it is not lawfull to publish more.

CHAP. XIIII.

Of the Gods of the gentiles, and souls of the Celestiall bodies, and what places were consecrated in times past, and to what Dieties.

THe Philosophers have maintained, as we have shewed before, that the Heavens and Stars are Divine Animals, and their souls intellectuall, participating of the Divine mind; and they averre, that some separated substances are superior, others inferior to them, as it were governing and serving, which they call intelligences and Angels; moreover *Plato* himself affirmed, that Celestiall souls are not confined to their bodies, as our souls to our bodies, but to be, where they will, and also that they rejoyce in the vision of God, and without any labor or pains do rule and move their bodies, and together in moving them do easily govern these inferior things; therefore they often called the souls of this kind, Gods, and appointed Divine honors for them, and dedicated prayers and sacrifices

ſacrifices to them, and did worſhip them with Divine worſhip, and theſe are the gods to the which all people are attributed, concerning which *Moſes* commanded in *Deuteronomy*, ſaying, leaſt perchance your eyes being lifted up to Heaven, thou ſhouldeſt ſee the Sun, the Moon, and all the Stars of Heaven, and being turned back ſhouldeſt adore and worſhip them, to which all the Nations are ſubjected, which are under the Heaven; but the Lord *Jehovah* hath taken and brought you forth from the furnace of *Egypt*, that thou ſhouldeſt be an Hereditary people to himſelf; and in the ſame book *chap.* 17. he calleth the Sun, Moon, & Stars Gods; and the Doctors of the Hebrews upon that place of *Geneſis* where it is ſaid, that *Abraham* gave gifts to the ſons of the concubines, *viz. Shemoth, Steltoma*, that is ſtrange names, but left *Iſaac* heir of all that he poſſeſſed, ſay, that the ſons of the concubines werenot in the bleſſing of *Abraham*, given to *Jehovah* the moſt high creator, but to ſtrange gods and dieties, but that *Iſaac* and his ſeed were given to the omnipotent *Jehovah*, and in no part to any ſtrange Dieties; therefore they are upbraided in *Deutornomy*, becauſe they ſerved ſtrange gods, and worſhipped them they knew not, and to whom they were not given; and alſo *Joſhua Nave*, after that the people were brought into the land of promiſe, their enemies overcome, and the lots of the poſſeſſions of *Iſrael* diſtributed, gave the people leave to chooſe that God whom they would worſhip, ſaying, leave is given you this day to chooſe whom you will eſpecially ſerve, whether the gods which your fathers ſerved in *Meſopotamia*, or the gods of the *Amorites*, whoſe land you inhabite; but the people anſwered, we will ſerve the Lord *Jehovah*, and he ſhall be our God; *Joſhua* ſaid to them, ye cannot do it, for the Lord *Iehovah* is holy, ſtrong, and jealous; but the people perſevering to ſerve *Jehovah*; he ſaith to them, ye are witneſſes your ſelves, that ye have choſen for your ſelves the Lord, to ſerve him; take away therefore ſtrange gods out of the midſt of you, and incline your hearts to the Lord God of *Iſrael*; and he erected a great ſtone ſaying, this ſtone ſhalbe for a witneſs, leaſt perhaps afterwards ye will deny and

lye to the Lord your God; therefore the other gods, to which the other Nations were given, were the Sun, Moon, twelve Signs, and other Celestiall bodies, and Divine fabricks, yet not as they were bodies, but as the soul adhereth to them, and the whole *Militia* of Heaven, which *Jeremy* cals the queen of Heaven, that is the power by which the Heaven is governed, *viz.* the soul of the world, of which *Jeremy* saith, The sons gather sticks, and part thereof maketh a fire, and the women mingle oyl, that they might make a cake for the Queen of heaven, neither was the worship of *Doulia*, to this Queen and other Celestiall souls prohibited them, but of *Latria* only, which they that gave, are reproved of the Lord; but the name of these souls or Gods, we have before declared; but to what Regions, People, and Cities they were ascribed as proper and tutelar gods; *Origen, Tertullian, Apuleius, Diodorus*, and very many other historians, partly relate to us: Therefore all people worshipped their gods with their proper ceremonies; The *Beotians*, *Amphiarus*; The *Africans*, *Mopsus*; the *Egyptians*, *Osiris*, and *Isis*; the *Ethiopians*, who inhabite *Mero*, *Jupiter* and *Bacchus*; The *Arabians*; *Bacchus* and *Venus*; the *Scythians*, *Minerva*; the *Naucratians*, *Serapis*; the *Syrians*, *Atargates*; the *Arabians*, *Diaphares*; the *Africans*, *Celestus*; the *Nornians*, *Tibelenus*: In *Italy* also by the free Cities consecration, *Delventius*, was the God of the *Crustumensians*, *Viridianus* of the *Narvensians*, *Aucharia* of the *Æsculans*, *Nursia* of the *Volsians*, *Valentia* of the *Otriculans*, *Nortia* of the *Sutrinians*, *Curis* of the *Phaliscians*; these especially were famous. The Latians did adore with the highest worship, *Mars*; The *Egyptians*, *Isis*; the *Moors*, *Iuba*; the *Macadonians*, *Cabrius*; the *Carthaginians*, *Uranus*; the *Latines*, *Faunus*; the *Romans*, *Quirinus*; the *Sabines*, *Sangus*; the *Athenians*, *Minerva*; *Samos*, *Juno*; *Paphos*, *Venus*; *Lemnos*, *Vulcan*; *Naxos*, *Bacchus*; *Delphos*, *Apollo*; and as *Ovid* singeth in his *Fasti*.

Athens *do* Pallas; *Crete*, Dian' *implore*.
The Iland Lemnos Vulcan *doth adore*.
The Spartans, Juno ——

The

The *Carthaginians* and *Leucadians* did worſhip Saturn, *Crete*, *Pyreus*, *Homole*, *Ida*, *Elis* and *Lybia*, Jupiter, where was his Oracle: *Epirus*, *Latium*, *Gnidus*, *Lycia*, *Piſa*, *Macedonia*, Mars; The *Thermodonians*, *Scythians*, and *Thracia*, the Sun; the *Scythians* did worſhip onely one God, ſacrificing an horſe to him; the ſame alſo the *Heliopolitans*, and *Aſſyrians* did worſhip; and under the name of Apollo, the *Rhodians*, *Hyperboreans* and *Mileſians*; and the mountains *Parnaſſus*, *Phaſelus*, *Cynthus*, *Soracte*, were holy to him, and the Iſlands *Delos*, *Claros*, *Tenedos* and *Mallois*, a place in the Iſle *Leſbos*, and the *Grynean* Grove or Town, beſides the Cities, *Patara*, *Chryſa*, *Tarapnas*, *Cyrrha*, *Delphos*, *Arrephina*, *Entroſi*, *Tegyra*; Alſo Thebes, the Iſland, *Naxos*, *Niſe* a City of *Arabia*, *Callichoros* a river of *Paphlagonia*, were conſecrated to him under the name of *Bacchus* and *Dionyſius*; alſo *Parnaſſus*, and *Cytheros* mountains of *Boetia*, in which every ſecond yeer by courſe, the feaſts *Bacchanalia* were kept; alſo the *Thamaritans* a people neighbors to the *Hircanians* did worſhip *Bacchus* with their own Ceremonies. The *Aſſyrians* firſt of all introduced the worſhip of *Venus*; then the *Paphians* in *Cyprus*, and *Phenicians*, and *Cythereans*, whom (as *Ageus* reports) the *Athenians* followed: amongſt the *Lacedomonians*, *Venus Armatha* was worſhipped; at *Delphos*, *Venus Epitybia*; ſhe was alſo adored of the *Coans*; and in *Amathus* an Iſland of the *Ægean* Sea, and in *Memphi* a City of *Egypt*, and in *Gnido* and *Sicilia*, and the *Idalian* Grove, and the City *Hypepa* and *Erice* a mountain of *Sicilia*, and in *Calidonia*, *Cyrene* and *Samos*; and no *Diety* of the old Gods (*Ariſtotle* being witneſs) is reported to have been worſhipped with greater ceremonies, and in more places; the French did eſpecially worſhip *Mercury*, calling him *Teutates*; ſo alſo the *Arcadians*, *Hormopolites*, *Egyptians* and *Memphites*. The *Scythians* about mount *Taurus*, did worſhip the Moon under the name of *Diana*; and in *Epheſus*, ſhe had a moſt ſtately Temple; and in *Mycena* after the death of *Thoantes* King of *Taurica*, her Image being ſtollen away by *Iphigenia* and *Oreſtes*, ſhe was worſhipped nigh *Aricia*. The Rite of Ceremonies being changed, ſhe was wor-

shipped likewise by the *Magnesians*, a people of *Thessalia*, and in *Pisa*, a City of *Achaia*, and in *Tybur*, and the *Aventinum* a *Roman* hill, and in *Pergu* a City of *Pamphilia*, and in *Agras* in the Kingdom of *Attica*; and the *Catenian* people are reported to have worshipped the Moon under the *Masculine* sexe; there were also other places consecrated to other Dieties, as to *Pallas*, who is called *Minerva*, were consecrated *Athens*, the mountains *Pyreus*, *Aracynthus*, the River *Tritones*, and *Alcomeneum* a City of *Boetia*, and *Neo* one of the Islands of the *Cyclades*; The holy places of *Ceres* are, *Eleusis Attica*, *Enna*, and *Catana*, Cities of *Sicilia* and mount *Ætna*; The chief worship to *Vulcan* was in the Island of *Lemnos*, and in *Imbres*, an Island of *Thracia* and *Therasia*, an Island consecrated to *Vulcan*, and also *Sicilia*: *Vesta* was the goddess of the *Trojans*, whom runaway *Æneas* carryed into *Italy*, and to her are given the *Phrygians*, *Idea* and *Dindymus*, mountains of *Phrygia*, and *Reatum* a City of *Umbria*; also the mountain *Berecynthus*, and *Pessinuntium*, a City of *Phrygia*; The Cities *Carthage*, *Prosenna*, *Arhos*, and *Mycena*, worshipped *Juno*; also the Island *Samos* and the people of *Phaliscia*, *Orchestus* a City of *Boetia*, and *Tenatus* a Promontory of *Laconia*, were consecrated to *Neptune*, and the *Trezenian* Nation and City were under the protection of *Neptune*: of this sort therefore were the gods of the Nations, which did rule and govern them, which *Moses* himself in *Deuteronomy* calleth Gods of the earth, to the which all Nations were attributed, not signifying others then the heavenly Stars, and their souls.

CHAP.

CHAP. XV.

What our Theologians think concerning the Celestiall souls.

THat the heavens and the heavenly bodies are animated with certain Divine souls, is not only the opinion of Poets, and Philosophers, but also the assertion of the sacred Scriptures, and of the Catholicks; for *Ecclesiastes* also describeth the soul of heaven, and *Jerom* upon the same expresly confesseth it: In like manner *Origen* in his book of Principles, seemeth to think that Celestiall bodies are animated, because they are said to receive commands from God, which is only agreeable to a reasonable nature; for it is written, I have enjoyned a command on all the Stars; Moreover *Job* seemeth to have fully granted, that the Stars are not free from the stain of sin; for there we read, the Stars also are not clean in his sight; which cannot verily be referred to the brightness of their bodies; moreover that the Celestiall bodies are animated, even *Eusebius* the *Pamphilian* thought, and also *Austin* in his *Enchiridion*; but of the latter writers *Albertus Magnus* in his book of four co-equals, and *Thomas Aquinas* in his book of Spiritual Creatures, and *John Scot* upon the second of the sentences; to these the most learned Cardinall *Nich. Cusaus* may be added; Moreover *Aureolus* himself in a strong disputation doth convince these things; who moreover thinketh it not strange, that the Heavenly bodies are worshipped with the worship of *Doulia*, and that their suffrages and helps are implored; to whom also *Thomas* himself consenteth, unless the occasion of Idolatry should hinder this rite; moreover *Plotinus* maintaineth that they know our wishes, and hear them; but if any one would contradict these, and account them sacrilegious tenents, let him hear *Austin* in his *Enchiridion*, and in his book of Retractations, and *Thomas* in the second book against the Gentiles, and in his *Quodlibets*, and *Scotus* upon the sentences, and *Gulielmus Parisiensis* in his sum of the universe, who unanimously answer, that to say the heavenly bodies are ani-

animated or inanimated, nothing belongeth to the Catholick faith. Therefore although it seemeth to many ridiculous, that the souls themselves be placed in the spheres and Stars, and as it were the Gods of the Nations, every one doth govern his Regions, Cities, Tribes, People, Nations and Tongues, yet it will not seem strange to those who rightly understand it.

CHAP. XVI.

Of Intelligences and spirits, and of the threefold kind of them, and of their diverse names, and of Infernall and subterraneall spirits.

Now consequently we must discourse of Intelligences, spirits and Angels. An Intelligence is an intelligible substance, free from all gross and putrifying mass of a body, immortall, insensible, assisting all, having Influence over all; and the nature of all intelligencies, spirits and Angels is the same. But I call Angels here, not those whom we usually call Devils, but spirits so called from the propriety of the word, as it were, knowing, understanding and wise. But of these according to the tradition of the Magicians, there are three kinds, the first of which they call supercelestiall, and minds altogether separated from a body, and as it were intellectuall spheres; worshipping the one only God, as it were their most firm and stable unity or center; wherefore they even call them gods, by reason of a certain participation of the divinity; for they are always full of God, and overwhelmed with the Divine Nectar. These are only about God, and rule not the bodies of the world, neither are they fitted for the government of inferior things, but infuse the light received from God unto the inferior orders, and distribute every ones duty to all of them; The Celestiall intelligences do next follow these in the second order, which they call worldly Angels, *viz.* being appointed besides the Divine worship for the spheres of the world

world,and for the government of every heaven & Star,whence they are divided into so many orders, as there are heavens in the world,& as there are Stars in the Heavens, and they called those *Saturnine*,who rule the Heaven of *Saturn* & *Saturn* himself;others *Joviall*,who rule the heaven of *Jupiter* and *Jupiter* himself,and in like maner they name diverse Angels,as well for the name,as the vertue of the other Stars; and because the old Astrologers did maintain fifty five motions,therefore they invented so many Intelligences or Angels;they placed also in the Starry heaven,Angels,who might rule the signs, triplicities,decans,quinaries,degrees and Stars; for although the school of the Peripateticks assigne one onely intelligence to each of the Orbs of the Stars: yet seeing every Star and small part of the heaven hath its proper and different power and influence, it is necessary that it also have his ruling intelligence, which may confer power and operate; therefore they have established twelve Princes of the Angels, which rule the twelve signs of the *Zodiack*, and thirty six which may rule the so many *Decans*,and seventy two, which may rule the so many *Quinaries* of heaven, and the tongues of men and the Nations, and four which may rule the triplicities and Elements, and seven governors of the whole world, according to the seven planets, and they have given to all of them names, and seals, which they call Characters, and used them in their invocations, incantations,and carvings, describing them in the instruments of their operations, images, plates, glasses, rings, papers, wax lights and such like; and if at any time they did operate for the Sun, they did invocate by the name of the Sun, and by the names of *Solare* Angels, and so of the rest. Thirdly they established Angels as Ministers for the disposing of those things which are below,which *Origen* calleth certain invisible powers to the which those things which are on earth, are committed to be disposed of. For sometimes they being visible to none do direct our journies and all our businesses, are oft present at battels, and by secret helpes do give the desired successes to their friends, for they are said,that at their pleasures they can procure prosperity, and inflict adversity. In like manner they

distribute these into more orders, so as some are fiery, some watery, some aerial, some terrestial; which four species of Angels are computed according to the four powers of the Celestiall souls, *viz.* the mind, reason, imagination, and the vivifying and moving nature; Hence the fiery follow the mind of the Celestiall souls, whence they concur to the contemplation of more sublime things, but the Aeriall follow the reason, and favor the rationall faculty, and after a certain manner separate it from the sensitive and vegetative; therefore it serveth for an active life, as the fiery for a contemplative, but the watery following the imagination, serve for a voluptuous life; The earthly following nature, favor vegetable nature; moreover they distinguish also this kind of Angels into *Saturnine* and *Joviall*, according to the names of the Stars, and the Heavens; further some are Orientall, some Occidentall, some Meridional, some Septentrionall; Moreover there is no part of the world destitute of the proper assistance of these Angels, not because they are there alone, but because they reign there especially, for they are everywhere, although some especially operate, and have their influence in this place, some elswhere; neither truly are these things to be understood, as though they were subject to the influences of the Stars, but as they have correspondence with the Heaven above the world, from whence especially all things are directed, and to the which all things ought to be conformable; whence as these Angels are appointed for diverse Stars, so also for diverse places and times, not that they are limited by time or place, neither by the bodies which they are appointed to govern, but because the order of wisdom hath so decreed, therefore they favor more, and patronize those bodies, places, times, stars; so they have called some Diurnall, some Nocturnall, other Meridionall; in like manner some are called Woodmen, some Mountianeers, some Fieldmen, some Domesticks. Hence the gods of the Woods, Country gods, Satyrs, Familiars, Fairies of the fountains, Fairies of the Woods, Nymphs of the Sea, the Naiades, Neriádes, Dryades, Pierides, Hamadryades, Potumides, Hinnides, Agapte, Pales, Pareades, Dodonæ, Feniliæ, Lavernæ; Pareæ,

Pareæ, Muses, Aonides, Castalides, Heliconides, Pegasides, Meonides, Phebiades, Camenæ, the Graces, the Genii, Hobgoblins, and such like; whence they call them vulgar superiors, some the demi gods and goddesses; some of these are so familiar and acquainted with men, that they are even affected with humane perturbations, by whose instruction *Plato* thinketh that men do oftentimes wonderfull things, even as by the instruction of men, some beasts which are most nigh unto us, as Apes, Dogs, Elephants, do often strange things above their species; and they who have written the Chronicles of the Danes and Norwegians, do testifie, that spirits of diverse kinds in those regions are subject to mens commands; moreover some of these to be corporeall and mortall, whose bodies are begotten and dy, yet to be long lived is the opinion of the Egyptians, and Platonists, and especially approved by *Proclus*. *Plutarch* also and *Demetrius* the Philosopher, and *Æmilianus* the Rhetoritian affirm the same; Therefore of these spirits of the third kind, as the opinion of the Platonists is; they report that there are so many Legions, as there are Stars in the Heaven, and so many spirits in every Legion, as in heaven it self Stars, but there are (as *Athanasius* delivereth) who think, that the true number of the good spirits, is according to the number of men, ninety nine parts, according to the parable of the hundred sheep; others think only nine parts, according to the parable of the ten groats; others suppose the number of the Angels equal with men, because it is written, He hath appointed the bounds of the people according to the number of the Angels of God; and concerning their number many have written many things, but the latter Theologians following the master of the sentences, *Austin* and *Gregory* easily resolve themselves, saying, that the number of the good Angels transcendeth humane capacity; to the which on the contrary, innumerable unclean spirits do correspond, there being so many in the inferior world, as pure spirits in the superior, and some Divines affirm that they have received this by revelations; under these they place a kind of spirits, subterrany or obscure, which the Platonists call Angels that failed, revengers of wickedness,

and

and ungodlineſs, according to the decree of the Divine juſtice, and they call them evill Angels and wicked ſpirits, becauſe they oft annoy and hurt even of their own accords; of theſe alſo they reckon more legions, and in like manner diſtinguiſhing them according to the names of the Stars and Elements, and parts of the world, they do place over them Kings, Princes and Rulers and the names of them; of theſe, four moſt miſcheivous Kings do rule over the other, according to the four parts of the world; under theſe many more Princes of Legions govern, and alſo many of private offices. Hence the *Gorgones, Statenocte*, the furies. Hence *Tiſiphone, Alecto, Megara, Cerberus*: They of this kind of ſpirits, *Prophyry* ſaith, inhabite a place nigh to the earth, yea within the earth it ſelf; there is no miſchief, which they dare not commit; they have altogether a violent and hurtfull cuſtome, therefore they very much plot and endeavor violent and ſudden miſchiefs; and when they make incurſions, ſometimes they are wont to lie hide, but ſometimes to offer open violence, and are very much delighted in all things done wickedly and contentiouſly.

CHAP.

CHAP. XVII.

Of these according to the opinion of the Theologians.

BUt our Theologians, together with *Dionysius*, maintain the three distinctions of Angels; every one of which they divide into three orders, they call these Hierarchies, those quires, whom *Proclus* also distinguisheth by the number nine. They place therefore in the superior Hierarchies, Seraphim, Cherubim, aud Thrones, as it were supercelestiall Angels contemplating the order of the Divine providence; the first in the goodness of God; the second in the Essence of God, as the form; the third in the wisdom. In the middle Hierarchy they place the Dominations, Vertues, and Powers, as it were worldly Angels concurring to the government of the world; the first of these command that which the other execute; the second are Ministers to the Heavens and sometimes conspire to the working of miracles; the third drive away those things which seem to be able to disturbe the Divine Law; but in the inferiour Hierarchy they place the Principalities, Archangels, whom also *Jamblicus* reckoneth up, these as ministring spirits descend to take care of inferior things; the first of these take care of publike things, princes and magistrates, provinces and kingdoms, every one those that belong to themselves; when we read in *Daniel*, But the prince of the Kingdom of *Persia* withstood me twenty one dayes; and *Jesus* the son of *Syrach* testifieth, that for every Nation a ruling Angel is appointed; which also *Moses* by his song in *Deuteronomy* seemeth to shew forth, saying, when the most High divided the Nations, he appointed them bounds according to rhe number of the Angels of God. The second are present at sacred duties, and direct the Divine worship about every man, and offer up the prayers and sacrifices of men before the gods. The third dispose every smaller matter, and to each thing each one is a preserver. There are also of these, who afford vertue to the least plants and stones and to all inferior things; to whom many things

are

are common with God, many with men, and they are mediating Ministers; but *Athanasius*, besides Thrones, Cherubins, and Seraphins, who are next to God, and magnifie him uncessantly with hymns and continuall praises, praying for our salvation, nameth the other orders, which by a common name he calleth the *militia* of heaven. The first of these is the Doctrinall order, of the which he was, who spake to *Daniel*, saying, Come, that I may teach thee what shall come to thy people in the last dayes; Then there is the tutelar order, of the which we read also in *Daniel*. Behold, *Michael* one of the Princes cometh to my help; and there, In that time shall rise up *Michael* a great Prince, who standeth for the sons of thy people; of this order was that *Raphael* also, who carryed forth and brought back *Tobiah* the younger; after this is the Procuratory Order, of the which mention is made in *Job*, where we read, if the Angel shall speak for him, he will intreat the Lord, and the Lord will be pleased with him; and of the same order is expounded also that which is written in the sixteenth Chapter of *Ecclesiasticus*, about the end. The works of the Lord have been made by his appointment from the beginning, and he hath distributed their portions from the time they have been made, he hath adorned their works for ever, they have not hungred, nor been wearied, and have not desisted from their works, none of them shall oppress his neighbor even for ever. The Ministeriall order followeth, of the which *Paul* to the Hebrews saith, Are they not all Ministring spirits, sent forth for them who shall be heirs of salvation? After these is the Auxiliary order, of the which we read in *Esay*, The Angels of the Lord went forth and slew in the tent of the Assyrians 185. thousands. The Receptory order of souls followeth this, of the which we read in *Luke*, the soul of *Lazarus* was carryed by Angels into the bosom of *Abraham*; and there we are taught, that we should make to our selves friends of the unrighteous Mammon, that we may be received into eternall Tabernacles. Moreover, there is the order of the Assistants, of the which we reade in *Zachary*. These are the two sons of the Oyl of splendor, who assist the ruler of

of the whole earth, but the Theologians of the Hebrews do otherwise number and call these orders; for in the highest place are those which they call היות הקדש that is, creatures of sanctity, or by the which God אהיה giveth the gift of being. In the second place succeed *Ophanim* אופנים that is forms or wheels, by the which God יהוה distinguisheth the *Chaos*: In the third place are *Aralim* אראלים great, strong, and mighty Angels, by the which *Jehova Elohim* pronounced or *Jehova* joyned with *He* היהוה administreth form to the liquid matter: In the fourth place are *Hasmalim* השמלים by which *El* אל God frameth the effigies of bodies. The fifth order is *Seraphim* שרפים by the which God *Elohim Gibor* אלהים גיבר draweth forth the Elements. The sixt is *Malachim* מלאכים that is of Angels, by the which God *Eloha* אלוה, produceth metals. The seventh *Elohim* אלהים that is the gods by the which God *Jehovah Saboath* יהוה צבאות produceth vegetables; The eighth *Beni Elohim* בני אלהים that is the sons of God, by the which God *Elohim Sabaoth* אלהים צבאות procreateth Animals; The ninth & lowest *Cherubim* כרובים by the which God *Sadai* שדי createth mankind; under these is the order *Animasticus* called *Issim* אישים that is nobles, strong men, or blessed, by the which God *Adonai* אדני bestoweth prophesie.

CHAP. XVIII.

Of the orders of evil spirits, and of their fall, and divers natures.

THere are some of the School of the Theologians, who distribute the evill spirits into nine degrees, as contrary to the nine orders of the Angels; Therefore the first of these are those which are called false gods, who usurping the name of God, would be worshipped for gods, and require sacrifices and adorations, as that Devil, who saith to Christ, if thou wilt fal down and worship me, I will give thee all these things, shewing him all the kingdoms of the world; and the Prince of these is he who said, I will ascend above the height of the

clouds

clouds, and will be like to the most High; who is therefore called Beelzebub, that is, an old god. In the second place follow the spirits of lies, of which sort was he who went forth, and was a lying spirit in the mouth of the Prophets of *Achab*; and the Prince of these is the Serpent *Pytho*; from whence *Apollo* is called *Pythius*, and that woman a witch in *Samuel*, and the other in the Gospel, who had *Pytho* in their belly. Therefore this kind of Devils joyneth himself to the Oracles, and deludeth men by divinations, and predictions, so that he may deceive. In the third order are the vessels of iniquity, which are also called the vessels of wrath, these are the inventors of evil things and of all wicked arts, as in *Plato*, that devill *Theutus* who taught Cards and Dice; for all wickedness, malice and deformity proceedeth from these; of the which in *Genesis*, in the Benedictions of *Simeon* and *Levi*, *Jacob* saith, vessels of iniquity are in their habitations; into their counsel let not my soul come; whom the *Psalmist* calleth vessels of death, *Esay* vessels of fury, and *Jeremy* vessels of wrath, *Ezekiel* vessels of destroying and slaying, and their prince is *Belial*, which is interpreted without a yoak or disobedient, a prevaricator and an Apostate, of whom *Paul* to the *Corinthians* saith, what agreement hath Christ with *Beliall?* Fourthly follow the revengers of evil, and their Prince is *Asmodeus*, *viz.* causing judgement; After these in the fifth place come the deluders, who Imitate miracles, and serve wicked conjurers and witches, and seduce the people by their miracles, as the serpent seduced *Eve*, and their Prince is Satan, of whom is written in the Revelations, that he seduceth the whole world, doing great signs, and causing fire to descend from heaven in the sight of men, seducing the inhabitants of the earth, by reason of the signs, which are given him to do. Sixthly the Aeriall powers offer themselves; they joyn themselves to thundering and lightnings, corrupting the aire, causing pestilences and other evils; in the number of which, are the four Angels, of whom the Revelation speaketh, to whom it is given to hurt the Earth and Sea, holding the four windes, from the four corners of the earth; and their prince is called *Meririm*; he

he is the *Meridian* Devill, a boyling spirit, a devill raging in the South, whom *Paul* to the *Ephesians* calleth the Prince of the power of this air, and the spirit which worketh in the children of disobedience. The seventh mansion the furies possess, which are powers of evil, discords, war and devastations, whose Prince in the Revelations is called in Greek *Apollyon*, in Hebrew *Abaddon*, that is destroying and wasting. In the eighth place are the accusers, or the inquisitors, whose Prince is *Astarath*, that is, a searcher out: in the Greek language he is called *Diabolos*, that is an accuser, or calumniator, which in the Revelations is called the accuser, of the brethren, accusing them night & day before the face of our God. Moreover the Tempters and Ensnarers have the last place, one of which is present with every man, which we therefore call the evill *Genius*, and their Prince is *Mammon*, which is interpreted covetousness: But all unanimously maintain that evil spirits do wander up & down in this inferiour world, enraged against all; whom they therefore call Devils, of whom *Austine* in his first book of the incarnation of the word to *Jannarius*, saith: Concerning the devils and his Angels contrary to Vertues, the Ecclesiasticall preaching hath taught, that there are such things; but what they are and how they are, he hath not clear enough expounded: yet there is this opinion amongst most, that this Devill was an Angel, and being made an Apostate, perswaded very many of the Angels to decline with himself, who even unto this day are called his Angels: *Greece* notwithstanding thinketh not that all these are damned, nor that they are all purposely evil, but that from the Creation of the world, the dispensation of things is ordained by this means, that the tormenting of sinfull souls is made over to them: The other *Theologians* say that not any Devill was created evill, but that they were driven and cast forth of Heaven, from the orders of good Angels for their pride, whose fall not only our and the Hebrew *Theologians*, but also the *Assyrians*, *Arabians*, *Egyptians* and Greeks do confirm by their tenents; *Pherecydes* the *Syrian* describeth the fall of the Devils and that *Ophis*, that is, the Devilish serpent, was the head of that rebelling Army;

Trismegistus

Trismegistus sings the same fall in his *Pimander*, and *Homer* under the name of *Ararus*, in his verses; and *Plutarch* in his speech of usury, signifieth, that *Empedocles* knew that the fall of the devils was after this manner: the devils also themselves often confess their fall: they therefore being cast forth into this valley of misery, some that are nigh to us wander up and down in this obscure air, others inhabit lakes, rivers and seas, others the earth, and terrifie earthly things, and invade those who dig Wells and Metals, cause the gapings of the earth, strike together the foundation of mountains, and vex not only men, but also other creatures; some being content with laughter and delusion only, do contrive rather to weary men, then to hurt them, some heightning themselves to the length of a Giants body, and again shrinking themselves up to the smalness of the Pigmies, and changing themselves into divers forms, do disturb men with vain fear: others study lies and blasphemies, as we read of one in the third book of *Kings*, saying, I will go forth and be a lying spirit in the mouth of all the Prophets of *Achab*: but the worst sort of devils are those, who lay wait and overthrow passengers in their journeys, and rejoyce in wars and effusion of blood, and afflict men with most cruell stripes: we read of such in *Matthew*, for fear of whom no man durst pass that way; moreover the Scripture reckoneth up nocturnall, diurnall, and meridionall devils, and describeth other spirits of wickedness by divers names, as we read in *Esay* of Satyrs, Scrichowls, Syrenes, storkes, Owls; and in the *Psalms* of Aspes, Basiliskes, Lions, Dragons; and in the Gospel we read of Scorpions and Mammon and the prince of this world and rulers of darkness, of all which Beelzebub is the prince, whom the Scripture calleth the prince of wickedness. *Porphyrie* saith, their prince is *Serapis*, who is also called *Pluto* by the Greeks, and also *Cerberus* is chief amongst them, that three-headed dog: *viz*. Because he is conversant in three elements, air, water, and earth, a most pernicious devill; whence also *Proserpina*, who can do very much in these three elements, is their Princess, which she testifies of her self in her answers, in these verses.

Of threefold nature I Lucina *fair,*
The daughter am, sent from above the air;
The golden Phœbe *am, and with heads trine,*
Whom many forms do change, and the trine sign
Which I bear with forms of earth, fire, and air,
I for black mastives of the earth do care.

Origen's opinion concerning the devils, is: The spirits who act of their own free will, left the service of God with their Prince the devil; if they began to repent a little, are clothed with humane flesh; That further by this repentance, after the resurrection, by the same means by the which they came into the flesh, they might at the last return to the vision of God, being then also freed from etheriall and aeriall bodies, and then all knees are to be bowed to God, of Celestiall, Terrestrial, and Infernall things, that God may be all in all: Moreover Saint *Ireneus* approveth the opinion of *Justine Martyr*, who hath said, Satan never durst speak blasphemy against God, before that the Lord came on the earth, because that he knew not as yet his condemnation; but there are many of the devils who are fallen, who hope for their salvation: Very many think by the History of *Paul* the *Hermite*, written by *Jerome*, & reverenced by the Church with Canonical hours, also by the Legend of *Brandan*, they are so taught; and even by this Argument they maintain that their prayers are heard; that we read in the Gospels, that Christ heard the prayers of the devils, and granted that they should enter into the Herd of Swine; to these also agreeth the 71. *Psalm*, according to our supputation, but according to the supputation of the Hebrews the 72, where we read, the Ethiopians shall fall before him, and his enemies lick the dust; there it is read according to the Hebrew text, they that inhabit the desert, shall bend their knees before him, that is, the aiery spirits shall adore him, as the *Cabalists* affirm, and his enemies shall lick the dust, which they understand of *Zazell*, and his Army: of which we read in *Genesis*, Dust shalt thou eat all the dayes of thy life,

and elsewhere the Prophet saith, because the dust of the earth is his bread; hence the *Cabalists* think, that even some devils shall be saved, which opinion also it is manifest that *Origen* was of.

CHAP. XIX.

Of the bodies of the Devils.

Concerning the bodies of Angels, there is a great dissention betwixt the late Divines, and Philosophers; for *Thomas* affirms that all angels are incorporeall, yea evil angels, yet that they do assume bodies sometimes, which after awhile they put off again; *Dyonisius* in *Divine names* strongly affirms that Angels are incorporeal. Yet *Austin* upon *Genesis* delivers his opinion, that Angels are said to be Aery, and Fiery Animals: because they have the nature of Aeriall bodies, neither can they be dissolved by death, because the element which is more active then passive is predominant in them; the same seem to affirm, that all Angels in the beginning of their creation had Aeriall bodies, being formed of the more pure, and superiour part of the air, being more fit to act, then to suffer; and that those bodies were after the confirmation preserved in good Angels, but changed in the evil in their fall, into the quality of more thick air, that they might be tormented in the fire: Moreover *Magnus Basilius* doth attribute bodies not only to Devils, but also to pure angels, as certain thin, Aeriall, pure spirits; to which *Gregory Nazianzen* doth agree. *Apuleius* was of opinion, that all angels had not bodies; for in the book of the *Demon* of *Socrates*, he saith, that there is a more propitious kind of spirits, which being alwayes free from corporeal bonds, are procured by certain prayers. But *Psellus* the *Platonist*, and *Christianus* do think that the nature of spirits is not without a body; but yet not that the body of angels, & devils are the same; for that is without all matter; but the bodies of devils are in a manner materiall, as shadows, and subject to passion,

passion, that they being struck are pained, and may be burnt in the fire, into conspicuous ashes, which as is recorded, was done in *Tuscia*. And although it be a spirituall body, yet it is most sensible, and being touched, suffers; and although it be cut asunder, yet comes together again, as air and water, but yet in the mean time is much pained. Hence it is that they fear the edge of the sword, and any weapon. Hence in *Virgil* the *Sybill* saith to *Æneas*,

Do thou go on thy way and draw thy sword.

Upon which *Servius* saith that she would have *Æneas* have his sword consecrated. *Orpheus* also describes the kinds of *Demonaicall* bodies; there is indeed one body, which onely abides the fire, but being seen, doth not suffer, which *Orpheus* calls fiery, and Celestiall *Demons*: the other is contemperated with the mixtion of fire, and air, whence they are called Etheriall, and Aeriall; to which if any waterish thing was added, there arose a third kinde, whence they are Called watery, which sometimes are seen: to which if any earthiness be added, this is not very thick; they are called *Terrene Demons*, and they are more conspicuous, and sensible. Now the bodies of sublime *Demons* are nourished of the most pure Etheriall element, and are not rashly to be seen of any, unless they be sent from God; being weaved of such bright threads, and so small, that they transmit all the rayes of our sight by their finess, and reverberate them with splendor, and deceive by their subtlety; of which *Calcidius* saith, Etheriall, and Aeriall *Demons*, because their bodies have not so much fire as that they are conspicuous, nor yet so much earth that the solidity of them resists the touch, and their whole composure being made up of the clearness of the skie, and moisture of the air, hath joyned together an indissoluble superficies. The other *Demons* are neither so appearable, nor invisible, being sometimes conspicuous are turned into divers figures, and put upon themselves bodies like shadows, of blood-less images, drawing the filthiness of a gross body, and they have too much communion with the

Wood (which the Ancients did call the wicked soul) and by reason of their affinity with earth, and water, are also taken with *Terrene* pleasures, and lust; of which sort are hobgoblins, and Incubi, and Succubi, of which number it is no absurd conjecture to think that *Melusina* was: yet there is none of the *Demons* (as *Marcus* supposeth) is to be supposed male or female, seeing this difference of sex belongs to compounds, but the bodies of *Demons* are simple, neither can any of the *Demons* turn themselves into all shapes at their pleasure; but to the fiery, and aiery it is easie so to do, *viz*: to change themselves into what shapes their imagination conceives: now subterraneall and dark Demons, because their nature being concluded in the streights of a thick and unactive body, cannot make the diversity of shapes, as others can. But the waterie, and such as dwell upon the moist superfices of the earth, are by reason of the moistness of the element, for the most part like to women; of such kinde are the fairies of the Rivers, and *Nymphs* of the Woods: but those which inhabite dry places, being of dryer bodies, shew themselves in form of men, as Satyrs, or *Onosceli*, with Asses legs, or *Fauni*, and *Incubi*, of which he saith, he learned by experience there were many, and that some of them oftentimes did desire, and made compacts with women to lie with them: and that there were some Demons, which the French call *Dusii*, that did continually attempt this way of lust.

CHAP.

CHAP. XX.

Of the annoyance of evil ſpirits, and the preſervation we have by good ſpirits.

It is the common opinion of Divines, that all evil ſpirits are of that nature, that they hate God as well as men; therefore Divine providence hath ſet over us more pure ſpirits, with whom he hath entruſted us, as with Shepheards, and Governours, that they ſhould daily help us, and drive away evil ſpirits from us, and curb, and reſtrain them, that they ſhould not hurt us as much as they would; as is read in *Tobia*, that *Raphael* did apprehend the *Demon* called *Aſmodeus*, and bound him in the wilderneſs of the upper *Egypt*. Of theſe *Heſiod* ſaith, there are 30000 of *Jupiters* immortall ſpirits living on the earth, which are the keepers of mortall men, who that they might obſerve juſtice and mercifull deeds, having clothed themſelves with air, go every where on the earth. For there is no Prince, nor potentate could be ſafe, nor any woman continue uncorrupted, no man in this valley of ignorance could come to the end appointed to him by God, if good ſpirits did not ſecure us; Or if evill ſpirits ſhould be permitted to ſatisfie the wils of men; As therefore amongſt the good ſpirits there is a proper keeper or protector deputed to every one, corroborating the ſpirit of the man to good; ſo of evil ſpirits there is ſent forth an enemy ruling over the fleſh, and deſire thereof; and the good ſpirit fights for us as a preſerver againſt the enemie, and fleſh; Now man betwixt theſe contenders is the midle, and left in the hand of his own Counſell, to whom he will give victory; we cannot therefore accuſe Angels, if they do not bring the Nations entruſted to them, to the knowledge of the true God, to true piety, and ſuffer them to fall into errours, and perverſe worſhip: but it is to be imputed to themſelves, who have of their own accord declined from the right path, adhering to the ſpirits of errours, giving victory to the Devill; for it is in the hand of man to adhere to whom he pleaſe, and overcome whom he will; by whom, if once the enemy the devill be overcome,

he is made his ſervant, and being overcome, cannot fight any more with another, as a waſp that hath loſt his ſting: to which opinion *Origen* aſſents in his book *Periarchon*, concluding, that the Saints fighting againſt evil ſpirits, and overcoming, do leſſen their armie, neither can he that is overcome by any, moleſt any more; As therefore there is given to every man a good ſpirit, ſo alſo there is given to every man an evil *Diabolicall* ſpirit, whereof each ſeeks an union with our ſpirit, and endeavours to attract it to it ſelf, and to be mixed with it, as wine with water; the good indeed, through all good works conformable to it ſelf, change us into Angels, by uniting us, as it is writ of *John Baptiſt* in *Malachie*: Behold I ſend mine Angel before thy face: of which tranſmutation, and union it is writ elſewhere; He which adheres to God is made one ſpirit with him. An evil ſpirit alſo by evil works, ſtudies to make us conformable to it ſelf, and to unite, as *Chriſt* ſaith of *Judas*, Have not I choſen twelve, & one of you is a devil? And this is that which *Hermes* ſaith, when a ſpirit hath influence upon the ſoul of man, he ſcatters the ſeed of his own notion, whence ſuch a ſoul being ſowen with ſeeds, and full of fury, brings forth thence wonderfull things, and whatſoever are the offices of ſpirits: for when a good ſpirit hath influence upon a holy ſoul, it doth exalt it to the light of wiſdom; but an evil ſpirit being transfuſed into a wicked ſoul, doth ſtir it up to theft, to man ſlaughter, to luſts, and whatſoever are the offices of evil ſpirits. Good ſpirits (as ſaith *Jamblicus*) purge the ſouls moſt perfectly; and ſome beſtow upon us other good things; they being preſent do give health to the body, vertue to the ſoul, ſecurity to the ſoul, what is mortall in us they take away, cheriſh heat, and make it more efficacious to life, and by an Harmonie do alwayes infuſe light into an intelligible mind. But whether there be many keepers of a man, or one alone, *Theologians* differ amongſt themſelves; we think there are more, the Prophet ſaying, he hath given his Angels a charge concerning thee, that they ſhould keep thee in all thy wayes: which as ſaith *Hierome*, is to be underſtood of any man, as well as of Chriſt. All men therefore are governed by the

the ministery of divers Angels, and are brought to any degree of vertue, deserts, and dignity, who behave themselves worthy of them; but they which carry themselves unworthy of them are deposed, and thrust down, as well by evil spirits, as good spirits, unto the lowest degree of misery, as their evil merits shall require: but they that are attributed to the sublimer Angels, are preferred before other men, for Angels having the care of them, exalt them, and subject others to them by a certain occult power; which although neither of them perceive, yet he that is subjected, feels a certain yoke of presidency, of which he cannot easily acquit himself, yea he fears and reverenceth that power, which the superiour Angels make to flow upon superiours, and with a certain terrour bring the inferiours into a fear of presidency. This did *Homer* seem to be sensible of, when he saith, that the *Muses* begot of *Jupiter*, did alwayes as inseparable companions assist the *Kings* begot of *Jupiter*, who by them were made venerable, and magnificent. So we read that M. *Antonius* being formerly joyned in singular friendship with *Octavus Augustus*, were wont alwayes to play togerher. But when as alwayes *Augustus* went away conquerour, that a certain *Magician* Counselled M. *Antonius* thus. *O Antony*, what dost thou do with that yong man? shun, and avoid him, for although thou art elder then he, and art more skilfull then he, and art better descended then he, and hast endured the Wars of more Emperours, yet thy *Genius* doth much dread the *Genius* of this yong man, and thy Fortune flatter his Fortune; unless thou shalt shun him, it seemeth wholly to decline to him. Is not the Prince like other men, how should other men fear, and reverence him, unless a Divine terrour should exalt him, and striking a fear into others, depress them, that they should reverence him as a Prince? Wherefore we must endeavour, that being purified by doing well, and following sublime things, and choosing opportune times, and seasons, we be entrusted or committed to a degree of sublimer, and more potent Angels, who taking care of us, we may deservedly be preferred before others.

CHAP. XXI.

Of obeying a proper Genius, and of the searching out the nature thereof.

As every Region in the Celestials hath a certain Star, and Celestiall image which hath influence upon it before others: so also in supercelestials doth it obtain a certain Intelligence set over it, and guarding it, with infinite other ministring spirits of its order, all which are called by a common name, the Sons of *Elohim Sabaoth* בני אלהים צבאות *i.e.* Sons of the God of hosts. Hence, as often as the most high doth deliberate of War, or slaughter, or the desolation of any Kingdom, or subduing of any people in these inferiours, then no otherwise, when these shall come upon the earth, there proceeds a conflict of these spirits above, as it is written in *Isaiah*, The Lord of hosts shall visit the Army of the high, in the heavens; and the Kings of the earth, in the earth; of which conflict of spirits and presidents, we read also in *Daniel, viz.* of the Prince of the Kingdom of the *Persians*, of the Prince of the *Grecians*, of the Prince of the people of *Israel*; and of their conflict amongst themselves, of which also *Homer* seemed formerly to be sensible of, when he sang.

Great was the rumour in the Court above,
When that the gods War mutually did move:
When Phœbus *did to* Neptune *battle give,*
Pallas *with* Mars *the god of War did strive,*
Diana *did withstand in hostile way*
Juno, *and* Latona *did for to slay*
Mercury *attempt.* ———

Neverthelesss seeing there be in every region spirits of all sorts, yet they are more powerfull there which are of the same order with the president of that region. So in the *Solary* region, the *Solary* spirits are most potent; in the *Lunary*,

Lunary,

Lunary, and so of the rest. And hence it is that various events of our affairs offer themselves, & follow us in places and provinces, being more Fortunate in one place more then another, where *viz.* the *Demon* our *Genius* shall receive more power, or we shall there obtain a more powerfull *Demon* of the same order. So *Solary* men, if they shall travell into a *Solary* region, or province, shall be made there far more fortunate, because there they shall have more powerfull, and more advantagious conducters or *Genii*, by the present aid of whom they shall be brought beyond expectation, and their own power, to happy events. Hence it is that the choice of a place, region, or time doth much conduce to the happiness of life where any one shall dwell, & frequent, according to the nature & instinct of his own *Genius*. Sometimes also the change of the name doth conduce to the same, for whereas the properties of names being the significators of things themselves, do as it were in a glass declare the conditions of their forms; thence it comes to pass, that names being changed, the things oftentimes are changed. Hence the sacred writ doth not without cause bring in God, whilest he was blessing *Abram*, and *Jacob*, changing their names, calling the one *Abraham*, and the other *Israel*. Now the ancient Phylosophers teach us to know the nature of the *Genius* of every man, by Stars, their influx, and aspects, which are potent in the Nativity of any one; but with instructions so divers, and differing amongst themselves, that it is much difficult to understand the mysteries of the heavens by their directions. For *Porphyrie* seeks the *Genius* of the Star, which is the Lady of the Nativity: but *Maternus* either from thence, or from the Planets, which had then most dignities, or from that into whose house the Moon was to enter after that, which at the birth of the man it doth retain. But the *Caldeans* enquire after the *Genius*, either from the Sun above, or from the Moon. But others, and many *Hebrews* think it is to be enquired after from some corner of the heaven, or from all of them. Others seek a good *Genius* from the eleventh house, which therefore they call a good *Demon*; but an evil *Genius* from the sixth, which therefore they call an evil

Demon.

Demon. But seeing the inquisition of these is laborious, & most occult, we shallfar more easily enquire into the nature of our *Genius* from our selves, observing those things which the instinct of nature doth dictate to, and the heaven inclines us to from our infancy, being distracted with no contagion, or those things which the minde, the soul being freed from vain cares, and sinister affections, and impediments being removed, doth suggest to us: These without all doubt are the perswasions of a *Genius* which is given to every one from their birth, leading, and perswading us to that whither the Star thereof inclines us to.

CHAP. XXII.

That there is a threefold keeper of man, and from whence each of them proceed.

Every man hath a threefold good Demon, as a proper keeper, or preserver, the one whereof is holy, another of the nativity, and the other of profession. The holy Demon is one, according to the Doctrine of the Ægyptians, assigned to the rationall soul, not from the Stars or Planets, but from a supernaturall cause, from God himself, the president of Demons, being universall, above nature: This doth direct the life of the soul, & doth alwaies put good thoughts into the minde, being alwaies active in illuminating of us, although we do not alwaies take notice of it; but when we are purified, and live peaceably, then it is perceived by us, then it doth as it were speak with us, and communicates its voyce to us, being before silent, and studyeth daily to bring us to a sacred perfection. Also by the ayd of this Demon we may avoid the malignity of a Fate, which being religiously worshipped by us in honesty, and sanctity, as we know was done by *Socrates*; the *Pythagorians* think we may be much helped by it, as by dreams, and signs, by diverting evill things, and carefully procuring good things. Wherefore the *Pythagorians* were wont with one consent

ſent to pray to *Jupiter*, that he would either preſerve them from evill, or ſhew them by what Demon it ſhould be done. Now the Demon of nativity, which is called the Genius, doth here deſcend from the diſpoſition of the world, and from the circuits of the Stars, which were powerfull in his nativity. Hence there be ſome that think, when the ſoul is coming down into the body, it doth out of the quire of the Demons naturally chooſe a preſerver to it ſelf, nor only chooſe this guide to it ſelf, but hath that willing to defend it. This being the executor, and keeper of the life, doth help it to the body, and takes care of it, being Communicated to the body, and helps a man to that very office, to which the Celeſtials have deputed him, being born. Whoſoever therefore have received a fortunate *Genius*, are made thereby vertuous in their works, efficacious, ſtrong, and proſperous. Wherefore they are called by the *Phyloſophers* fortunate, or luckily born. Now the Demon of profeſſion is given by the Stars, to which ſuch a profeſſion, or ſect, which any man hath profeſſed, is ſubjected, which the ſoul, when it began to make choyce in this body, and to take upon it ſelf diſpoſitions, doth ſecretly deſire. This Demon is changed, the profeſſion being changed; then according to the dignity of the profeſſion, we have Demons of our profeſſion more excellent and ſublime, which ſucceſſively take care of man, which procures a keeper of profeſſion, as he proceeds from vertue to vertue. When therefore a profeſſion agrees with our nature, there is preſent with us a Demon of our profeſſion like unto us, and ſutable to our *Genius*, and our life is made more peaceable, happy, and proſperous: but when we undertake a profeſſion unlike, or contrary to our *Genius*, our life is made laborious, and troubled with diſagreeing patrons. So it falls out that ſome profit more in any ſcience, or art, or office, in a little time, and with little pains, when another takes much pains, and ſtudies hard, and all in vain: and although no ſcience, art, or vertue be to be contemned, yet that thou maiſt live proſperouſly, carry on thy affairs happily; in the firſt place know thy good *Genius*, and thy nature, and

what

what good the celestiall disposition promiseth thee, and God the distributor of all these, who distributes to each as he pleaseth, and follow the beginnings of these, profess these, be conversant in that vertue to which the most high distributor doth elevate, and lead thee, who made *Abraham* excell in justice, and clemency, *Isaac* with fear, *Jacob* with strength, *Moses* with meekness, and Miracles, *Joshua* in war, *Phinias* in zeal, *David* in religion, and victory, *Solomon* in knowledge, and fame, *Peter* in faith, *John* in charity, *Jacob* in devotion, *Thomas* in prudence, *Magdalen* in contemplation, *Martha* in officiousness. Therefore in what vertue thou thinkest thou canst most easily be a proficient in, use diligence to attain to the height thereof; that thou maist excell in one, when in many thou canst not: but in the rest endeavour to be as great a proficient as thou canst: but if thou shalt have the overseers of nature, and religion agreeable, thou shalt finde a double progress of thy nature, and profession: but if they shall be disagreeing, follow the better, for thou shalt better perceive at some time a preserver of an excellent profession, then of nativity.

CHAP. XXIII.

Of the tongue of Angels, and of their speaking amongst themselves, and with us.

VVE might doubt whether Angels, or Demons, since they be pure spirits, use any vocal speech, or tongue amongst themselves, or to us; but that *Paul* in some place saith, If I speak with the tongue of men, or angels: but what their speech or tongue is, is much doubted by many. For many think that if they use any Idiome, it is Hebrew, because that was the first of all, and came from heaven, and was before the confusion of languages in *Babylon*, in which the Law was given by God the Father, and the Gospell was preached by Christ the Son, and so many Oracles were given

to

to the Prophets by the Holy Ghost: and seeing all tongues have, and do undergo various mutations, and corruptions, this alone doth alwaies continue inviolated. Moreover an evident sign of this opinion is, that though each Demon, and Intelligence do use the speech of those nations, with whom they do inhabit, yet to them that understand it, they never speak in any Idiome, but in this alone. But now how Angels speak it is hid from us, as they themselves are. Now to us that we may speak, a tongue is necessary with other instruments, as are the jaws, palate, lips, teeth, throat, lungs, the aspera arteria, and muscles of the breast, which have the beginning of motion from the soul. But if any speak at a distance to another, he must use a louder voice; but if neer, he whispers in his ear: and if he could be coupled to the hearer, a softer breath would suffice; for he would slide into the hearer without any noise, as an image in the eye, or glass. So souls going out of the body, so Angels, so Demons speak: and what man doth with a sensible voyce, they do by impressing the conception of the speech in those to whom they speak, after a better manner then if they should express it by an audible voyce. So the *Platonists* say that *Socrates* perceived his Demon by sense indeed, but not of this body, but by the sense of the etheriall body concealed in this: after which manner *Avicen* believes the Angels were wont to be seen, and heard by the Prophets: That instrument, whatsoever the vertue be, by which one spirit makes known to another spirit what things are in his minde, is called by the Apostle *Paul* the tongue of Angels. Yet oftentimes also they send forth an audible voyce, as they that cryed at the ascention of the Lord, Ye men of *Galile*, why stand ye here gazing into the heaven? And in the old law they spake with divers of the Fathers with a sensible voyce, but this never but when they assumed bodies. But with what senses those spirits and Demons hear our invocations, and prayes, and see our ceremonies, we are altogether ignorant.

For there is a spirituall body of Demons everywhere sensible by nature, so that it toucheth, seeth, heareth, without any medium,

dium, and nothing can be an impediment to it: Yet neither do they perceive after that manner as we do with different organs, but haply as ſponges drink in water, ſo do they all ſenſible things with their body, or ſome other way unknown to us; neither are all animals endowed with thoſe organs; for we know that many want ears, yet we know they perceive a ſound, but after what manner we know not.

CHAP. XXIIII.

Of the names of Spirits, and their various impoſition; and of the Spirits that are ſet over the Stars, Signs, Corners of the Heaven, and the Elements.

MAny and divers are the names of good ſpirits, and bad: but their proper, and true names, as thoſe of the Stars, are known to God alone, who only numbers the multitude of Stars, and calls them all by their names, whereof none can be known by us but by divine revelation, and very few are expreſſed to us in the ſacred writ. But the maſters of the Hebrews think that the names of Angels were impoſed upon them by *Adam*, according to that which is written, The Lord brought all things which he had made unto *Adam*, that he ſhould name them, and as he called any thing, ſo the name of it was. Hence the Hebrew *Mecubals* think, together with *Magicians*, that it is in the power of man to impoſe names upon Spirits, but of ſuch a man only who is dignified, and elevated to this vertue by ſome divine gift, or ſacred authority: but becauſe a name that may expreſs the nature of divinity, or the whole vertue of angelical eſſences cannot be made by any humane voyce, therefore names for the moſt part are put upon them from their works, ſignifying ſome certain office, or effect, which is required by the quire of Spirits: which names then no otherwiſe then oblations, and ſacrifices offered to the Gods, obtain efficacy and vertue to draw any ſpirituall ſubſtance from above or beneath, for to make any deſired

desired effect. I have seen, and known some writing on virgin parchment the name and seal of some spirit in the hour of the Moon: which when afterward he gave to be devoured by a water-frog, and had muttered over some verse, the frog being let go into the water, rains, and shours presently followed. I saw also the same man inscribing the name of another Spirit with the seal thereof in the hour of *Mars*, which was given to a Crow, who being let go, after a verse muttered over, presently there followed from that corner of the heaven, whither he flew, lightnings, shakings, and horrible thunders, with thick clouds: Neither were those names of spirits of an unknown tongue, neither did they signifie any thing else but their offices. Of this kinde are the names of those angels, *Raziel*, *Gabriel*, *Michael*, *Raphael*, *Haniel*, which is as much as the vision of God, the vertue of God, the strength of God, the medicine of God, the glory of God. In like manner in the offices of evill Demons are read their names, a player, deceiver, a dreamer, fornicator, and many such like. So we recieve from many of the ancient Fathers of the Hebrews the names of Angels set over the planets, and signs; over *Saturn Zaphiel*: over *Jupiter Zadkiel*: over *Mars Camael*: over the *Sun Raphael*: over *Venus Haniel*: over *Mercury Michael*: over the *Moon Gabriel*. These are those seven Spirits which alwaies stand before the face of God, to whom is entrusted the disposing of the whole celestial, and terrene Kingdoms, which is under the Moon. For these (as say the more curious Theologians) govern all things by a certain vicissitude of hours, daies, and years, as the Astrologers teach concerning the planets which they are set over; which therefore *Mercurius Trismegistus* calls the seven governers of the world, who by the heavens, as by instruments, distribute the influences of all the Stars and signs upon these inferiours. Now there are some that do ascribe them to the Stars, by names somewhat differing, saying, that over Saturn is set an intelligence called *Oriphiel*; over Jupiter *Zachariel*; over Mars *Zamael*; over the Sun *Michael*; over Venus *Anael*; over Mercury *Raphael*; over the Moon *Gabriel*. And every one

one of these governs the world 354 years, and four months; and the government begins from the Intelligence of *Saturn*; afterward in order, the Intelligences of *Venus*, *Jupiter*, *Mercury*, *Mars*, the *Moon*, the *Sun* raign, and then the government returns to the Spirit of *Saturn*. *Abbas Tritemius* writ to *Maximilian Cæsar* a speciall Treatise concerning these, which he that will throughly examine, may from thence draw great knowledge of future times. Over the twelve Signs are set these, *viz.* over *Aries Malchidael*; over *Taurus Asmodel*; over *Gemini Ambriel*; over *Cancer Muriel*; over *Leo Verchiel*; over *Virgo Hamaliel*; over *Libra Zuriel*; over *Scorpio Barchiel*; over *Sagittarius Advachiel*; over *Capricorn Hanael*; over *Aquarius Cambiel*; over *Pisces Barchiel*. Of these Spirits set over the planets, and Signs, *John* made mention in the Revelation, speaking of the former in the beginning; And of the seven Spirits which are in the presence of ths Throne of God, which I finde are set over the seven planets, in the end of the book, where he describes the platform of the heavenly City, saying that in the twelve gates thereof were twelve Angels. There are again twenty eight Angels, which rule in the twenty eight mansions of the Moon, whose names in order are these, *Geniel*, *Enediel*, *Amixiel*, *Azariel*, *Gabiel*, *Dirachiel*, *Scheliel*, *Amnediel*, *Barbiel*, *Ardefiel*, *Neciel*, *Abdizuel*, *Jazeriel*, *Ergediel*, *Ataliel*, *Azeruel*, *Adriel*, *Egibiel*, *Amutiel*, *Kyriel*, *Bethnael*, *Geliel*, *Requiel*, *Abrinael*, *Aziel*, *Tagriel*, *Alheniel*, *Amnixiel*. There are also four Princes of the Angels, which are set over the four winds, and over the four parts of the world, whereof *Michael* is set over the Eastern wind; *Raphael* over the Western; *Gabriel* over the Northern; *Nariel*, who by some is called *Uriel*, is over the Southern. There are also assigned to the Elements these, *viz.* to the air *Cherub*; to the water *Tharsis*; to the Earth *Ariel*; to the Fire *Seruph*, or according to *Philon*, *Nathaniel*. Now every one of these Spirits is a great Prince, and hath much power and freedome in the dominion of his own planets, and signs, and in their times, years, months, daies, and hours, and in their Elements, and parts of the world

world, and winds. And every one of them rules over many legions; and after the same manner amongst evil spirits, there are four which as most potent Kings are set over the rest, according to the four parts of the world, whose names are these, *viz.* *Urieus*, King of the East; *Amaymon*, King of the South; *Paymon*, King of the West; *Egin*, King of the North, which the Hebrew Doctors perhaps call more rightly thus, *Samuel*, *Azazel*, *Azael*, *Mahazuel*, under whom many other rule as princes of legions, and rulers; also there are innumerable Demons of private offices. Moreover the ancient *Theologians* of the Greeks reckon up six Demons, which they call Telchines, others Alastores; which bearing ill will to men, taking up water out of the river *Styx* with their hand, sprinkle it upon the earth, whence follow Calamities, plagues, and famines; and these are said to be *Acteus*, *Megalezius*, *Ormenus*, *Lycus*, *Nicon*, *Mimon*. But he which desires to know exactly the distinct names, offices, places, and times of Angels, and evil Demons, let him enquire into the book of *Rabbi Simon* of the Temples. And in his book of lights, and in his treatise of the greatness of stature, and in the treatise of the Temples of *Rabbi Ishmael*, and in almost all the Commentaries of his book of formation, and he shall finde it written at large concerning them.

CHAP. XXV.

How the Hebrew Mecubals draw forth the sacred names of Angels out of the sacred writ, and of the seventie two Angels, which bear the name of God, with the Tables of Ziruph, and the Commutations of letters, and numbers.

There are also other sacred names of good, and evil Spirits deputed to each offices, of much greater efficacy then the former, which the Hebrew Mecubals draw forth out of sacred writ, according to that art which they teach concerning them; as also certain names of God are drawn forth

out of certain places: the generall rule of these is, that wheresoever any thing of divine essence is expressed in the Scripture, from that place the name of God may rightly be gathered; but in what place soever in the Scripture the name of God is found expressed, there mark what office lies under that name. Wheresoever therefore the Scripture speaks of the office or work of any spirit, good, or bad, from thence the name of that spirit, whether good, or bad, may be gathered; this unalterable rule being observed, that of good spirits we receive the names of good spirits, of evill the names of evill: & let us not confound black with white, nor day with night, nor light with darkness: which by these verses, as by an example, is manifest. Let them be as dust before the face of the winde, and let the Angel of the Lord scatter them: Let their waies be darkness, And slippery, and let the angel of the Lord persue them.

יהיו במוץ ינפל רות ומאלאך יהוהדהה
יהי דרכם השך והלק לקות ומלאך יהוה רדפם

In the 35. Psalme with the Hebrews, but with us the 34. out of which the names of those angels are drawn. מידאל *Midael*, & מיראל *Mirael*, of the order of warriers. So out of that verse, Thou shalt set over him the wicked, and Satan shall stand at his right hand. Out of the Psalm 109. with the Hebrews, but with the Latines the 108: הפקר עליו רשע ושטן יאמר אל ימינו: is extracted the name of the evill spirit *Schii* שיעי which signifies a spirit that is a work of engines. There is a certain text in *Exodus* conteined in three verses, whereof every one is writ with seventy two letters, beginning thus: The first, *Vajisa* ויסע the second, *Vajabo* ויבא: the third, *Vajot* ויט: which are extended into one line, *viz.* the first, and third from the left hand to the right, but the middle in a contrary order, beginning from the right to the left, is terminated on the left hand: then each of the three letters being subordinate the one to the other, make one name, which are seventy two names, which the Hebrews call *Schemhamphoræ*: to which if the divine name *El* אל or *Jah* יה be added, they produce seventy two trissyllable names of angels, whereof every

one

one carries the great name of God, as it is written: My Angel ſhall go before thee; obſerve him, for my name is in him. And theſe are thoſe that are ſet over the ſeventy two Celeſtial quinaries, and ſo many Nations, and tongues, and joynts of mans body, and cooperate with the ſeventy two ſeniors of the Synagogue, and ſo many diſciples of Chriſt: and their names according to the extraction which the Cabaliſts make, are manifeſt in this following table, according to one manner which we have ſpoke of. Now there are many other manner or waies of making *Schemhamphoræ* out of thoſe verſes, as when all three are in a right order written one after the other from the right to the left, beſides thoſe which are extracted by the tables of *Ziruph*, and the tables of commutations, of which we made mention above. And becauſe theſe tables ſerve for all names, as well divine, as angelical, we ſhall therefore ſubjoyn them to this Chapter.

Theſe are the ſeventy two Angels, bearing the name of God, *Schemhamphoræ*.

[illegible]

[illegible]	Vehuiah	[illegible]	Leuuiah	[illegible]	Aniel	[illegible]	Mebahiah
[illegible]	Ieliel	[illegible]	Pahaliah	[illegible]	Haamiah	[illegible]	Poiel
[illegible]	Sitael	[illegible]	Nelchael	[illegible]	Rehael	[illegible]	Nemamaih
[illegible]	Elemiah	[illegible]	Ieiaiel	[illegible]	Ihiazel	[illegible]	Ieialel
[illegible]	Mahasiah	[illegible]	Melahel	[illegible]	Hahahel	[illegible]	Harahel
[illegible]	Lelahel	[illegible]	Hahuiah	[illegible]	Mikhael	[illegible]	Mizrael
[illegible]	Achaiah	[illegible]	Nithhaiah	[illegible]	Vevaliah	[illegible]	Umabel
[illegible]	Cahethel	[illegible]	Haaiah	[illegible]	Ielahiah	[illegible]	Iahhel
[illegible]	Haziel	[illegible]	Ierathel	[illegible]	Sealiah	[illegible]	Annauel
[illegible]	Aladiah	[illegible]	Seehiah	[illegible]	Ariel	[illegible]	Mehekiel
[illegible]	Lauiah	[illegible]	Reiiel	[illegible]	Asaliah	[illegible]	Damabiah
[illegible]	Hahaiah	[illegible]	Omael	[illegible]	Mihael	[illegible]	Meniel
[illegible]	Ieiazel	[illegible]	Lecabel	[illegible]	Vehuel	[illegible]	Eiael
[illegible]	Mebahel	[illegible]	Vasariah	[illegible]	Daniel	[illegible]	Habuiah
[illegible]	Hariel	[illegible]	Iehuiah	[illegible]	Hahasiah	[illegible]	Rochel
[illegible]	Hakamiah	[illegible]	Lehahiah	[illegible]	Imamiah	[illegible]	Iibamiah
[illegible]	Leviah	[illegible]	Chavakiah	[illegible]	Nanael	[illegible]	Haiaiel
[illegible]	Caliel	[illegible]	Monadel	[illegible]	Nithael	[illegible]	Mumiah

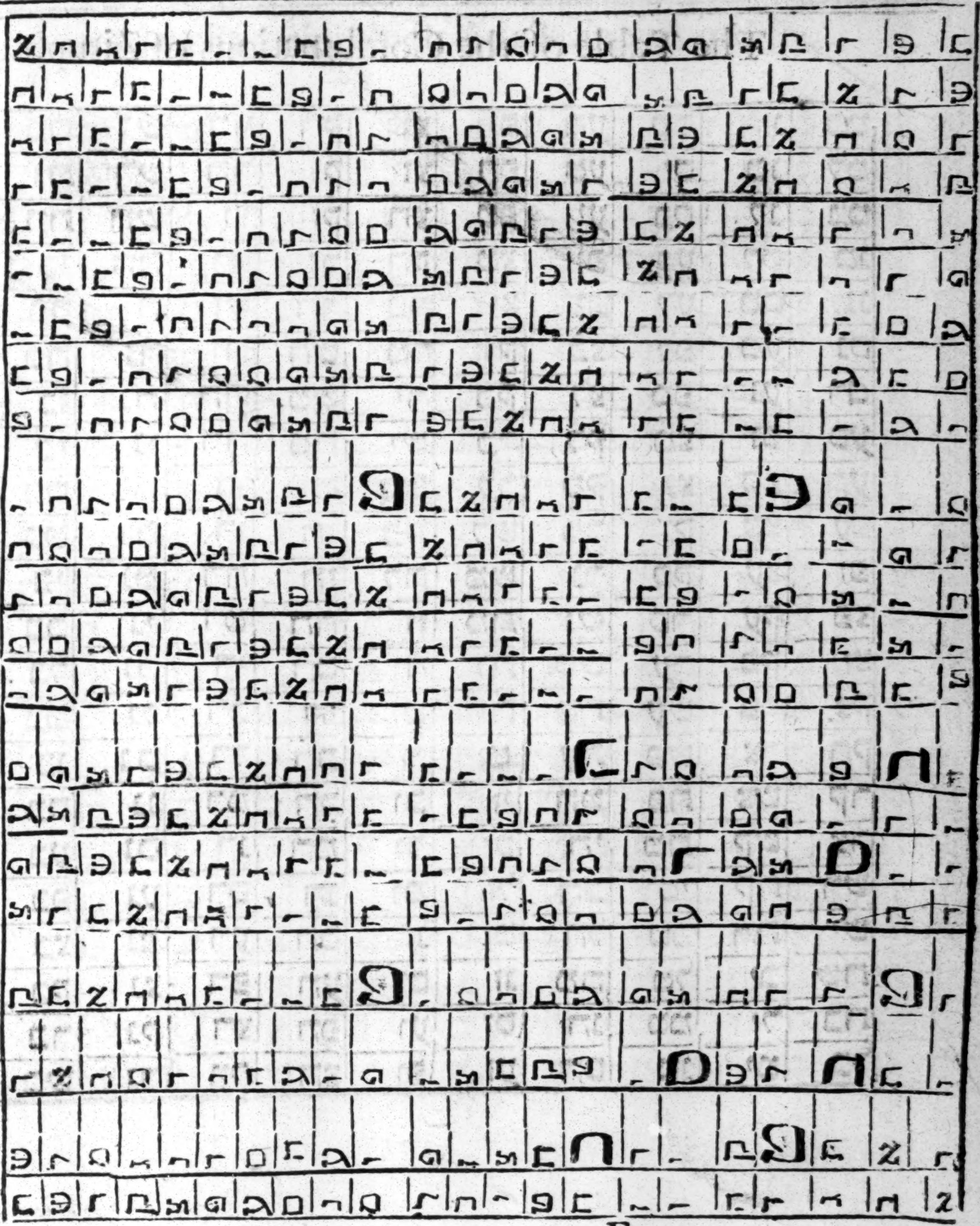
The Right Table of the Commutations.

ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב
ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג
ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד
ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה
ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו
ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז
ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח
ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט
ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י
י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ
כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל
ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ
מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס	נ
נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע	ס
ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	ע
ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ
פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ
צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק
ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר
ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש
ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת

The Averse Table of the Commutations.

א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש
ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר
ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק
ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ
צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ
פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע
ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס
ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ
נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ
מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	כ
כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י
י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט
ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח
ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז
ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו
ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה
ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד
ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג
ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א	ב
ב	ג	ד	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	א

Another Averse Table, called the irregular.



The Table of the Combinations of Ziruph.

כמ	ינ	ספ	הע	זפ	וצ	הק	דר	גש	בת	אל
למ	כנ	יס	טע	חפ	זצ	וק	הר	דש	גת	אב
במ	לנ	בס	יע	טפ	חצ	זק	ור	הש	דת	אג
מנ	לס	בע	יפ	טצ	חק	זר	וש	הת	בג	אד
גנ	מס	לע	כפ	יצ	טק	חר	זש	ות	בד	אה
נס	מע	לפ	כצ	יק	טר	חש	ות	גר	בה	או
רמ	נע	מפ	לצ	כק	יר	טש	הת	גה	בו	אז
סע	נפ	מצ	לק	כר	יש	טה	רה	גו	בז	אח
הע	ספ	נצ	מק	לר	כש	ית	ר	גז	בח	אט
עפ	סצ	נק	מר	לש	כת	הו	רז	גח	בט	אי
ופ	עצ	סק	נר	מש	לת	הז	דח	גט	בי	אכ
פצ	עק	סר	נש	מת	וז	הח	דט	גי	בכ	אל
זצ	פק	ער	סש	נת	וח	הט	די	גכ	בל	אמ
צק	פר	עש	כת	זת	וט	הי	רכ	גל	במ	אנ
הק	צר	פש	עת	זט	וי	הכ	דל	גמ	בנ	אס
קר	צש	פת	הט	זי	וכ	הל	דמ	גנ	בס	אע
צר	קש	טת	הי	זב	ול	המ	רנ	גס	בע	אפ
רש	קת	טי	הכ	זל	ומ	הנ	דס	גע	בפ	אצ
יש	רת	טכ	הל	זמ	ות	הס	דע	גפ	בצ	אק
שת	יב	טל	מה	זג	וס	הע	רפ	נצ	בק	אר
בת	יל	טמ	הנ	זס	וע	הפ	דצ	נק	בר	אש
בל	ימ	טנ	הס	זע	ופ	הצ	דק	גר	בש	את

Another table of Ziruph, which is called the Rational.

אב	נת	דש	הר	יק	זצ	הפ	טע	ים	כנ	למ
אג	דב	הת	וש	זר	חק	טצ	יפ	כע	לס	מנ
אד	הג	וב	זת	חש	טו	יק	כצ	לפ	מע	נס
אה	וד	זג	חב	טת	יש	כר	לק	מצ	נפ	סע
או	זה	חד	הג	יב	כת	לש	מר	נק	סצ	עפ
אז	הו	טה	יד	כג	לב	מת	נש	כר	עק	פצ
אח	טז	יו	כה	לד	מג	נב	סת	עש	פר	צק
אט	יח	כז	לו	מה	נד	סג	עב	פת	צש	קר
אי	כט	לח	מז	נו	סה	עד	פג	צב	קת	רש
אכ	לי	מט	נח	סז	עו	פה	צד	קג	רב	ש ז
אל	מכ	ני	סט	עח	פז	צו	קה	רד	שג	תב
אמ	נל	סכ	עי	פט	צח	קז	רו	שה	תד	בג
אנ	מס	על	פכ	צי	קט	רח	שז	חו	בה	גד
אס	ענ	פמ	צל	קכ	רי	שט	תח	בז	גו	דה
אע	פס	צנ	קמ	רל	שכ	תי	בט	גח	דז	הו
אפ	צע	קס	רנ	שמ	חל	בכ	גי	דס	הח	וז
אצ	קפ	רע	שס	תנ	במ	גל	דכ	הי	וט	זח
אק	רצ	שפ	תע	בס	גנ	דמ	הל	וב	זי	חט
אר	שק	תצ	בפ	גע	דס	הנ	ומ	זל	חכ	טי
אש	תר	בק	גצ	דפ	הע	ונ	זנ	חמ	טל	יכ
את	בש	גד	דק	הצ	ופ	זע	טס	טנ	ימ	כל
אב	גד	הו	זה	טו	בל	מנ	סע	פצ	קר	שת

Tables of the Numeral transpositions.

א					
ב	אא				
ג	אב				
ד	אג	בב			
ה	אד	בג			
ו	אה	בד	גג		
ז	או	בה	גד		
ח	אז	בו	גה	דד	
ט	אח	בז	גו	דה	
י	אט	בח	גז	דו	הה

י					
כ	יי				
ל	יכ				
מ	יל	ככ			
נ	ימ	כל			
ס	ינ	כמ	לל		
ע	יס	כנ	למ		
פ	יע	כס	לנ	ממ	
צ	יפ	כע	לס	מנ	
ק	יצ	כפ	לע	מס	ננ

ק				
ר	קק			
ש	קר			
ת	קש	רר		
ך	וקת	רש		
ם	קד	רת	שש	
ן	קם	רך	שת	
ף	קז	רכ	שך	תת
ץ	כף	רז	שם	תך
א	קץ	רף	שן	תם

וה	זד	חב	טב	יא
וו	זה	חד	טג	יב
	זו	חה	טד	יג
	זז	חו	טה	יד
		חז	טו	יה
		חח	טז	יו
			טח	יז
			טט	יח
				יט

סנ	עמ	פל	צכ	קי
סס	ענ	פמ	צל	קכ
	עס	פנ	צמ	קל
	עע	פס	צנ	קמ
		פע	צס	קנ
		פפ	צע	קס
			צפ	קע
			צצ	קפ
				קצ

תן	שף	רץ
תף	שץ	
תץ		

5	10	10	10	10
ה	דו	גז	בח	אט
50	100	100	100	100
נ	מס	לע	כפ	יצ
500	1000	1000	1000	1000
ך	תם	שן	רף	קץ

CHAP. XXVI.

Of finding out of the names of spirits, and Genius's *from the disposition of Celestiall bodies.*

THe ancient Magicians did teach an art of finding out the name of a spirit to any desired effect, drawing it from the disposition of the heaven; as for example, any Celestiall Harmonie being proposed to thee for the making an image or ring, or any other work to be done under a certain constellation; if thou will finde out the spirit that is the ruler of that work; the figure of the heaven being erected, cast forth letters in their number and order from the degree of the ascendent, according to the succession of signes through each degree by filling the whole circle of the heaven: then those letters which fall into the places of the Stars the aid whereof thou wouldest use, being according to the number, and powers of those Stars, marked without into number, and order, make the name of a good spirit: but if thou shalt do so from the beginning of a degree falling against the progresse of the signes, the resulting spirit shall be evil. By this art some of the *Hebrew* and *Caldean* masters teach that the nature, and name of any *Genius* may be found out; as for example, the degree of the ascendent of any ones, nativity being known, and the other corners of the heaven being Coequated, then let that which had the more dignities of Planets in those four corners which the *Arabians* call *Almutez*, be first observed amongst the rest: and according to that in the second place, that which shall be next to it in the number of dignities, and so by order the rest of them, which obtain any dignitie in the foresaid corners: this order being used, thou maist know the true place, & degree of them in the heaven, beginning from the degree of the ascendent through each degree according to the order of signs to cast 22. of the letters of the *Hebrews*; Then what letters shall fall into the places of the aforesaid Stars, being marked, and disposed according to the order found out above in the Stars, & rightly joyned together accord-

according to the rules of the Hebrew tongue, make the name of a *Genius*: to which, according to the custome, some *Monosyllable* name of Divine omnipoteney *viz. El, or Iah* is subjoyned. But if the casting of the letters be made from an angle of the falling, and against the succession of signs, and the letters which shall fall in the *Nadir* (that is the opposite point) of the aforesaid Stars, be after that order as we said, joyned together, shall make the name of an evil *Genius*. But the *Chaldeans* proceed another way; for they take not the *Almutez* of the corners, but the *Almutez* of the eleventh house, and do in all things as hath been said. Now they finde out an evil *Genius* from the *Almutez* of the angle of the twelfth house, which they call an evil spirit, casting from the degree of the falling against the progress of the signs. There are also the *Arabians*, and many others, and some Hebrews, who finde out the name of a *Genius* by the places of the five *Hylegians*, and making projection alwayes from the beginning of Aries, and the letters being found out according to the order of *Hylegians* with the *Astrologers*, being reduced into a known order, and being joyned together, make the name of a good *Genius*: but they draw the name of an evil *Genius* from the opposite *Hylegian* places, projection being made from the last degree of *Pisces* against the order of signs. But other-some do not take the places of *Hylegians*, but the places of *Almutez* upon the five *Hylegians* making projection from an *Horoscope*, as abovesaid: and these names being thus distributed according to the proportioned numbers to the Starry account, compacted of joyned, and changed letters, although unknown in sound, and significative, we must of necessity confess may do more by the secret of the chiefest Philosophy in a magick work, then significative names, whilest the mind being astonished at the obscurity of them, and deeply intent, firmly believing that something Divine is under it, doth reverently pronounce these words, and names, although not understood, to the glory of God, capivating himself with a spirituall affection of piety, in the obedience of him.

CHAP. XXVII.

Of the calculating Art of such names by the tradition of Cabalists.

There is yet another Art of these kinds of names, which they call calculatory, and it is made by the following tables, by entring with some sacred, Divine, or Angelicall name, in the column of letters descending; by taking those letters which thou shalt find in the common angles under their Stars, and Signs: which being reduced into order, the name of a good spirit is made of the nature of that Star, or Sign, under which thou didst enter: but if thou shalt enter in the column ascending, by taking the common angles above the Stars, and Signs marked in the lowest line, the name of an evil spirit is made. And these are the names of spirits of any order, or heaven ministring; as of good, so of bad, which thou maist after this manner multiply into nine names of so many orders, in as much as thou maist by entring with one name draw forth another of a spirit of a superior order out of the same, as well of a good, as bad one. Yet the beginning of this calculation depends upon the names of God; for every word hath a vertue in *Magick*, in as much as it depends on the word of God, and is thence framed. Therefore we must know that every Angelicall name must proceed from some primary name of God. Therefore Angels are said to bear the name of God, according to that which is written, *because my name is in him.* Therefore that the names of good Angels may be discerned from the names of bad, there is wont oftentimes to be added some name of Divine omnipotencie, as *El*, or *On*, or *Jah*, *or Jod*, and to be pronounced together with it: and because *Jah* is a name of beneficence, and *Jod* the name of a diety, therefore these two names are put only to the names of angels; But the name *El*, because it imports power, and vertue, is therefore added not only to good but bad spirits, for neither can evil spirits either subsist, or do any thing without the

the vertue of *El*, God. But we must know that common angles of the same Star and Sign are to be taken, unless entrance be made with a mixt name, as are the names of *Genii*, and those of which it hath bin spoken in the preceding Ch. which are made of the dispositions of the heaven, according to the harmony of divers Stars. For as often as the table is to be entred with these, the common angle is to be taken under the Star, or Sign of him that enters. There are moreover some that do so extend those tables, that they think also if there be an entrance with an extrance, with the name of a Star, or office, or any desired effect, a Demon whether good, or bad, serving to that office, or effect, may be drawn out. Upon the same account they that enter with the proper name of any person, beleeve that they can extract the names of the *Genii*, under that Star which shall appear to be over such a person, as they shall by his Physiognomy, or by the Passions and inclinations of his mind, and by his profession, and fortune, know him to be *Martial*, or *Saturnine*, or *Solarie*, or of the nature of any other Star. And although such kinde of primary names have none or little power by their signification, yet such kind of extracted names, and such as are derived from them, are of very great efficacy; as the rayes of the Sun collected in a hollow glass, do indeed most strongly burn, the Sun it self being scarce warm. Now there is an order of letters in those tables under the Stars, and Signs, almost like that which is with the Astrologers, of tens, elevens, twelves. Of this calculatory Art *Alfonsus Cyprius* once wrote, and I know who else, and also fitted it to Latine Characters; But because the letters of every tongue, as we shewed in the first book, have in their number, order, and figure a Celestiall and Divine originall, I shall easily grant this calculation concerning the names of spirits to be made not only by Hebrew letters, but also *Chaldean*, and *Arabick*, *Ægyptian*, Greek, Latine, and any other, the tables being rightly made after the imitation of the presidents. But here it is objected by many, that it falls out, that in these tables men of a differing nature, and Fortune, do oftentimes by reason of the sameness of name obtain the same *Genius* of the same

name.

name. We must know therefore that it must not be thought absurd that the same Demon may be separated from any one soul, and the same be set over more. Besides, as divers men have many times the same name, so also spirits of divers offices and natures may be noted or marked by one name, by one and the same seal, or Character, yet in a divers respect: for as the serpent doth sometimes typifie Christ, and sometimes the devill, so the same names, and the same seals may be applied sometimes to the order of a good Demon, sometimes of a bad. Lastly, the very ardent intension of the invocator, by which our intellect is joyned to the separated intelligencies, causeth that we have sometimes one spirit, sometimes another, although called upon under the same name, made obsequions to us.

There follow the tables of the calculation of the names of spirits, good and bad, under the presidency of the 7. Planets, and under the order of the 12. Militant Signs.

The entrance of the good Angels.

The entrance of the evil Angels.

	☽	☿	♀	☉	♂	♃	♄	The line of good.
ת	ז	ו	ה	ד	ג	ב	א	א
ש	נ	מ	ל	כ	י	ט	ח	ב
ר	ש	ר	ק	צ	פ	ע	ס	ג
ק	ו	ה	ד	ג	ב	א	ת	ד
צ	מ	ל	כ	י	ט	ח	ז	ה
פ	ר	ק	צ	פ	ע	ס	נ	ו
ע	ה	ד	ג	ב	א	ת	ש	ז
ס	ל	כ	י	ט	ח	ז	ו	ח
נ	ק	צ	פ	ע	ס	נ	מ	ט
מ	ד	ג	ב	א	ת	ש	ר	י
ל	כ	י	ט	ח	ז	ו	ה	כ
כ	צ	פ	ע	ס	נ	מ	ל	ל
י	ג	ב	א	ת	ש	ר	ק	מ
ט	י	ט	ח	ז	ו	ה	ד	נ
ח	פ	ע	ס	נ	מ	ל	כ	ס
ז	ב	א	ת	ש	ר	ק	צ	ע
ו	ט	ח	ז	ו	ה	ד	ג	פ
ה	פ	ס	נ	מ	ל	כ	י	צ
ד	א	ת	ש	ר	ק	צ	פ	ק
ג	ח	ז	ו	ה	ד	ג	ב	ר
ב	ס	נ	מ	ל	כ	י	ט	ש
א	ת	ש	ר	ק	צ	פ	ע	ת
The line of evil.	♄	♃	♂	☉	☽	♀	☿	

The entrance of the good Angels.

	♓	♒	♑	♐	♏	♎	♍	♌	♋	♊	♉	♈	The line of good.
ת	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א	א
ש	א	ב	ג	ד	ה	ו	ז	ח	ט	[illegible]	כ	ל	ב
ר	ב	א	ת	ש	ר	ק	צ	פ	ע	[illegible]	נ	מ	ג
ק	מ	נ	ס	ע	פ	צ	ק	ר	ש	[illegible]	א	ב	ד
צ	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ד	ג	ה
פ	ג	ד	ה	ו	ז	ח	ט	י	כ	ד	מ	נ	ו
ע	ד	ג	כ	א	ת	ש	ר	ק	צ	פ	ע	ס	ז
ס	ס	ע	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ח
נ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	ו	ה	ט
מ	ה	ו	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	י
ל	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	צ	פ	כ
כ	פ	צ	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ל
י	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	ח	ז	מ
ט	ז	ח	ט	י	כ	ל	מ	נ	ס	ע	פ	צ	נ
ח	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ר	ק	ס
ז	ק	ר	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ע
ו	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	י	ט	פ
ה	ט	י	ב	ל	מ	נ	ס	ע	פ	צ	ק	ר	צ
ד	י	ט	ח	ז	ו	ה	ד	ג	ב	א	ת	ש	ק
ג	ש	ת	א	ב	ג	ד	ה	ו	ז	ח	ט	י	ר
ב	ת	ש	ר	ק	צ	פ	ע	ס	נ	מ	ל	כ	ש
א	כ	ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת	ת
The line of evill.	♈	♉	♊	♋	♌	♍	♎	♏	♐	♑	♒	♓	

The entrance of the evil Angels.

CHAP. XXVIII.

How sometimes names of Spirits are taken from those things over which they are set.

I Finde yet another kinde of names given to the spirits from those things, which they are set over, their names being as it were borrowed from the Stars, or men, or places, or times, or such like things, the divine name being added at the end, thus. The Spirit of *Saturn* is called *Sabathiel*: the Spirit of *Jupiter*, *Zedekiel*: the Spirit of *Mars*, *Madimiel*: the Spirit of the *Sun*, *Semeliel*, or *Semeschia*; the Spirit of *Venus*, *Nogahel*; the spirit of *Mercury*, *Cochabiah*, or *Cochabiel*; the Spirit of the *Moon*, *Jareahel*, or *Levanael*. In like manner also they call the Spirits which are set over the signes by the names of signes in order; from *Aries Teletiel*, *Suriel*, *Tomimiel*, *Sattamiel*, *Ariel*, *Betuliel*, *Masniel*, *Acrabiel*, *Cheseticl*, *Gediel*, *Deliel*, *Dagymiel*. And if we call them from the latin words, *Ariel*, *Tauriel*, *Geminiel*, *Cancriel*, *Leoniel*, *Virginiel*, *Libriel*, *Scorpiel*, *Sagittariel*, *Capriel*, *Aquariel*, *Pisciel*; and from the Planets, *Saturniel*, *Ioviel*, *Martiel*, *Soliah*, *Veneriel*, *Mercuriel*, *Lunael*, or *Lunaiah*. Now because (as we said before all spirits, as well good as bad, seek for a union with man, which oftentimes in some sort they obtain, we read that some men are called Gods, and angels, and Divels. So the names of them which are endowed with any singular excellency of vertue, or with some desperate wickedness have departed this life, have obtained a place amongst the names of good and bad Demons, and are reckoned amonst them, whether we shall think that the souls of those men or the *Genii* whether good or bad are signified. So we readin *Esdras* that the name of the Archangel *Ieremiel* was from *Ieremiah* the Prophet. So *Zachariel* from *Zacharia*; and *Uriel* from *Uriah* the Prophet, whom *Ioachim* slue. In like manner *Samuel*, *Ezekiel*, *Daniel*, were the names of Angels as well as Pro-

phets. *Phaniel* is the name of an Angel, and of the place where *Jacob* wrestled all night. *Ariel* is the name of an angel, and is the same as the Lion of God; sometimes also it is the name of an evil Demon, aud of a City which is thence called *Ariopolis*, where the Idol *Ariel* was worshipped, We finde also in sacred writ that many names of evil Demons had their rise from most wicked men, or from the habitations of wicked men; as the name *Astaroth* which is the name of an evill Demon, was formerly the name of the City of *Og* King of *Basan*, in which dwelt giants; in like manner *Astaroth* was formerly the City of the *Amorrhei*; *Raphaim* a valley, and *Ieramiel* the country of the *Allophyli*; and also they were the names of Idols, and evill Demons; as *Remma* was the statue of the Idol of *Damascus*; *Chamos* the Idol of *Moab*; *Melchim* the Idol of the *Amontæ*; *Bel* the Idol of *Babylonians*; *Adramelech* the Idol of of the *Assirians*; *Dagon* the Idol of the *Allophyli*. And *Philo* makes mention of seven golden Statues which the *Amorrhei* had, which they called the holy *Nymphs*, which being, called upon did shew to the *Amorrhei* every hour their works; and the names of them were the names of women, which were the wives of seven wicked men, which consecrated them after the floud, *viz. Chanaan*, *Phut*, *Selath*, *Nebroth*, *Abirion*, *Elath*, *Desuat*, and there were put upon them pretious stones, engraven, and consecrated, one of which had a vertue to restore sight to the blind; neither could any fire burn these stones; and the books were consecrated with stones, which in like manner could not be burnt with fire, nor cut with yron, nor obliterated with water, until the angel of the Lord took them, and buried them in the bottome of the sea. Moreover we know that *Nimbroth*, *Chodorlaomor*, *Balach*, *Amalech*, names of Kings, have obtained the order of evill spirits. Also giants are called with divels after a common name *Enakim* ענקים because they did not partake of the image of God *e i.* they have not received the splendor of the spiritual intellect, but their reason hath multiplied evil kinds of frauds & sins. Therefore they are not reckoned of the species of man (as saith *Rabbi Moses* the Egyptian) but of the species of beasts, and

and divels, only that they have the ſhape of a man, and ſuch (he ſaith) were the ſons of *Adam*, which were predeceſſors to *Seth* after *Abel*; of which the wiſe men of the Hebrews ſaid, that *Adam* begat *Tochot* תוכות *i. e.* divels. But after that he had found favor in the eyes of God, he begot *Seth* after his own image, and likneſs, *i.e.* who according to the image of God obtained a human perfection, which he that hath not, is not reckoned of the ſpecies of man, by reaſon of the pravities which are the cauſe of all evils and miſchief. It is alſo (as ſaith *Porphyry*) the opinion of Magicians, that evill ſouls are turned into the nature of Divels, and become as pernicious as they; which Chriſt confirmed, when he ſpake concerning *Judas Iſcariot*: Have not I choſen twelve, and one of you is a divel? which divels therefore they call adventitious, becauſe of mens ſouls, they are become Divels. Whence the names of wicked men and divels are the ſame, whether by theſe we call their ſouls, an evil *Genii*, which have taken upon them the names of wicked men, as if it were their perſons. Alſo *Behemoth*, and the *Leviathan* ſignifie beaſts, and divels. By theſe examples he that is inquiſitive ſhall finde out the names of good, as well as of evil ſpirits.

CHAP. XXIX.

Of the Characters and Seals of ſpirits.

WE muſt now ſpeak of the Characters and Seals of ſpirits. Characters therefore are nothing elſe then certain unknowable letters and writings, preſerving the ſecrets of the Gods, and names of ſpirits from the uſe and reading of prophane men, which the Ancients called Hyeroglyphicall, or ſacred letters, becauſe devoted to the ſecrets of the Gods only. For they did account it unlawfull to write the myſteries of the God with thoſe Characters with which profane and vulgar things were wrote. Whence *Por-*

phyry saith, that the Ancients were willing to conceal God, and divine vertues by sensible figures, and by those things which were visible, yet signifying invisible things, as being willing to deliver great mysteries in sacred letters, and explain them in certain Symbolical figures; as when they dedicated all round things to the World, the Sun, the Moon, hope, and fortune, a circle to the heaven, and parts of a circle to the Moon, Pyranide and Obelisks to the fire, and Olympian Gods; a Cylindar to the Sun and Earth; a mans Yard to generation and Juno, to whom also by reason of the feminine sex the triangular figure. Wherefore this kind of Characters hath another root beside the pleasure, and authority of the institutor; of him I say, who received power of instituting, and consecrating these kind of letters, such as were many Prelates amongst divers Nations, and Sects of Religions, whose institutions came not to us, by reason that few of them were delivered by the Authors scatteringly, and by fragments. Of this kind of Character therefore are those which *Peter Apponus* notes, as delivered by *Honorius* of *Thebes*, the figures whereof are such, being related to our Alphabet.

CHAP.

CHAP. XXX.

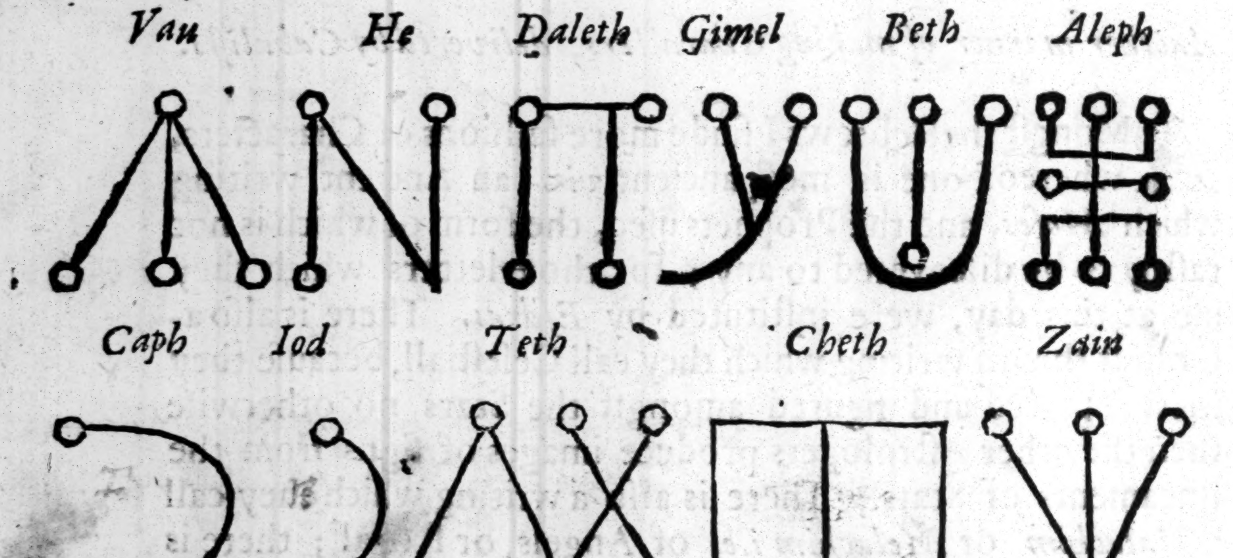
Another manner of making Characters, delivered by Cabaliſts.

AMongſt the Hebrews I finde more faſhions of Characters, whereof one is moſt ancient, *viz.* an Ancient writing which *Moſes*, and the Prophets uſed, the form of which is not raſhly to be diſcovered to any; for thoſe letters which they uſe at this day, were inſtituted by *Eſdras*. There is alſo amongſt them a writing which they call Celeſtiall, becauſe they ſhew it placed and figured amongſt the Stars, no otherwiſe then the other Aſtrologers produce images of ſigns from the lineaments of Stars. There is alſo a writing which they call *Malachim*, or *Melachim i.e.* of Angels, or Regal; there is alſo another, which they call the paſſing through the River, and the Characters and figures of all theſe are ſuch.

Celeſtiall writing.

 The

The writing called Malachim.



The writing called the paſsing of the River.

There is moreover another faſhion amongſt the Cabaliſts, formerly had in great eſteem, but now it is ſo common, that it is placed amongſt prophane things, and it is this. The twenty ſeven Characters of the Hebrews may be divided into three Claſſes, whereof every one contains nine letters. The firſt, *viz.* אבגדהוזחט which are the ſeals or marks of ſimple numbers, and of intellectuall things, diſtributed into nine orders of Angels. The ſecond hath יכלמנסעפצ the marks of tens, and of Celeſtial things, in the nine Orbs of the heavens. The third hath the other four letters, with the five final, by order, *viz.* קרשתךםןףץ which are marks of hundreds and inferior things, *viz.* four ſimple Elements, and of five kinds of perfect compounds. They do now and then diſtribute

theſe

these three Classes into nine Chambers, whereof the first is of unites, *viz.* intellectual, celestial and elemental: The second is of Twos. The third of Threes, and so of the rest: These Chambers are framed by the intersection of four paralell lines, intersecting themselves into right angles, as is expressed in this following figure.

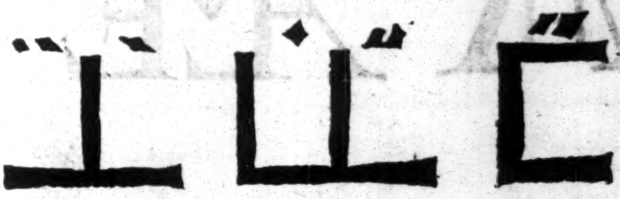
גלש	בכר	איק
וסם	הנך	דמת
טצץ	חפף	זען

Out of which being dissected into parts, proceed nine particular figures, *viz.*

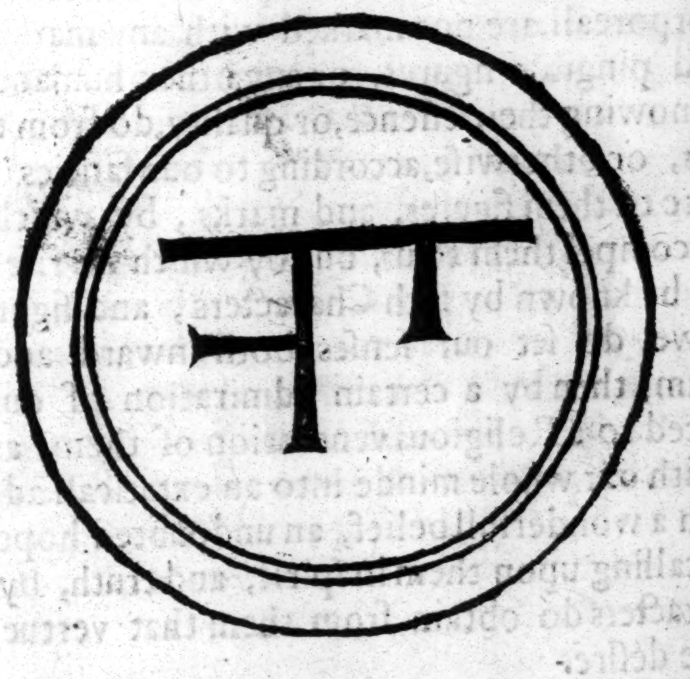
Which are of the nine Chambers, Characterizing their letter by the above written Notariacon: which if it be of one poynt shews

ſhews the firſt letter of that Chamber; if of two, the ſecond; if of three, the third letter; as if thou wouldeſt frame the Character *Michael* מיכאל, that comes forth thus, extended with five figures, *viz.*

Which then are contracted to three figures, after this manner.



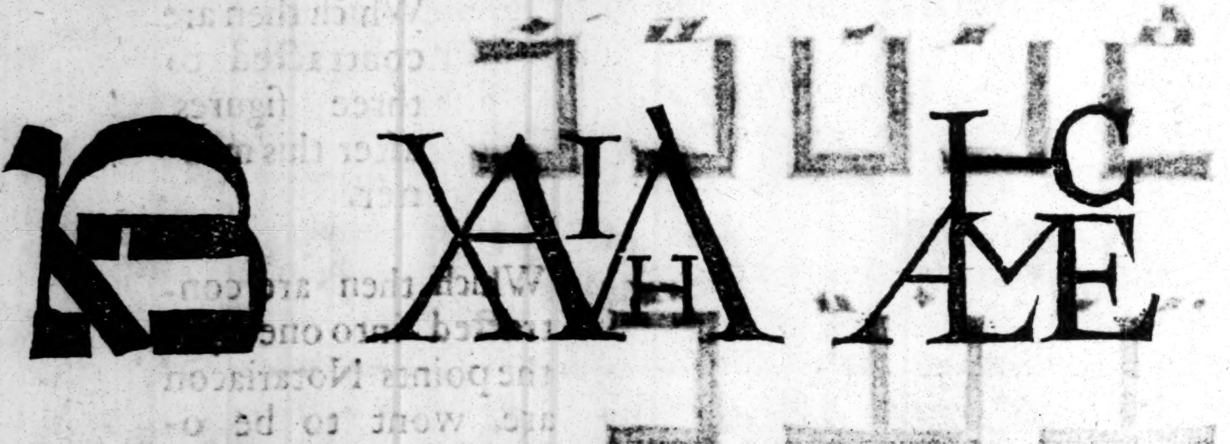
Which then are contracted into one, yet the points Notariacon are wont to be omitted, and then there comes forth ſuch a Character of *Michael.*



There is yet another faſhion of Characters, common to almoſt all letters, and tongues, and very eaſie, which is by the gathering

gathering together of letters; as if the name of the Angel *Michael* be given, the Characters thereof shall be framed thus.

In Hebrew. *In Greek.* *In Latin.*



And this fashion amongst the Arabians is most received; Neiis there any writing, which is readily, and elegantly joyned to it self, as the Arabick. Now you must know that Angelicall spirits, seeing they are of a pure intellect, and altogether incorporeall, are not marked with any marks or Characters, and pingible figures, or any other humane signs; but we not knowing their essence, or quality, do from their names, or works, or otherwise, according to our fancies devote and consecrate to them figures, and marks, by which we cannot any way compel them to us, but by which we rise up to them; as not to be known by such Characters, and figures, and first of all we do set our senses both inward and outward, upon them; then by a certain admiration of our reason we are induced to a Religious veneration of them, and then are wrapt with our whole minde into an extaticall adoration, and then with a wonderfull belief, an undoubted hope, quickening love we calling upon them in spirit, and truth, by true names and Characters do obtain from them that vertue, or power which we desire.

CHAP.

CHAP. XXXI.

There is yet another fashion of Characters, and concerning marks of spirits which are received only by revelation.

THere is another kind of Character received by Revelation only, which can be found out no other way: the vertue of which Characters is from the diety revealing, of whom there are some secret works, breathing out a harmony of some Divinity: or they are as it were some certain agreements or compacts of a league betwixt us and them. Of this kind there was a mark or sign shewed to *Constantine*, which many did call the Crosse write upon in Latin letters, *In hoc vince i.e.* in this overcome; and there was another revealed to *Antiochus* by Sirname *Soteris* in the figure of a pentangle, which signifies health; for being resolved into letters it speakes the word ὑγίεια *i.e. Health*: in the faith, and vertue of which signes both *Kings* obtain'd a great victorie against their enemies. So *Judas*, who by reason of that was afterward sirnamed *Machabeus*, being to fight with the *Jews* against *Antiochus Eupator*, received from an Angel that notable sign מכבי in the vertue of which they first slew 14000 with an infinite number of Elephants, then again 35000. of their enemies: For that sign did represent the name *Jehovah* and was a memorable emblem of the name of 72. letters by the equality of number, and the exposition thereof is, מי כמוך באלים יהוה *i.e.* Who is there amongst the strong as *Jehovah*? The figures of these memorable signs are to be framed thus.

Moreover

Moreover of those signs and Characters *Porphyrie* speaks in his book *De Responsis*, saying that they did signifie the gods themselves, by whom they did enjoy things, and by which they were called forth, and which were to be offered to them: And did shew the figures of the images what they should be; and that he perceived these things concerning the Oracle of *Proserpina.* He saith moreover that *Hecate* commanded how images should be constituted to her, and that they were to be cirrounded with wormwood, and that domestick mice were to be painted, & the finest ornaments such as were most pleasing to her, and so many mice as her forms were to be taken; then blood, myrrhe, storax, and other things were to be burnt: Which things if they were done, she would appear, and answer the worker thereof by dreams. But we shall here underwrite the Oracle of *Hecate*; for thus she speaks,

Marke I will teach What statue thou shalt make
For me; boughs of the Wood, and wormWood take,
Then garnish it, on't paint domestick mice;
Let ornaments be fair, and of great price.
Then frankincense, myrrh, storax mix't with blood
Of mice; then sing thou words secret and good;
As thou seest shapes of mine, so on it lay,
As many reall mice; then take the bay,

And

And out of th' trunk thereof a case prepare
To put it in; then see thou have a care,
That to the Statue thou devoutly pray,
Also thy debts, and vows take care thou pay;
If that these things that here required be,
Thou shalt perform, in dreams thou shalt me see.

Such were in old time the secret mysteries of the gods and Demons of the Gentils, by which they did perswade themselves to be compelled, detained, and bound by men. Hence *Jamblicus*, and *Porphyrie* teach that he that cals upon sacred Demons must observe them, with their proper honour, and to distribute to each what is convenient to every one, as thanks, oblations, gifts, sacrifices, with words, Characters sutable to their conditions, and most like unto them; or elss he should never obtain the presence of the Dieties, and Demons, and the desired effect; Moreover if they were called upon, yet they shall be constrained to hurt them especially who did it neglegently.

CHAP. XXXII.

How good spirits may be called up by us, and how evil spirits may be overcome by us.

BY the efficacy of Religion the presence of spirits doth dispose the effect, neither can any work of wonderfull efficacy in Religion be done, unless some good spirit the ruler and finisher of the work be there present. Now good spirits, if they may be divers wayes called up, yet can by no bonds, or very hardly be allayed by us, but we must by some sacred things beseech them, as we read in *Apuleius*, by the Celestiall Stars, by the infernall dieties, by the naturall elements, by the silence of the night, by the increase of the Country of *Nilus*, by the secrets of *Memphis* and elsewhere in *Porphyrie*: Thou who art risen out of the mud, who sittest in thy place, who sailest in ships, who every hour dost change thy shape, and

art

art changed in each sign of the *Zodiack*. But these, and such like Symbolicall orations and hymnes, because they are signes of Divine vertues, spirirs did sometimes apply themselves to humane uses: not as being compelled by any kind of necessity, but of their own accord, and by a kind of custom did, being overcome by the prayers of them that called on them, more easily yeeld: whence in *Porphyrie* in his book *De Responsis Hecate* saith,

I by thy prayers being overcome
Came thither——

And in another place in the same book he saith,

Conquer'd by pray'r the Dieties above
Come down on th' earth and future things foreshew.

Also the divining of sutable things works so with mans mind, that good spirits do assist us willingly, and communicate their power and vertue to us, dayly helping us with illuminations, inspirations, oracles, prophecyings, dreams, miracles, prodigies, divinations, and auguries, and working upon and acting upon our spirits, as images like to them, by framing them by their influences, and making them most like to themselves even so far, as that oftentimes our spirit doth as surely work wonderfull things as the Celestiall spirits are wont to do. But evil spirits are overcome by us through the assistance of the good, especially when the petitioner is very pious and devout, and sings forth sacred words, and a horrible speech, as by conjuring the Divine power by the venerable names, and signs of supernaturall powers, by miracles, by Sacraments, by sacred mysteries, and such like; which conjurations, or adjurations, in as much as they are done by the name and power of Religion, and Divine vertue, those evil spirits are afraid of; whence also oftentimes prophane men do bind or allay by such kinde of sacred conjurations, evil spirits, not enduring such things, whence *Cyprian* in his book, *Quod Idola Dii non sint,* saith; that spirits being adjured by the true God do presently

ſently yeeld to us, and confeſſe, and are forced to go out of poſſeſſed bodies, and either preſently leap out, or by degrees vaniſh, according as the faith of the Patient is helping, or grace of the ſwearer aſpires. And *Athanaſius* in his book *De Variis Queſtionibus* ſaith that there is no word more terrible and more deſtructive to the power of Devils then the beginning of the 68. Pſalm, *Ariſe O God, and let thine enemies be ſcattered*; For aſſoon as that word is ſpoken, the devill vaniſheth away howling. And *Origen* againſt *Celſus* ſaith, that the naming the name *Jeſus* hath oftentimes caſt many devils as well out of the ſouls of men as their bodies, and hath exerciſed much power in them out of whom the devils were caſt. Alſo we do oftentimes with threats and revilings bind or repell evil ſpirits, eſpecially the leſſer, as Haggs, *Incubi*, and ſuch like, as we read in *Lucan* concerning that witch ſaying,

I will now call you up by a true name,
The ſtygian dogs I in the light ſupreme
Will leave, and follow you alſo through grave,
From all the Urnes in death I will you ſave,
Thee O Hecate, unto the gods will ſhew,
(To whom t' addreſſe thy ſelf in other hew,
Thou waſt wont) in wan, form and without grace,
And thee forbid to change Erebus his face.

And in *Philoſtratus* we read, when *Apollonius*, and his companions were travelling in a bright Moon-ſhining night, that the *Phantaſme* of a Hagge met them, and ſome times changed it ſelf into this ſhape, & ſome times into that, and ſome times vaniſhed out of their ſight. Now aſſoon as *Apollonius* knew what it was, grievouſly reviling it adviſed his companions to do the like: for he knew that that was the beſt remedy againſt ſuch invaſions. His companions did as he adviſed, and the *Phantaſme* preſently with a noiſe vaniſhed away like a ſhadow: For ſo fearfull is this kind of ſpirits, that they are moved, tremble, and are compelled by a feigned terrour, and falſe and impoſſible threats. Whence *Chereon* the holy ſcribe ſaith

 that

that these are those things by which especially the spirits are compelled. There is moreover as hath been above said, a certain kind of spirits not so noxious, but most neer to men, so that they are even affected with humane passions, and many of these delight in mans society, and willingly dwell with them: Some of them dote upon women, some upon children, some are delighted in the company of divers domestick and wild animals, some inhabit Woods and Parks, some dwell about fountains and meadows. So the Fairies, and hobgoblins inhabit Champian fields; the *Naiades* fountains: the *Potamides* Rivers; the *Nymphs* marshes, and ponds: the *Oreades* mountains; the *Humedes* Meadows; the *Dryades* and *Hamadryades* the Woods, which also *Satyrs* and *Sylvani* inhabit, the same also take delight in trees and brakes, as do the *Naptæ*, and *Agaptæ* in flowers: the *Dodonæ* in Acorns; the *Paleæ* and *Feniliæ* in fodder and the Country. He therefore that will call upon them, may easily doe it in the places where their abode is, by alluring them with sweet fumes, with pleasant sounds, and by such instruments as are made of the guts of certain animals and peculiar wood, adding songs, verses, inchantments sutable to it, and that which is especially to be observed in this, the singleness of the wit, innocency of the mind, a firm credulity, and constant silence; wherefore they do often meet children, women, and poor and mean men. They are afraid of and flie from men of a constant, bold, and undaunted mind, being no way offensive to good and pure men, but to wicked and impure, noxious. Of this kind are hobgoblins, familiars, and ghosts of dead men. Hence *Plotinus* saith, that the souls of men are sometimes made spirits: and of men well deserving are made familiars which the Greeks call Eudemons, *i.e.* blessed spirits: but of ill deserving men, hags, and hobgoblins, which the Greeks call Cacodemons. *i.e.* Evil spirits; But they may be called ghosts when it is uncertain whether they have deserved well or ill. Of these apparitions there are divers examples; such was that which *Pliny* the Junior makes mention of concerning the house of *Athenodorus* the Philosopher of *Tharsis* in which there appeared

peared with a ſudden horrible noiſe the ghoſt of an old man. And *Philoſtratus* tels of the like of a hag of *Menippus Lycius* the Philoſopher turned into a beautifull woman of *Corinth*, whom *Tyaneus Apollonius* took to be a hobgoblin; the ſame at *Epheſus*, the like in the ſhape of an old begger who was the cauſe of the peſtilence, who therefore being by his command ſtoned, there appeared a maſtive dog, and preſently the peſtilence ceaſed. We muſt know this that whoſoever ſhall intellectually work in evil ſpirits, ſhall by the power of good ſpirits bind them; but he that ſhall work only worldlily, ſhall work to himſelf judgement and damnation.

CHAP. XXXIII.

Of the bonds of ſpirits, and of their adjurations, and caſtings out.

THe bonds by which ſpirits are bound, beſought, or caſt out, are three; Some of them are taken from the elementall world, as when we adjure a ſpirit by any inferiour and naturall things of affinity with or adverſe to them, in as much as we would call upon or caſt them out, as by flowers, and herbs, by animals, by ſnow, by ice, by hell, by fire, and ſuch like, as theſe alſo are oftimes mixed with Divine praiſes, and bleſſings and conſecrations, as appears in the ſong of the three Children, and in the *Pſalm*, Praiſe ye the Lord from the heavens, and in the conſecration and bleſſing of the *Paſchal taper*. This bond doth work upon the ſpirits by an apprehenſive vertue under the account of love, or hatred, in as much as the ſpirits are preſent with or favour, or abhor any thing that is naturall or againſt nature, as theſe things themſelves love or hate one the other. Hence that of *Proclus*, As the Lion fears a cock, eſpecially a white cock: ſo doth a ſpirit appearing in the form of a lion vaniſh away at the ſight of a cock. The ſecond bond is taken from the Celeſtial world, *viz:* when we adjure them by the heaven, by Stars,

by their motions, rayes, light, beauty, clearness, excellency, fortitude, influence, and wonders, and such like: and this bond works upon spirits by way of admonition, and example. It hath also some Command, especially upon the ministring spirits, and those who are of the lowest orders. The third bond is from the Intellectual and divine world, which is perfected by religion, that is to say, when we swear by the sacraments, by the miracles, by the divine names, by the sacred Seals and other mysteries of Religion; wherefore this bond is the highest of all and the strongest, working upon the spirits by Command and power; But this is to be observed, that as after the universal providence, there is a particular one; and after the universal soul, particular soules; so in the first place we Invocate by the superior bonds, and by the names and powers which rule the things, then by the inferior, and the things themselves; We must know further, that by these bonds not only Spirits, but also all creatures are bound, as Tempests, burnings, flouds, plagues, diseases, force of armes, and every animal, by assuming them, either by the manner of Adjuration, or by the way of deprecation or benediction, as in the charming of Serpents, besides the naturall aud celestial, by rehearsing out of the mysteries and Religion, the curse of the Serpent in terrestial Paradise, the lifting up of the Serpent in the wilderness; moreover by assuming that verse of the Psalm 91. Thou shalt walk upon the Aspe and the Basiliske, and shalt tread upon the Lion and Dragon: Superstition also very much prevaileth in these, by the translating of some Sacramental rites to that which we Intend to bind or hinder, as, of Excommunication, burial or exequies for the driving away of diseases, Serpents, Mice or Wormes, which thing we read to have bin thus done in diverse places, and it is wont to be done even as yet.

CHAP.

CHAP. XXXIIII.

Of the Animasticall order, and the Heroes.

AFter the Quires of the blessed spirits, the Animastical order is the next, which the Hebrew *Theologians* call *Issim*, that is, strong and mighty men; the Magicians of the Gentiles, call *Heroes* and *Demi-gods*, or gods half men: whom *Fulgentius*, an Author not to be contemned, supposeth were so called, either because that for the meanness of their desert they are not judged worthy of Heaven, nor yet are accounted Terrestrical for the reverence of Grace; of this kind in old time were *Priapus*, *Hippo*, *Vertumnus*; or because they being eminent in this life for divine vertues, and benefits for mankinde, after this mortal man put off, are translated into the quire of the blessed gods; alwayes providing for mortal men the same vertues and benefits which they long since had in this life: or because they were procreated from the secret seed of the superiors, whom they think were begotten by the mixture of Gods or Angels with men, & therefore obtaining a certain middle nature, so as they are neither Angels nor men: which opinion *Lactantius* also followeth; and there are even at this time who have commerce and conjugall mixture with spirits; and all now believe that *Merline*, a British Prophet, was the son of a Spirit, and born of a virgin: and also they imagined, that *Plato* the Prince of wisdome was born of a virgin, impregnated by a phantasme of *Apollo*. And it is delivered in Histories, that certain women of the *Gothes* (which they call *Alrumnæ*) eminent both for beauty aud ingennity, long since at *Filimire*, or (as others say) at *Idanthresie*, going forth out of the tents of the King of the *Gothes*, wandred in the desarts of *Scythia* in *Asia* beyond the Marshes of *Meotis*, and there being Impregnated by *Fanni* and *Satyres*, brought forth the first *Hunni*; more over *Psellus* is the Author, that Spirits sometimes cast forth seed, from the whichcer tain little crea-

tures arise: Therefore these *Heroes* have no less, power in disposing and ruling these inferior things, than the Gods and angels, and have both their offices and their dignities distributed to them: and therefore to them no otherwise than to the Gods themselves were *Temples*, *Images*, *Altars*, *Sacrifices*, *Vows*, and other mysteries of religion dedicated. And their names invocated had divine and magical vertues for the accomplishing of some miracles: which thing *Eusebius* declareth that many tried by the invocation of the name of *Apollonius* of *Tyana*; and more of this kinde we read of, both in the Poets, and also in the *Historians* and *Philosophers*, concerning *Hercules*, *Atlas*, *Æsculapius* and the other *Heroes* of the Gentiles; but these are the follies of the Gentiles; but as concerning our holy *Heroes* we beleve that they excel in divine power, and that the soul of the *Meschihæ* doth rule over them (as the *Theologians* of the *Jews* also testify) that is Jesus Christ, who by divers of his Saints, as it were by members fitted for this purpose, doth administer and distribute divers gifts of his grace in these inferior parts, and every one of the Saints do enjoy a peculiar gift of working. Whence they being implored by us with divers prayers and supplications according to the manifold distribution of graces, every one doth most freely bestow their gifts, benefits, and graces on us much more readily, truly, & also more abundantly than the Angelical powers, by how much they are nigher to us, and more allyed to our natures, as they who in times past were both men, and suffered humane affections and infirmities; and their names, degrees and offices are more known unto us; Therefore out of the number of these almost Infinite, there are twelve chief, *viz.* the twelve Apostles of *Christ*, who (as the evangelical truth saith (sit upon twelve thrones, judging the twelve tribes of Israel, who in the Revelations are distributed upon twelve foundations, at the twelve gates of the heavenly City, who rule the twelve Signs, and are sealed in the twelve pretious Stones, and the whole world is distributed to them; but their true names are these; the first שמעון הכפי *Symehon Hacephi*, this is *Peter*. The second אלעוי *Alousi*, whom we call *Andrew*.

The

The third יעקבת *Jahacobah*, this is *James* the greater. The fourth פוליפוש *Polipos* whom we call *Philip*. The fift ברכיה *Barachiah*, this is *Bartholomew*. The sixt יוהנה *Johanah*, whom we name *Iohn*. The seventh is תמני *Thamni*, whom we call *Thomas*. The eighth is called מרון *Medon*, for whom we say *Matthew*. The ninth is יעקב *Jahacob*, this is *James* the less. The tenth is כטיפא *Catepha*, this is *Thadeus*. the eleventh שמאם *Samam*, who is *Simon* the Canaanite. The twelfth מתתיה *Matattiah*, who is called *Matthias*. After these are the seventy two disciples of Christ, who also themselves do rule so many Quinaries of Heaven, & Tribes, People, Nations and Tongues. After whom is an Innnumerable multitude of Saints, who also themselves have received divers Offices, Places, Nations and People into their protection and patronage, whose most apparent miracles at the faithfull prayers of those that Invocate them, we plainly see and confess.

CHAP. XXXV.

Of the Mortall and Terrestrial Gods.

NExt after these are the mortall Gods, whom in like manner also we call Heroes, and Terrestrial gods, or Companions of the superiour Gods: *viz.* Kings, Princes, and Priests, by whom this world is governed, and disposed by their Laws, whom therefore as Gods we receive, worship and reverence, because God himself hath suffered his name to be communicated to them, and by a proper denomination hath confirmed it to them, calling them gods, even as he spake to *Moses*, saying, I have made thee a God to *Pharoah*; and elsewhere he hath commanded concerning them saying, Thou shalt not detract from the gods; and again, if Theft shall lie hid, the Master of the House shall apply himself to the Gods; and the Psalmist saith, The princes of the people were gathered together with the God of *Abraham*: because that the mighty gods of the Earth are vehemently lifted up; and elsewhere God stood in the

the counsels of the gods, but in the midst he Judgeth the gods; and a little after, I have said ye are all gods, and sons of the most high; moreover he hath commanded concerning the worshipping and reverencing of them, decreeing tithes and first fruits for them, and giving them the power of the sword, and forbidding any to curse them, and commanding obedience to be yielded to them, though wicked. Hence all Antiquity called their princes gods, and worshipped them as divine powers, as *Janus* testifieth in *Ovid*, in his first book of *Fasti* saying.,

When th' earth of th' Gods was potent, I did raign
And dieties mix'd were with seats humane.

And Divine *Plato* in his third book *de Republica* appointed that princes both alive and dead should be celebrated with divine honors, which Institution hath ben received amongst all Nations, even from the first age, *viz.* to deify their princes with divine honours, and to consecrate them with eternall memory; Hence they did impose their never dying names on Cities, Provinces, Mountains, Rivers, Lakes, Ilands and Seas; And dedicated to them with great pomp, Piramides, Colosses, triumphal Arches, Trophies, Statues, Temples, Plays, Feasts; and also called the Heavens, Stars, Dyaes and Months by their names. Hence *January* from *Janus*, *July* from *Julius*, *August* from *Augustus*; so *dies Mercurii* from *Mercury Trismegist*, *Dies Jovis* from *Jupiter*, which custome we read was observed not only by the *Ægyptians Greeks* and *Romans*, but also by the extream barbarous people, as *Gothes*, *Danes* and *Teutones*. Hence *Saxo Grammaticus* being witness, what day the former call *Dies Mercurii*, these do call *Othines* day: what day the former name from *Jupiter*, these call *Thors* day, from *Othin* and *Thor* in times past Kings of *Gotland* and *Denmark*; neither are they for any other reason called *Gothes*, then that they call in their language their cheifest god *Got*. Hence also the Dutch are thus called, because they named the god *Mars*, whom they worshipped, *Teutan*; by which name the Gaules also

alſo called *Mercury*. Therefore are Kings and Prieſts (if they be Juſt) companions of the gods, and endowed with the like power. Hence they cure diſeaſes by their touch and word and ſometimes command the times and the Heavens, as *Virgil* ſang of *Auguſtus*,

> *It rains all night, i'th' morn the raies return;*
> Cæſar *With* Jove *divided hath the throne.*

And the Scripture teſtifieth of *Joſhuah*, who fighting in *Gibeon*, commanded the *Sun* and *Moon*, ſaying, *Sun* ſtand ſtill in *Gibeon* and thou *Moon* in the Valley of *Ajalon*; and the *Sun* and the *Moon* ſtood ſtill at his command, neither did the *Sun* ſet in the ſpace of one day, untill he had revenged himſelf of his Enemies, and the Lord obeyed the voyce of man; Alſo *Moſes* divided the red Sea, and *Joſhua Jordan*, and led the people over dry ſhod; The like did *Alexander* the Macedonian, leading forth his Army; Sometimes alſo they are endowed with a prophetick ſpirit, as we read of *Chaiaphas* in the holy Scripture, that he propheſied, for that he was High Prieſt that year: Seeing therefore it is ſo that the Lord of the Earth would that Kings and Prieſts be called gods by communication of name and power, ſurely we ought alſo to deſerve well of them, and to prefer their Judgments before ours, and ſimply to obey, ſupplicate and adore, and worſhip with all kinde of worſhip and reverence the moſt high God in them.

CHAP. XXXVI.

Of Man, how he was created after the Image of God.

THe moſt abundant God (as *Triſmegiſtus* ſaith) hath framed two Images like himſelf, *viz.* the world and man, that in one of theſe he might ſport himſelf with certain wonderfull operations: but in the other, that he might enjoy his delights, who ſeeing he is one, hath created the world one, ſeeing that he is infinite, hath created the world round ſeeing

ſeeing he is eternall, he hath created the world incorruptible and everlaſting: ſeeing he is Immenſe, he hath created the world the greateſt of all things; ſeeing he is the chiefeſt life, he hath adorned rhe world with vitall ſeeds, begetting all things out of himſelf; and ſeeing he is omnipotent, by his will alone, not by any neceſſity of nature, he hath created the world, not out of any foregoing matter, but out of nothing; and ſeeing he is the chief goodneſs, embracing his word, which is the firſt Idea of allthings, with his choiſeſt will, and eſſentiall love, he hath fabricated this externall world after the example of the Internall, *viz.* Ideall world, yet ſending forth nothing of the eſſence of the *Idea*, but created of nothing that which he had from eternity by the *Idea:* God alſo created man after his Image; for as the world is the Image of God, ſo man is the Image of the world. Hence ſome think that it is ſpoken, that man is not created ſimply the Image of God, but after the Image, or the Image of the Image; therefore he is called *Microcoſme*, that is the leſſer world; The world is a Rationall creature, Immortall; man in like manner is rationall but mortal, that is, diſſolvable; for (as *Hermes* ſaith) ſeeing the world it ſelf is immortall, it is Impoſſible that any part of it can periſh. Therefore to dye, is a vain name, and even as *Vacuum* is no where, ſo alſo Death; Therefore we ſay a man dieth, when his Soul and body are ſeparated, not that any thing of them periſheth or is turned into nothing. Notwithſtanding the true Image of God is his word. The wiſdome, life, light and Truth exiſting by himſelf, of which Image mans ſoul is the Image, in regard of which we are ſaid to be made after the Image of God, not after the Image of the world, or of the creatures; for as God cannot be touched, nor perceived by the ears, nor ſeen with the eyes; ſo the ſoul of man can neither bee ſeen, heard nor touched. And as God himſelf is infinite, and cannot be compelled by any, ſo alſo the minde of man is free, and cannot be enforced or bounded. Further, as God comprehendeth this whole world, and whatſoever is in it in his minde alone; ſo mans minde comprehendeth it even in thought; and that which is peculiar to him alone with God, as

God moveth and governeth all this world by his beck alone, ſo mans minde ruleth and governeth his body. There fore it was neceſſary, that the minde of man thus ſealed by the word of God, ſhould put on alſo the corporeall man, after the moſt compleat example of the world: Therefore man is called the other world, and the other Image of God, becauſe he hath in himſelf All that is contained in the greater world, ſo that there remaineth nothing which is not found even truly and really in man himſelf, and all theſe things do perform the ſame duties in him, as in the great world: There are in him the four Elements, with the moſt true proprieties of their nature, and in him an ethereal body, the Chariot of the ſoul in proportion correſponding to the Heaven: There are in him the vegetative life of Plants, the ſenſes of animals, of celeſtial ſpirits, the Angelical reaſon, and the Divine underſtanding, and the true conjunction, and divine poſſeſſion of all theſe things flowing together into one. Hence in ſacred Letters man is called every creature, and not onely man being made another world doth comprehend all the parts thereof in himſelf but alſo doth receive and contain even God himſelf. Hence *Xyſtus* the Pythagorian, ſaith, that the ſoul of man is the temple of God: which thing *Paul* alſo more clearly expreſſed, ſaying, ye are the Temple of God; & the ſame the ſacred Scripture teſtifieth in many places: Therefore man is the moſt expreſs Image of God, ſeing man conteineth in himſelf all things which are in God: but God by a certain eminency conteineth all things through his power, & ſimply, as the cauſe and beginning of all things; but he hath given this power to man, that he ſhould in like manner contein all things, but by a certain act & compoſition, as the knot, tye, and bond of all things: Therefore man only rejoyceth in this honor, that he hath a ſimilitude with all, operation with all, and converſation with all: He Symbolizeth with the matter in a proper ſubject; with the Elements in a fourfold body; with Plants in a vegetative vertue; with animals in a ſenſitive faculty; with the Heavens in an Etherial ſpirit, and influx of the ſuperior parts on the inferiour: with the Angels in underſtanding and wiſdome;

with

with God, in conteining all things: He is preserved with God, and the Intelligences, by faith and wisdome: with the heavens and heavenly things, by reason and discourse: with all Inferiour things, by sense and Dominion: and acteth with all, and hath power on all, even on God himself, by knowing and loving him; and as God knoweth all things, so also man can know all things Intelligible, seeing he hath for an adequate Object, *Ens* in general, or (as others say) Truth it self; neither is there any thing found in man, nor any disposition, in which something of divinity may not shine forth; neither is there any thing in God, which may not also be represented in man: Whosoever therefore shall know himself, shall know all things in himself; especially he shall know God, according to whose Image he was made; he shall know the world, the resemblance of which he beareth; he shall know all creatures, with which he Symbolizeth; and what comfort he can have and obtain, from Stones, Plants, Animals, Elements, Heavens, from Spirits, Angels, and every thing, and how all things may be fitted for all things, in their time, place, order, measure, proportion and Harmony, and can draw and bring to himself, even as a Loadstone Iron; And *Geber* in his summ of *Alchimy* teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only, *viz.* to have power to be made the Son of God, and to be united to him: but man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even untill it be glorified into Immortality. And this which we have spo-

ken

ken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature: But there are some *Theologians*, who make those powers of mans memory, understanding, will, the image of the Divine trinity; and there are who going further, do place this image not only in these three faculties which they call first acts, but also in the second acts; And as the memory representeth the father, the understanding the son, the will the Holy Ghost; So also the word produced from our understanding, and love flowing from our will, and the understanding it self having a present object and producing it, do set forth the son, spirit and father; and the more mysterious *Theologians* teach that moreover all our members do represent something in God whose image they bear; and that even in our passions we represent God, but by a certain Analogy: for in the holy word we read of the wrath, fury, repentance, complacency, love, hatred, pleasure, delectation, delight, indignation of God, and such like, and we have above spoken something of the members of God, which may be congruent here; Also *Mercurius Trismegistus* confessing the divine Trinity, describeth it understanding, life and brightness, which elsewhere he calleth the word, the minde and the spirit, and saith that man made after the image of God, doth represent the same Trinity; for there is in him an understanding minde, a verifying word, and a spirit, as it were a Divine brightness diffusing it self on every side, replenishing all things, moving and knitting them together: but this is not to be understood of the naturall spirit which is the middle by the which the soul is united with the flesh and the body, by the which the body liveth and acteth, and one member worketh on another, of the which spirit we have spoken in the first book. But we here speak of the naturall spirit, which yet in some sort is also corporeall, notwithstanding it hath not a grosse body, tangible and visible, but a most subtile body, and easie to be united with the mind *viz* that superiour and Divine one which is in us; neither let any one wonder, if we say that the rationall soul is that spirit, and a corporeall thing,

or

or that it either hath or savoureth something of corporiety while it is in the body and useth it as an instrument, if so be that ye shall understand, what, amongst the *Platonists*, that Etheriall body of the soul, and chariot of the same may be; therefore *Plotine* and all the *Platonists*, after *Trismegist*, in like manner, place three things in man, which they call the Supreme, lowest and middle: The Supreme is that Divine thing which they call the mind, or superiour portion, or illuminated intellect. *Moses* in *Genesis* calleth it the breath of life, *viz.* breath from God or his spirit inspired into us; The lowest is the *Sensitive* soul which they also call an Image: *Paul* the Apostle nameth it the Animall man. The middle is the reasonable spirit knitting and tying together both extreams, *viz.* the Animal soul with the mind savouring of the nature of both extreams: yet it differeth from that Supream which is called the illuminated intellect, the mind, light and supream portion; it differeth also from the Animall soul, from the which, the *Apostle* teacheth us, that we ought to separate it, by the power of the word of God, saying, the word of God is lively and powerfull, more penetrating then a twoedged sword, peircing even to the dividing of the soul and spirit: for as that supream portion never sinneth, never consenteth to evil, and alwayes resisteth errour and exhorteth to the best things; so that inferior portion and Animall soul is alwayes overwhelmed in evil, in sin and concupiscence, and draweth to the worst things, of the which *Paul* saith, I see another Law in my members, leading me captive ro the law of sin: The minde therefore the supream portion is never damned; but when its companions are to be punished, goeth away unhurt into its Originall: But the spirit, which by *Plotinus* is called the reasonable soul, seeing it is by its nature, free, and can according to his pleasure adhere to either of them, if it constantly adhere to the superiour portion, is at length united and beautified with it, untill it be assumed into God: if it adhere unto the inferior soul, it is depraved, and becomes vitious, untill it be made a wicked spirit. But thus much concerning the mind and spirit: now let us see concerning the speech or word. *Mercurius* thinketh this

of the same value for immortality: for speech or word is that without which nothing is done or can be done; for it is the expression of the expressor and of the thing expressed; and the speaking of the speaker, and that which speaketh, is speech or word: and the conception of the conceiver and that which conceiveth, is the word: and the writing of the writer and that which writeth, is the word: and the forming of the former and that which formeth, is the word; and the creation of the Creator, and that which createth is the word: and the doing of the doer, and that which is done is the word: and the knowledge of him that knoweth and the thing knowen is the word; and every thing that can be spoken is but a word, and its called equality: for it carrieth it self equally towards all; seeing that it is not one thing more then another, equally bestowing on all, that they may be, that which they are, neither more nor lesse; and it self being sensible, doth make it self and all things sensible, as light maketh it self & all things visible; therefore the word is called by *Mercurius* the bright son of the mind; for the conception by the which the mind conceiveth it self, is the intrinsecall word generated from the mind *viz.* the knowledge of it self: But the extrinsecall and vocall word, is the of-spring and manifestation of that word, and a spirit proceeding out of the mouth with sound and voice, signifying something: but every voice of ours, speech and word unlesse it be formed by the voice of God, is mingled with the air and vanisheth; but the spirit and word of the Lord remaineth, life and sense accompanying it. Therefore all our speech, words, spirit and voice have no power in Magick, unless they be formed by the divine word: & *Aristotle* himself in his Meteors, and in the end of his Ethicks confesseth, that there is not any vertue either natural or morall, unless through God; & in his secret tenents, he affirmeth that our understanding being good and sound can do very much on the secrets of nature if so be that the influence of the Divine power be present, otherwise nothing at all: So also our words can do very many miracles, if they be formed by the word of God, in which also our universall generation is

perfected

perfected, as *Isay* saith, by thy countenance O Lord we have conceived, as women rightly conceive by the countenance of their husbands, and have brought forth spirit. Hither in some sort belongeth that which is delivered by the *Gymnosophists* of the *Indians*, *viz*. that *Budda* a prince of this opinion, brought forth a virgin out of his side; and amongst the *Mahumetans* there is a constant opinion, that many, whom in their tongues they call *Nefesohli*, are born by a certain occult manner of Divine dispensation without carnall copulation, whose life is therefore wonderfull and impassible and as it were Angelical and all together supernaturall; but these triffles we leave; only the King *Messias*, the word of the father, made flesh, Christ Jesus hath revealed this secret, and will further manifest it at a certain fulness of time: therefore a mind very like to himself (as *Lazarillus* sang in *Crater* of *Hermes*.)

God gave man reason that like dieties
He might bring forth gods with capacity.
O happy he that knows his worth, and how
He equall is unto the gods above!
They represse dangers, make diseases flie,
They give presages, and from misery
Deliver men, reward the good, and ill
Chastise, and so the will of God fulfill;
These are Disciples, and the sons of God
Most High ——

Who are not born of the will of flesh, or of man, or of a menstruous woman, but of God: but it is an universall generation in which the Son is like the Father in all manner of similitude, and in the which, that which is begot is the same in specie with the begetter; and this is the power of the word formed by the mind, and received into a subject rightly disposed, as seed into the matrix for the generation; but I say disposed & rightly received; because that all are not partakers of the word after the same manner, but others otherwise; and these are the most hidden secrets of nature which ought not to be further published.

CHAP.

CHAP. XXXVII.

Of mans soul and through what means it is joyned to the body.

THe soul of man is a certain divine Light, created after the image of the word, the cause of causes and first example, and the substance of God, figured by a seal whose Character is the eternall word; also the soul of man is a certain divine substance, individuall and wholly present in every part of the body, so produced by an incorporeall Author, that it dependeth by the power of the Agent only, not by the bosome of the matter: The soul is a substantiall number, uniform, conversive unto it self, and rationall, very far excelling all bodies and materiall things; the partition of which is not according to the matter, nor proceeding from inferiour and grosser things, but from the efficient cause: For it is not a quantitative number, but removed from all corporeall Laws, whence it is not divided nor multiplyed by parts. Therefore the soul of man is a certain divine substance, flowing from a divine fountain, carrying along with it self number: not that divine one by the which the creator hath disposed all things, but a rational number by the which seeing it hath a proportion to all things, it can understand all things: Therefore mans soul being such, according to the opinion of the *Platonists*, immediately proceeding from God, is joyned by competent means to this grosser body; whence first of all in its descent, it is involved in a Celestiall and aeriall body, which they call the celestiall vehicle of the soul, others the chariot of the soul: Through this middle thing, by the command of God who is the center of the world, it is first infused into the middle point of the heart, which is the center of mans body, and from thence it is diffused through all the parts and members of his body, when it joyneth his chariot to the naturall heat, being a spirit generated from the heart by heat; by this it plungeth it self into the humours, by the which it inhereth in all the members, and to all these is made equally the nighest, although it be diffused

through one to another; even as the heat of fire adhereth most nigh to the air and water, although it be transferred by the air to the water; thus it is manifest, how the immortal soul, by an immortall body, *viz.* an Etheriall vehicle, is included in a grosse and mortall body, but when by a disease or some mischief, these midle things are dissolved or fail, then the soul it self by these middle things recollecteth it self, and floweth back into the heart which was the first receptacle of the soul: but the spirit of the heart failing, and heat being extinct, it leaveth him, and man dieth, and the soul flieth away with this Celestiall vehicle, and the *Genius* his keeper and the Demon follow it being gone forth, and carry it to the Judge, where sentence being pronounced, God quietly leadeth forth the good souls to glory: the evil the fierce devill draggeth to punishment.

CHAP. XXXVIII.

What Divine gifts man receiveth from above, from the severall Orders of the Intelligences and the heavens.

BY the seven Planets as it were by instruments, all powers are diffused into man from the Supream fountain of good: by *Saturn* a sublime contemplation & profound understanding, solidity of judgement, firm speculatiom, stability and an immoveable resolution: by *Jupiter*, an unshaken prudence, temperance, benignity, piety, modesty, Justice, Faith, Grace, Religion, equity, clemency, royalty; by *Mars*, truth; not to be terrified, constant courage and fortitude, a fervent desire of animosity, the power of acting and the practice, and an inconvertible vehemency of the mind. By the *Sun*, nobility of mind, perspicuity of imagination, the nature of knowledge and opinion, maturity, counsell, zeal, light of justice, reason and judgement distinguishing right from wrong, purging light from the darkness of ignorance, the glory of truth found out, and charity the Queen of all vertues: by *Venus* a fervent

a fervent love, most sweet hope, the motion of desire, order, concupiscence, beauty, sweetness, desire of encreasing and propagation of it self; by *Mercury* a piercing faith and belief, clear reasoning, the vigour of interpreting and pronouncing, gravity of speech, acuteness of wit, discourse of reason, and the swift motions of the senses: by the *Moon* a peace making consonancy, fecundity, the power of generating and of growing greater, of increasing and decreasing, and a moderate temperance, and faith which being conversant in manifest and occult things yeeldeth direction to all; also motion to the tilling of the earth for the manner of life and giving growth to it-self and others; but these influences are principally drawn from those seven intelligences, who stand before the face of God, who dispose the soul the seat of these vertues: but the planets dispose the body only giving a tractable complexion proportionated and tempered for every good thing, and they are as it were the instruments of the Intelligences; but God as the primary cause doth yeeld both the influence & increase to all. They therefore who have sought out the vertues and diverse dispositions of the soul, do judge, that they obtain diverse natures, by reason of the diversity of means, by the which they have a passage to us, and that these souls are not joyned with the bodies themselves unless they be proportioned by these Stars; So in a body brought to a temperament by *Jupiter*, they think that the soul infused is temperated by the power and intelligence of *Jupiter*, and so of the rest. According to which disposition if the soul work well in this body, when its purged and expiated, it returneth to that divine power and Mansion, from whence it descended. Furthermore from the Angelicall orders man is strengthened with wonderfull vertues, *viz.* from the angels, that he may be a messenger of the divine will and an interpreter of the mind of God; from the Archangels, that he may rule over all beasts of the field, fish of the sea, and fowls of the air, over the which command is given him; from the Principalities, that all things may be subdued to him, he comprehending the powers of all, and drawing all powers to himself by a certain force most

secret and supercelestiall; From the Vertues, it receiveth power, by the which it constantly fighting is strengthened against the enemies of truth, for the reward of which we run a race in this life; from the powers against the enemies of this earthly Tabernacle: from the Dominations, it hath help by the which we can subject any domestick enemy we carry along with us, and can obtain our desired end. From the Thrones, we are knit together, and being collected into our selves, we fix our memory on those eternall visions: From the Cherubins, is light of mind, power of wisdom, very high plantasies and figures, by the which we are able to contemplate even the divine things; From the Seraphins, that by the perfect flame of love we may at length inhere in them: These are the degrees, these the ladders, by the which men easily ascend to all kinds of powers by a certain naturall connexion and chariot, according to the diverse disposition of body and mind, and by the favour of the Stars, in the disposing of the body, and of the Intelligences ruling them, the nature of which the soul in its descense putteth on, even as light the colour of the glasse, through which it passeth; the supream power of the Creator favouring, from whom is all good, and without which no good nor perfect thing can be obtained; Therefore all those do labour in vain, who trusting only on the course of nature, and the power and favour of inferiour things, do think to attain to divine things; and those who faining to have a foot in the heavens, do endeavour to receive those things from the favour of the heavens, which ought to be received from God alone; for these inferiours have, I mean animals, Herbs, stones, metals, their power subservient to the heaven; but the heaven from the Intelligences; but these from God, in whom all things pre-exist in the greatest power; as in man the little world there is not a member which hath not correspondence with some element, plant, intelligence, and with some measure and numeration in the Archetype: as we have shewen before.

CHAP.

CHAP. XXXIX.

How the superior Influences, seing they are good by nature, are depraved in these inferior things, and are made causes of evil.

SEEing every power and vertue is from above, from God, from the Intelligences and Stars, who can neither erre nor do evill, it is necessary, that all evill, and whatsoever is found disagreeing and dissonant in these inferiour things, do proceed, not from the malice of the Influence, but from the evill disposition of the receiver; thus *Chysippus* rightly sang,

They do like fooles accuse the Gods falsly
Make them the cause of all their misery,
When as their folly hurts themselves——

Hence *Jupiter* calling to minde the case of *Ægisthus* slain by *Orestes*, by *Homer* in the counsel of the Gods, saith,

Us Gods do men accuse (what vice is this?)
To be the cause, fountain of what's amiss,
When they themselves by their own wickedness
Run into danger——

When therefore the perversity of the subject receiveth the Influences of the perverse, or its debility cannot endure the efficacy of the superiors, then by the Influence of the heavens thus received into a matter full of discords, doth result something dissonant, deformed and evill; yet the celestiall powers alwaies remain good, which while they exist in themselves, and from the giver of light have their Influence by the holy Intelligences and the heavens, even till they shall come to the Moon, their Influence is good, as it were in the first degree; but then when it is received in a viler subject, it also is vilified; then also in respect of the different nature of the recipient it is received after diverse manners, and by the qualities disagree-

ing in the same subject amongst themselves, it also is varied and patiently suffreth in the subject; whence from all comprehended in the subject, at length some other thing doth result than that the Superiors send down; therefore the hurtfull quality in these Inferiors, is far different from the influx of the heavens; and therefore as the distemperof the blear-eyed, is not to be imputed to the light, nor burnings to the fire, nor wounds to the sword, nor fetters and Prisons to the Judge, but to the evill disposed and offenders; so neither is the fault of wicked ones to be cast on the celestial Influences: Therefore we being well disposed, the celestial influences cooperate all things for good; but being evill disposed, and having for our sins, that divine good, which was in us, departed from us, all things work for evill: therefore the cause of all our evills is sinne, which is the disorder and distemper of our soul; from the which then, thus evilly governing, or falling down or declining from that which the celestial influences require, all things rebel, and are distempered for our destruction: then in mans body otherwise most temperate and composed with most sweet Harmony, the distemper of the Elements beginneth, evill humors arise: and even the good being disordered and severed from one another, by a certain vicissitude both vex and torment the body: then is a most vehement dissonance perceived, either by superfluity or diminution, or some intrinseral accident, or by superfluous meat, whence superfluous humors are generated, and by the same cause infirmities follow; yea the animal spirits, the bridle being broken, do fall to contention. Then the celestial influences, otherwise of themselves good, are made hurtfull to us, even as the light of the sun to eyes ill disposed: Then *Saturn* darteth down anguish, tediousnes, melancholy, madnes, sadnes, obstinacy, rigidnes, blasphemy, desperation, lying, Apparations, affrightments, walkings of the dead, stirrings of Divels: *Jupiter* then sendeth down covetousnes, evill occasions to get wealth, and tyranny: *Mars*, furious wrath, prophane arrogancy, violent boldness, fierce stubbornnes: but the *Sun* imperious pride, and insatiable ambition: *Venus*, the deceits of concupiscence,

lascivious

lascivious loves and filthy lusts: *Mercury* deceits, cousenages, lyes, subtile desires of evill, propensity to sin; The *Moon* the inconstant progress of all things, and whatsoever is contrary to mans nature: and by this means man himself by reason of his unlikeness with the heavenly things receiveth hurt, whence he ought to reap benefit: by reason of the same dissonancy with the heavenly things (as *Proclus* saith) men also are subjected even to wicked spirits who as the officers of God do discharge themselves in punishing them: Then do they suffer grievances by evill spirits, even untill they are againexpiated by due purgations, and man returneth to a divine nature: therefore an excellent Magitian can prohibite manymischifes about to fall on him from the disposition of the Stars, when he foreknoweth their nature by preventing, taking heed, and defending, least they should meet him, and least an ill disposed subject, as we have said, should receive hurt whence it ought to reap benefit.

CHAP. XL.

That on every man a divine Character is imprinted, by the vertue of which man can attain the Working of miracles.

BY no small experience it is found that a certain power of ruling and predominating is implanted in man by nature; for (*Pliny* testifieth) that an Elephant meeting a man wandring in a desart, is reported to shew himself gentle and courteous, and to shew the way to him; and the same creature also is said, before he seeth man, to tremble, to stand still, to look about, to quake at the steps of man, for fear of treachery: in like manner the Tiger the most fierce of all beasts, at the sight of man doth remove her yong ones; and more of this kinde we read in divers authors, who have writ great volumes of creatures; but from whence do these animals know, that man is to be feared, whom they never saw: and if they have seen and known, whence do they fear, him seeing they do excell him in greatness, force and swiftness? what is this nature of man, striking this terror on wild beasts? all the Historiographers

phers of animals do finde out and grant this, but have left to others to teach and prove it. Concerning this therefore *Apollonius Tyaneus* (as we read in *Philostartus*) seeing a child leading an huge Elephant, answered *Damus* asking him, whence came that obedience of so huge a Creature to the little child: That it was from a certain active terror, implanted in man by his creator, which inferiour creatures and all animals perceiving do fear and reverence man, which is as it were a terrifiing Character, and a seal of God imprinted on man, by the which every thing is subject to him, and acknowledges him superior, whither it be servant or animal. For otherwise neither could a child rule his herd and Elephants, neither could a King terrify his people, nor the Judge the guilty. Therefore this Character is imprinted on man from the divine *Idea* which the Cabalists of the Hebrew call *Pahad* פחד and the left hand or sword of God: furthermore man hath not only a seal by the which he is feared, but also by the which he is be loved, the *Idea* of which in the divine numerations is called *Hesed* חסד which signifieth Clemency, & the right hand and Scepter of God: from these divine numerations, by the intelligences and Stars, Seals and Characters are imprinted on us to every one according to his capacity and purity: which signes the first man created, without doubt did possess in all integrity and fulness, when all creatures being attracted by secret gentlenes, and subjected by terror, came to him as to their lord, that he might give them names: but after the sin of prevarication he fell from that dignity with all his posterity; yet that Character is not all together extinct in us. But by how much every one is laden with sin, by so much he is farther off from these divine Characters and receiveth less of them; and whence he ought to receive frendship and reverence, he falleth into the slavery and terror of others, both of animals and also men and devils: which *Cain* perceiving feared, saying to God, every one who findeth me, will kill me; for he feared beasts and devi[ls], not only men, who were very few; but in the old times, many men who lived innocently, a very good life, as yet did enjoy that obedience and

and power, as *Sampson*, *David* and *Daniel* over the Lions, *Elisha* over the Bear, *Paul* over the Viper; and many *Anchorites* lived in the deserts, in Caves and Dens of wild beasts, not fearing, nor receiving any hurt; for as by sin that divine Character is obscured, so sin being purged and expiated, it again more and more shineth forth.

CHAP. XLI.

What concerning man after death, diverse Opinions.

IN generall it is appointed for all men once to dye; death is fatall to all; but one is naturall, another violent, another voluntarily received, another inflicted by humane lawes for offences, or by God for sin, that they seem not to have rendred a due to nature, but a punishment for sins; which (as the Hebrew Masters saith) God remitteth to none; Whence the Assembly delivered to *Ezechiah*, that after the house of the Sanctuary was pulled down, although there remained not any order of judiciary execution, yet there should be a fourfold kind of punishment by the which they might be condemned, that no man guilty of death should escape without retaliation; for he which had deserved to be stoned to death, was, God dispensing, either cast down headlong from the house, or trodden in peeces by wild beasts, or overwhelmed by ruine or fall; but he which had deserved to be burned, was either consumed by burnings, or finished his life either by venemous bitings, or stings of a serpent, or by poyson; but he which should dye by the sword, was killed either by the violence of the jurisdiction, or by the tumult of the people or faction, or by the treachery of thieves; he that ought to be hanged, was suffocated either in the waters, or extinguished by some other strangling punishment; and by the ground of this doctrine, that great *Origen* supposed the Gospel of Christ to be declared, He who useth the sword shall perrish by sword. Moreover the Ethnick Philosophers pronounced that

retaliation of this kinde is *Adrastia, viz.* an inevitable power of divine laws, by the which in courses to come, is recompensed to every one according to the reason and merits of his former life; so as he who uniustly ruled in the former life, in the other life should relapse into a servile state; he which hath polluted his hands with blood, should be compelled to undergo retaliation; he that lived a brutish life, should be precipitated and revolved into a brutish body; of these things *Plotinus* writeth in his book of the proper *Genius* of every one; saying, whosoever have kept humane propriety, do again arise men: but whosoever have used sense only, do return brute animals: yet so, as those who use sense especially together with wrath, do arise wild beasts; but whosoever use sense by concupiscence and pleasure, do return leacherous and gluttenous beasts: but if they shall live, not by sense together with them, so much as by the degeneration of sense, plants grow up again with them; for the vitals only, or chiefly, are living; & all their care was that they might be turned into plants. But they which have lived being too much allured by musick, not being depraved in other things, are born again musical animals; and they which have raigned without reason, become Eagles, unles they have been tainted with any wickedness. But he which hath lived civilly and vertuously, returnes a man. And *Solomon* himself in the Proverbs calls man sometimes a Lion, Tiger, Bear, a Boare. Sometimes a Hare, a hunting dog, a Cony; sometimes a Pismire, a Hedghog, a Serpent, a Spider; sometimes an Eagle, a Stork, a Cock, or any other bird, and many such as these. But the *Cabalists* of the Hebrews do not admit that souls are turned into brutes: Yet they do not deny but that they that have wholly lost their reason, shall in an other life be left to a brutish affection and imagination; they assert also that souls are revolved hither thrice, and no more; because this number seems sufficiently to suffice for the purgation of sins, according to that of *Job*, He hath delivered my soul that it should not proceed to death, but should live, and and see the light. Behold all these things doth God work three times through each, that he might reduce their souls from corruption,

ruption, and illuminate them with the light of the living. But now let us ſee what the Ancients opinion is concerning the dead. When man dies, his body returnes into the earth, from which it was taken: the ſpirit returnes to the heavens, from whence, it deſcended, as ſaith the Preacher, The body returnes to the earth from whence it was, & the ſpirit returnes to God that gave it; which *Lucretius* hath expreſſed in theſe verſes;

What came from earth to earth returnes again;
What came from God, returnes from whence it came.

But *Ovid* expreſſeth it better in theſe verſes.

Four things of man there are; Spirit, Soul, Ghoſt, Fleſh;
Theſe four four places keep and do poſſeſs.
The earth covers fleſh, the Ghoſt hovers o're the grave.
Orcus *hath the ſoul, Stars do the ſpirit crave;*

The fleſh being forſaken, & the body being defunct of life, is called a dead Carkaſs; Which as ſay the divines of the Hebrews, is left in the power of the Demon *Zazel*, of whom it is ſaid in the Scripture, *Thou ſhalt eat duſt all thy daies*; and elswhere, *The duſt of the earth is his bread.* Now man was created of the duſt of the earth, whence alſo that Demon is called the lord of fleſh, and blood, whileſt the body is not expiated and ſanctified with due ſolemnities. Hence not without cauſe the *Ancients* ordained expiations of Carkaſſes, that that which was unclean might be ſprinkled with holy water, perfumed with incenſe, be conjured with ſacred orations, have lights ſet by, as long as it was above ground, and then at length be buried in a holy place. Hence *Elpenor* in *Homer*, I beſeech thee (ſaith he) *Ulyſſes*, be mindful of mee, and leave mee not unburied, leſt being unburied I become an object of the Gods wrath. But the ſpirit of a man, which is of a ſacred nature, and divine offſpring; becauſe it is alwais faultleſs, becomes uncapable of any puniſhment; But the ſoul if it hath done well, rejoyceth together with the ſpirit, and going forth with its Aerial Chariot, paſſeth freely to the quires of

of the *Heroes*, or reacheth heaven, where it enjoys all its senses, aud powers, a perpetuall blessed felicity, a perfect knowledge of all things, as also the divine vision, and possession of the kingdom of heaven, and being made partaker of the divine power bestows freely divers gifts upon these inferiors, as if it were an immortal God. But if it hath done ill, the spirit judgeth it, and leaves it to the pleasure of the divel, and the sad soul wanders about Hell without a spirit, like an image, as *Dido* complaines in *Virgil*;

And now the great image of mee shall go
Under the earth———

Wherefore then this soul being voyde of an intelligible essence, and being left to the power of a furious phantasy, is ever subjected by the torment of corporeall qualities, knowing that it is by the just judgement of God, for ever deprived of the divine vision (to which it was created) for its sins : the absence of which divine vision, as the Scripture testifies, is the ground of all evils, and the most greivous punishment of all, which the Scripture calls the pouring down of the wrath of God. This image therefore of the soul enters into the ghost as an *Aerial* body, with which being covered doth sometimes advise freinds, sometimes stir up enemies, as *Dido* threatens *Æneas* in *Virgil* saying.

I,ll hunt thee, and thee tortures I will give.

For when the soul is separated from the body, the perturbations of the memory aud sense remain. The *Platonists* say, that the souls, especially of them that are slain, stir up enemies, mans indignation not so much doing of it, as the divine *Nemesis* and Demon foreseeing, and permitting of it. So the spirit of *Naboth* (as the masters of the Hebrews interpret it) because in the end of its life it went forth with a desire of revenge, was made, to execute revenge, the spirit of a lye, and went forth, God permitting it, a lying spirit in the mouth of all

all the prophets, untill it made *Achab* go up unto *Ramoth-Gilead.* And *Virgil* himselfe together with the *Pythagorians*, and *Platonists*, to whom also our *Austin* assents, confesseth that separated souls retain the fresh memory of those things which they did in this life, and their will, whence he sings;

What care they Living had of horses brave
And Arms, the same doth follow them to th' grave.

And *Agazel* in his book *De Scientia Divina*, and other *Arabians*, and *Mahumatists* which were Philosophers, think that the operations of the soul, being common to the conjoyned body, impresse upon the soul a Character of use and exercise, which it being separated will use, being strongly impressed to the like operations and passions which were not destroyed in life time. And although the body and organ be corrupted, yet the operation will not cease, but like affections and dispositions will remain. And these souls the ancients call with a common name *Manes*, whereof those that were in this life innocent, and purifyed by morall vertues, were very happy; And of them as Virgil sings,

——That did for their country die,
With priests who in their lives vow'd chastity,
And sacred Poets, who pleas'd Phœbus *best,*
Or by invented arts mans life assist,
And others in their memories renowned, ——

Although they departed this life without the justification of faith, and grace, as may Divines think, yet their souls were carryed without any suffering into happy pleasant fields; and as saith Virgil,

They went to places and to pleasant greens,
And pleasant seats the pleasant groves between.

Where they enjoy certain wonderfull pleasures, as also

sensitive

ſenſitive, intellectuall and revealed knowledge; alſo perhaps they may be indoctrinated concerning faith, and juſtification, as thoſe ſpirits long ſince to whom Chriſt preached the Goſpel in priſon. For as it is certain that none can be ſaved without the faith of Chriſt, ſo it is probable that this faith is preached to many Pagans and Saracens after this life, in thoſe receptacles of ſouls unto ſalvation, and that they are kept in thoſe receptacles, as in a common priſon, untill the time comes when the great Judge ſhall examine our actions. To which opinion *Lactantius*, *Ireneus*, *Clemens*, *Tertullian*, *Auſtin*, *Ambroſe*, and many more Chriſtian writers do aſſent. But thoſe ſouls which are impure, incontinent, depart wicked, do not enjoy ſuch happy dreams, but wander full of moſt hideous Phantaſmes, and in worſer places, enjoying no free knowledge but what is obtained by conceſſion, or manifeſtation, and with a continuall fleſhly deſire are ſubjected by reaſon of their corporeall corruption to the ſenſe of pain, and fear ſwords, and knives. Theſe without doubt *Homer* ſeemed to be ſenſible of, when in the eleventh book of his *Odyſſes* he brings in the mother of *Ulyſſes* being dead, ſtanding neer to him offering ſacrifice, but neither knowing him or ſpeaking to him, whilſt he with his ſword drawn did keep off ghoſts from the blood of the ſacrifice. But after that *Tyreſia* the propheteſs adviſing of her, ſhe had taſted of the ſacrifice, and had drunk the blood, ſhe preſently knew her ſon, and crying ſpake to him. But the ſoul of *Tyreſia* the propheteſſe, notwithſtanding the drawn ſword, even before ſhe taſted the bloud, knew *Ulyſſes*, and ſpake to him, and ſhewed him the ghoſt of his mother ſtanding neer to him. Whatſoever vices therefore ſouls have committed in the bodies unexpiated in this life, they are conſtrained carrying the habits of them along with them, to purge themſelves of them in hell, and to undergo puniſhment for them; which the Poet explains in theſe verſes;

When

————When they die,
Then doth not leave them all their misery.
They having not repented of their crimes,
Must now be punish'd for their mispent times.

For as the manners and habits of men are in this life, such affections for the most part follow the soul after death, which then calls to mind those things which it did formerly do in its life, and then more intently thinks on them, for as much as then the divers offices of life cease, as those of nourishing, growing, generating, and various occupations of senses, and humane affairs and comforts, and obstacles of a grosser body. Then are represented to the plantastick reason those species, which are so much the more turbulent and furious, by how much in such souls there lies hid an intellectuall spark more or lesse covered, or altogether extinct into which are then by evil spirits conveyed species either most false, or terrible: whence now it is tormented in the concupiscile faculty, by the concupiscence of an imaginary good, or of those things which it did formerly affect in its life time, being deprived of the power of enjoying them, although it may seem to it self sometimes almost to obtain its delights, but to be driven from them by the evil spirits into bitter torments, as in the Poets, *Tantalus* from a banquet, *Sardanapalus* from embraces, *Midas* from gold, *Sisyphus* from power; and they called these souls hobgoblins, whereof if any taking care of houshold affairs lives and inhabits quietly in the house, it is called a houshold god, or familiar. But they are most cruelly tortured in the irascible faculty with the hatred of an imaginary evil, into the perturbations whereof, as also false suspitions, and most horrible Phantasmes they then fall, and there are represented to them sad representations; sometimes of the heaven falling upon their head, sometimes of being consumed by the violence of flames, sometimes of being drowned in a gulfe, sometimes of being swallowed up into the earth, sometimes of being changed into divers kinds of beasts, sometimes of being torn and devoured by ugly monsters, sometimes of being

being carried abroad, through woods, seas, fire, air, and through fearfull infernall places, and sometimes of being taken, and tormented by devils. All which we conceive happens to them after death no otherwise then in this life to those who are taken with a phrensie, and some other melancholy distemper, or to those who are affrighted with horrible things seen in dreams, and are thereby tormented, as if these things did really happen to them, which truely are not reall, but only species of them apprehended in imagination: even so do horrible representations of sins terrifie those souls after death as if they were in a dream, and the guilt of wickedness drives them headlong through divers places; which therefore *Orpheus* calls the people of dreams, saying, the gates of Pluto cannot be unlocked; within is a people of dreams; such wicked souls therefore enjoying no good places, when wandring in an Aeriall body, they represent any form to our sight, are called hags, and goblins, inoffensive to them that are good, but hurtfull to the wicked, appearing one while in thinner bodies, another time in grosser, in the shape of divers animals, and monsters, whose conditions they had in their life time, as sings the Poet,

Then divers forms, and shapes of brutes appear;
For he becomes a tyger, swine, and bear,
A skalie dragon, and a lionesse,
Or doth from fire a dreadfull noise expresse;
He doth transmute himself to divers looks,
To fire, wild beasts, and into running brooks.

For the impure soul of a man, who in this life contracted too great a habit to its body, doth by a certain inward affection of the elementall body frame another body to it self of the vapours of the elements, refreshing as it were from an easie matter as it were with a suck, that body which is continually vanishing; to which being moreover enslaved as to a prison, and sensible instrument by a certain divine Law, doth in it suffer cold, and heat, and whatsoever annoys the body,

spirit,

ſpirit, and ſenſe, as ſtinks, howlings, wailings,gnaſhing of the teeth,ſtripes,tearings,and bonds,as *Virgil* ſang;

—— And therefore for their crimes
They muſt be puniſh'd, and for miſpent times
Muſt tortures feel ; ſome in the winds are hung,
Others to cleanſe their ſpotted ſins are flung
Into vaſt gulfes,or purg'd in fire——

And in *Homer* in his *Necyomancy Alcinous* makes this relation to *Ulyſſes,*

Of Tytius the dear darling of the earth,
We ſaw the body ſtretch'd nine furlongs forth
And on each ſide of whom a vultur great
Gnawing his bowels——

Theſe ſouls ſometimes do inhabit not theſe kinds of bodies only, but by a too great affection of fleſh and bloud tranſmute themſelves into other animals, and ſeiſe upon the bodies of creeping things, and brutes, entering into them, what kind ſoever they be of, poſſeſſing them like Demons. *Pythagoras* is of the ſame opinion, and before him *Triſmegiſtus*,aſſerting that wicked ſouls do oftentimes go into creeping things, and into brutes, neither do they as eſſentiall forms vivifie and inform thoſe bodies, but as an inmate dwell there as in a priſon, or ſtand neer them by a locall indiſtance as an internall mover to the thing moved ; or being tyed to them are tormented,as Ixion to the wheels of ſerpents, Syſiphus to a ſtone ; neither do they enter into brutes only, but ſometimes into men, as we have ſpoken concerning the ſoul of *Nabaoth* which went forth a lying ſpirit in the mouth of the Prophets. Hence ſome have aſſerted that the lives, or ſpirits of wicked men going into the bodies of ſome men, have diſturbed them, and ſometimes ſlew them. Which is more fortunately granted unto bleſſed ſouls that like good Angels they ſhould dwell in us, and enlighten us,as we read of *Elias*, that he being taken

from men his spirit fell upon *Elisha*: and elswhere we read that God took of the spirit which was in *Moses*, and gave it to 70. men. Here lies a great secret, and not rashly to be revealed. Sometimes also (which yet is very rare) souls are driven with such a madness that they do enter the bodies not only of the living, but also by a certain hellish power wander into dead Carkasses, and being as it were revived commit horrid wickednesses, as we read in *Saxo Grammaticus*, that *Asuitus* and *Asmundus* two cerrain men vowed one to the other, that he that should live longest should be buried with him that was first dead: at length *Asuitus* being first dead, is buried in a great vault with his dog, and horse, with whom also *Asmundus* by reason of his oath of friendship, suffered himself to be buried alive, (meat which he should for a long time eat, being brought to him;) in processe of time *Ericus* King of *Suecia* passing by that place with an army, breaking up the tomb of *Asuitus* (supposing that there was treasure) the vault being opened, brought forth *Asmundus*: whom, when he saw having a hideous look, being smeared over with filthy corrupt blood which flowed from a green wound (for *Asuitus* being revived, in the nights, took off with often strugling his right ear) he commanded him to tell him the cause of that wound: which he declares in these verses;

Why doth my visage wan you thus amaze?
Since he that lives amongst the dead, the grace
Of beauty needs must loose; I know not yet
What daring Stygian feind of Asuit
The spirit sent from hell, who there did eat
A horse, and dog, and being with this meat
Not yet suffic'd, then set his claws on me,
Pull'd off my cheek, mine ear, and hence you see
My ugly, wounded, mangled bloody face;
This monstrous Wight returned not to his place
Without receiv'd revenge; I presently
His head cut off, and with a stake did I
His body thorough run ——

Pau-

Pausanias tels a story not unlike to this, taken out of the interpreters of the Delphi; *viz.* that there was a certain infernall Demon, which they called *Eurinomus*, who would eat the flesh of dead men, and devour it so that the bones would scarce be left. We read also in the Chronicles of the *Cretensians*, that the ghosts which they call *Catechana* were wont to return back into their bodies, and go in to their wives, and lie with them; for the avoyding of which, and that they might annoy their wives no more, it was provided in the common lawes that the heart of them that did arise should be thrust thorow with a nail, and their whole carcasse be burnt. These without doubt are wonderfull things, and scarce credible, but that those lawes, and ancient Histories make them credible. Neither is it altogether strange in Christian Religion that many souls were restored to their bodies, before the universall resurrection. Moreover we beleeve that many by the singular favour of God are together with their bodies received to glory, and that many went down alive to hell. And we have heard that oftentimes the bodies of the dead were by the devils taken from the graves, without doubt for no other use then to be imprisoned, and tormented in their hands. And to these prisons and bonds of their bodies there are added also the possessions of most filthy and abominable places, where are *Ætnean* fires, gulfes of water, the shakings of thunder, and lightening, gapings of the earth, and where the region is void of light, and receives not the rayes of the Sun, and knows not the light of the Stars, but is alwayes dark. Whither *Ulysses* is reported in *Homer* to come, when he sings,

Here people are that be Cymmerian nam'd,
Drown'd in perpetuall darkness, it is fam'd,
Whom rising, nor the setting sun doth see,
But with perpetuall night oppressed be.

Neither are those meer fables which many have recorded of the cave of *Patricius*, of the den of *Vulcan* of the *Ætnean* caves, and of the den of *Nursia*, many that have seen and known

know them testifying the same. Also *Saxo Grammaticus* tells of greater things then these of the Pallace of *Geruthus*, and of the cave of *Ugarthilocus*: Also *Pliny*, *Solinus*, *Pythias*, *Clearchus*, of the wonderfull prodigies of the Northern sea, of which *Tacitus* also in his history of *Drusus* shewes that in the German sea there wandred souldiers by whom divers miraculous unheard of things were seen, *viz.* the force of whirlpools, unheard of kinds of birds, sea monsters like men and beasts; and in his book of *Germany* he tells that the *Heldusians*, and *Axions*, who had the face of men, but their other parts were equall to beasts, did dwell there. Which without all doubt were the works of ghosts and divels. Of these also *Claudianus* long time since sang,

In th' extream bounds of Franch there is a place,
Encompass'd by the sea, where in his race
Fame saith Ulysses *having tasted blood,*
A secret people did descry, where loud
And mournfull plaints were heard of wandring spirits
Which did the country people much affright.

Aristotle relates of the *Æolian* Ilands neer *Italy*, that in *Lipara* was a certain tombe, to which no man could go safe by night, and that there were Cymbals and shrill voyces with certain absurd loud laughters; also tumults and empty sounds made, as the inhabitants did strongly aver; and that upon a time a certain yong man being drunk went thither, and about night fell asleep neer the cave of the tombe, and was after the third day found by them that sought him, and was taken up for dead; who being brought forth, the solemnities of the funerall being ready, suddainly arose up, and told in order, to the great admiration of all, many things which he had seen and suffered. There is also in *Novergia* a certain mountain most dreadfull of all, cirrounded by the sea, which commonly is called *Hethelbergius*, representing Hell, whence there are heard great bewailings, howlings, and scritchings a mile round about, and over which great vulters and most

black Crows fly, making most horrible noyses, which forbid any to come neer it: Moreover from hence flow two fountaines whereof the one is most intense cold, the other most intense hot, far exceeding all other elements. There is also in the same country toward the Southern corner thereof a Promontory called *Nadhegrin*, where the Demons of the place are seen by all, in an aeriall body. There is also in *Scotland* the Mountain *Dolorosus*, from whence are heard dreadfull lamentations: and in *Thuringia* there is a mountain called *Horrisonus*, where dwelt *Sylvani*, and *Satyrs*, as fame and experience teacheth, and faithfull writers testifie. There are in divers Countries and Provinces such like miracles as these. I will not relate here those things which I have seen with mine eyes, and felt with mine hands, least by the wonderfull admirablenes & strangeness of them I should by the incredulous be accounted a lyar. Neither do I think it fit to pass by what many of our age think concerning the receptacles of souls, not much differing from these which we have now spoken of: of which *Tertullian* in his fourth book against the heresies of *Marcion* saith, It is apparent to evey wise man, which hath ever heard of the *Elysian* fields that there is some locall determination, (which is called *Abrahams* bosome) for the receiving of the souls of his sons, and that that region is not celestial, yet higher then hell, where the souls of the just rest, untill the consummation of things restore the resurrection of all things with fulnes of reward. Also *Peter* the Apostle saith to *Clemens* asking him of these things, thou dost constrain mee O *Clemens* to publish something concerning things unutterable: Yet as far as I may, I will. Christ, who from the beginning, & alwaies was, was alwaies through each generation, though secretly, present with the godly, with those especially by whom he was desired and to whom he did most often appear. But it was not time, that the bodies then being resolved, there should be a resurrection: but this rather seemed a remuneration from God, that he that was found just, should remain longer in a body, or that the Lord should translate him (as we see clearly related in the scripture of some certain iust

 men.)

men.) After the like example God dealt with others, who pleased him well, and fullfilling his will were being translated to Paradise reserved for a kingdome. But of those who could not fullfill the rule of justice, but had some relique of wickedness in their flesh, the bodyes indeed are resolved, but souls are kept in good and pleasant regions, that in the resurrection of the dead, when they shall receive their bodies, being now purged by resolution, they may enjoy an eternall inheritance for those things which they have done well. *Ireneus* also in the end of his book which he wrot against the Heresies of the *Valentinians*, saith: Whereas the Lord went in the middle of the shadow of death, where the souls of the dead were, and after rose again corporeally, and after resurrection was taken up, it is manifest that the souls of his disciples (for whom he worked these things) should go to some invisible place, appoynted by God, and there tarry untill the resurrection, afterwards receiving their bodyes, and rising again perfectly, *i. e.* corporeally, as the Lord arose, so shall they come into the presence of God; for no disciple is above his master; But every one shall be perfect as his Master. Therefore even as our Master did not presently fly and go away, but expected the time of his resurrection determined by the father, which is also manifested by *Jonas*, after three daies arising he is taken up; So also ought we to expect the time of our resurrection determined by God, foretold by the Prophets; and so rising again we shall be taken up, as many as the Lord shall account worthy of this honor; *Lactantius Firmianus* also agreeth to this, in that book of Divine institutions, whose title is of Divine reward; Saying, let no man think, that the souls after death are presently judged; for they are all detained in one common custody, untill the time cometh in which the great Judge shall examine deserts; then they whose righteousness shall be approved, shall receive the reward of immortality: but they whose sins and wickednes are detected, shall not rise again, but being destinated for certain punishment, shal be shut up with the wicked angels into the same darknes: of the same opinion are *Austine*, and *Ambrose*, who sayth in his Enchiridion, The time which is

is interposed betwixt the death of man and the last resurrection, containeth the soul in secret receptacles; as every one is worthy of rest or sorrow, according to that which it obtained whilst it lived in the flesh; but *Ambrose* in his book concerning the benefits of death, saith; The writing of *Esdras* calleth the habitations of the souls, store houses; which he meting with the complaints of man (because that the Just who have gone before, may seem, even to the day of Judgement *viz.* for a long time, to be wonderfully defrauded of their just recompense of reward) doth liken the day of judgment to a garland; for the day of reward is expected of all, that in the mean time both the conquered may be ashamed, and the conquerors may attain the palme of victory; therefore while the fulnes of times is expected, the souls expect their due recompense; punishment remaining for some, glory for others; and in the same place he calleth Hell a place which is not seen, which the souls go to being separated from the bodies; And in his second book of *Cain* and *Abel*, he saith, the soul is loosed from the body, and after the end of this life, is even as yet in suspence, being doubtfull of the judgement to come; To these assenteth that evangelical saying, concerning the last iudgment, Christ saying in *Matthew*, *Many shall say to mee in that day, Lord, Lord, have we not prophesied in thy name, and in thy name cast out Devils? And then I shall confess to them, that I never knew them*; by which speech it seemeth to be clear, that even untill this day they were uncertain concerning their sentence, and by the confidence of miracles which they had performed in the name of Jesus, whilst they lived, to have bin in some hope of salvation; Therefore because the judgement of souls is deferred untill the last day, many Theologians think that satisfactory intercessions may help not only the Justified, but also the damned, before the appoynted day of iudgment. So *Trajan* the Emperor was delivered from Hell by Saint *Gregory*, aud Justified to salvation, though some think that he was not freed from the guilt of punishment, but the Justice of punishment was prorogued untill the day of iudgment; But *Thomas Aquinas* saith it seemeth more probable

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bable, that by the intercessions of S. *Gregory*, *Traian* lived again, and obtained a gracious power by the which he was freed from the punishment and guilt of sin; and there are some *Theologians* who think, that by the Diriges for the dead neither the punishment nor the guilt is taken away or detracted, but that only some ease and asswagement of the pains is procured; and this by the similitude of a sweating porter, who by the sprinkling of some water seemeth to be eased of the weight of his burthen, or helped to carry it more easily, although nothing of the burthen be taken off: Yet the common opinion of *Theologians* denyeth that prayers or funerall Diriges do cause any favour for the guilty within the gates of *Pluto*: but seeing all these things are of an incomprehensible obscurity, many have vainly whet their wits in them: Therefore we holding to the opinion of *Austine*, as he saith in the tenth book on *Genesis*, do affirm, That it is better do doubt concerning occult things, then to contend about uncertain things; for I doubt not but that that rich man is to be understood in the flames of pains, and that poor man in the refreshment of joyes; but how that flame of hell, that bosom of *Abraham*, that tongue of the rich man, that torment of thirst, that drop of cooling, are to be understood, it is hardly found out by the modest searcher, but by the contentious never; but these things being for this present omitted, we hasten to further matters and will dispute concerning the restitution of souls.

CHAP. XLII.

By what wayes the Magicians and Necromancers do think they can call forth the souls of the dead.

BY the things which have been already spoken, it is manifest that souls after death do as yet love their body which they left, as those souls do whose bodies want a due buriall or have left their bodies by violent death, and as yet wander about their carkasses in a troubled and moist

spirit,

ſpirit, being as it were allured by ſomething that hath an affinity with them; the means being known by the which in times paſt they were joyned to their bodies, they may eaſily be called forth & allured by the like vapours, liquors and ſavours, certain artificiall lights being alſo uſed, ſongs, ſounds and ſuch like, which do move the imaginative and ſpirituall Harmony of the ſoul; alſo ſacred invocations, and ſuch like, which belong to Religion, ought not to be neglected, by reaſon of the portion of the rationall ſoul, which is above nature: So the witch is ſaid to have called up *Samuel*, and the *Theſſalian* propheteſſe in *Lucan*, to have cauſed a carcaſſe to ſtand upright: Hence we read in Poets, and thoſe who relate theſe things, that the ſouls of the dead cannot be called up without blood and a carkaſſe: but their ſhadowes to be eaſily allured by the fumigations of theſe things; egges being alſo uſed, and milk, honey, oil, wine, water, flowre, as it were yeelding a fit medicine for the ſouls to reaſſume their bodies, as you may ſee in *Homer*, where *Circe* at large inſtructeth *Ulyſſes*; yet they think, that theſe things can be done in thoſe places only where theſe kinds of ſouls are known to be moſt converſant, either by reaſon of ſome affinity, as their dead body alluring them, or by reaſon of ſome affection imprinted in their life, drawing the ſoul it ſelf to certain places, or by reaſon of ſome helliſh nature of the place; and therefore fit for the puniſhing or purging of ſouls: places of this kind are beſt known by the meeting of nocturnall viſions and incurſions, and ſuch like Phantaſmes; Some are ſufficiently known by themſelves, as buriall places and places of execution, and where publike ſlaughters have lately been made, or where the carkaſſes of the ſlain, not as yet expiated, nor rightly buried, were ſome few yeers ſince put into the ground; for expiation and exorciſation of any place, and alſo the holy right of buriall being duely performed to the bodies, oftentimes prohibiteth the ſouls themſelves to come up, and driveth them farther off the places of judgement; Hence *Necromancy* hath its name, becauſe it worketh on the bodies of the dead, and giveth anſwers by the ghoſts and apparitions of the dead, and ſubter-

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rany ſpirits, alluring them into the carkaſſes of the dead, by certain helliſh charms, and infernall invocations, and by deadly ſacrifices, and wicked oblations; ſuch we read in *Lucan* of *Erichthone* the witch, who called up the dead, who foretold to *Sextus Pompey* all the event of the *Pharſalian* War: There were alſo in *Phigalia* a city of *Arcadia*, certain magicians, prieſts moſt skilful in ſacred rites, & raiſers up of the ſouls of the dead: and the holy ſcriptures teſtifie, that a certain woman a witch called up *Samuels* ſoul: Even ſo truely the ſouls of the ſaints do love their bodies, and hear more readily there, where the pledges of their reliques are preſerved: but there are two kinds of Necromancy, the one called *Necyomancy*, raiſing the carkaſſes, which is not done without blood. The other *Sciomancy*, in which the calling up of the ſhadow only ſufficeth: to conclude, it worketh all its experiments by the carkaſes of the ſlain, and their bones and members, and what is from them, becauſe there is in theſe things a ſpirituall power friendly to them. Therefore they eaſily allure the flowing down of wicked ſpirits, being by reaſon of the ſimilitude and propriety very familiar: by whom the *Necromancer* ſtrengthened by their help can do very much in humane and terreſtriall things, and kindle unlawfull luſts, cauſe dreams, diſeaſes, hatred and ſuch like paſſions, to the which alſo they can confer the powers of theſe ſouls, which as yet being involved in a moiſt and turbide ſpirit, and wandering about their caſt bodies, can do the ſame things that the wicked ſpirits commit; ſeeing therfore they experimentally find, that the wicked and impure ſouls violently plucked from their bodies, and of men not expiated, and wanting buriall, do ſtay about their carcaſes, and are drawn to them by affinity, the witches eaſily abuſe them for the effecting of their witchcrafts, alluring theſe unhappy ſouls by the appoſition of their body or by the taking of ſome part thereof, and compelling them by their deviliſh charmes, by entreating them by the deformed carkaſes diſperſed through the wide fields, and the wandering ſhadowes of thoſe that want burials, and by the ghoſts ſent back from *Acheron*, and the gueſts of hell, whom untimely death

death hath precipitated into Hell; and by the horrible desires of the damned, and proud devils revengers of wickednesses. But he which would restore the souls truely to their bodies, must first know what is the proper nature of the soul from whence it went forth, with how many and how great degrees of perfection it is replenished, with what intelligence it is strengthened, by what means diffused into the body, by what harmony it shall be compacted with it; what affinity it hath with God, with the intelligences, with the heavens, elements and all other things whose image and resemblance it holdeth. To conclude, by what influences the body may be knit together again for the raising of the dead, requireth all these things which belong not to men but to God only, and to whom he will communicate them, as to *Elishai* who raised up the son of the *Shunamite*; so also *Alcestis* it reported to have been raised by *Hercules*, and to have lived long after; and *Apollonius Tyanensis* restored a dead maid to life. And here is to be noted that sometimes it happeneth to men, that their vivifying spirit is retracted in them, and they appear as dead and without sense, when as yet the intellectual nature remaineth united to the body, and it hath the same form, and remaineth the same body, although the power of vivifyng extendeth not it self into it actually, but remaineth retracted in the union with the intellectual nature; yet it ceaseth not to be; and although that man may truly be said to be dead, inasmuch as death is as want of a vivifying spirit, yet is it not truly separated; and that body can be wakened again and live; and thus many miracles appear in these; and of this kind many have been seen amongst the Gentiles and Jewes in former ages; in the number of which is that which *Plato* reciteth in his tenth book *de Republ. viz.* that one *Phereus* of *Pamphilia* lay ten dayes amongst the slain in battle, and after that he had been taken away and laid to the fire two dayes, he revived and told many wonderfull things which he had seen in the time of his death; and concerning these things we have spoken partly in the first book, and shall yet speak further anon where we shall speak of Oracles which come forth in a Rapture, Extasie, and in the Agony of dying men.

CHAP.

CHAP. XLIII.

Of the power of mans soul, in the mind, reason and imagination.

Mans soul consisteth of a mind, reason and imagination; the mind illuminates reason, reason floweth into the imagination: All is one soul. Reason unless it be illuminated by the mind, is not free from errour: but the mind giveth not light to reason, unless God enlighten, *viz.* the first light; for the first light is in God very far exceeding all understanding: wherefore it cannot be called an intelligible light; but this when it is infused into the mind, is made intellectuall, and can be understood: then when it is infused by the mind to the reason, it is made rationall, and cannot only be understood but also considered: then when it is infused by the reason into the phantasie of the soul, it is made not only cogitable, but also imaginable; yet it is not as yet corporeall; but when from hence it goeth into the Celestiall vehicle of the soul; it is first made corporeall, yet not manifestly sensible till it hath passed into the elementall body, either simple and Aerial, or compound in the which the light is made manifestly visible to the eye; The *Chaldean* Philosophers considering this progresse of light, declare a certain wonderfull power of our mind: *viz.* that it may come to passe, that our mind being firmly fixed on God, may be filled with the divine power; and being so replenished with light, its beams being diffused through all the *media*, even to this grosse, dark, heavy, mortall body, it may endow it with abundance of light, and make it like the Stars, and equally shining, and also by the plenty of its beams and lightness lift it on high, as straw lifted up by the flame of fire, and can presently carry the body as a spirit into remote parts. So we read of *Philip* in the Acts of the Apostles, who baptizing the *Eunuch* in *India*, was presently found, in *Azotus*. The like we read of *Habacuc* in *Daniel*: so others going through the doors being shut, escaped both their keepers

keepers and imprisonment; as we read of *Peter* the Apostle and of *Peter* the Exorcist: He may the lesse wonder at this, who hath seen those famous melancholick men, who walk in their sleepes and passe through places even unpassible, and ascend even unaccessible places, and exercise the works of those that are awake, which they themselves being awake could not do; of the which things there is no other reason in nature, than a strong and exalted imagination: but this power is in every man, & it is in the soul of man from the root of his Creation; but it is varied in diverse men, in strength and weaknesse, and is encreased and diminished according to his exercise and use, by the which it is drawn forth from power into act, which thing he that rightly knoweth, can ascend by his knowledge, even untill his imaginative faculty doth transcend and is joyned with the universall power, which *Alchindus*, *Bacon*, and *Gulielmus Parisiensis* do call the sense of nature; *Virgil*, the Etheriall sense, and *Plato* the sense of the vehicle: and his imagination is made most strong, when that Etheriall and Celestiall power is poured out upon it, by whose brightnesse it is comforted, untill it apprehend the species, notions and knowledge of true things, so that that which he thought in his mind, cometh to passe even as he thought, and it obtaineth so great power, that it can plunge, joyn and insinuate it self into the minds of men, and make them certain of his thoughts, and of his will and desire, even thorow large and remote spaces, as if they perceived a present object by their senses; and it can in little time do many things, as if they were done without time; yet these things are not granted to all, but to those whose imaginative and cogitative power is most strong and hath arrived to the end of speculation; and he is fitted to apprehend and manifest all things, by the splendour of the universall power; or intelligence and spirituall apprehension which is above him: and this is that necessary power, which every one ought to follow and obey, who followeth the truth; if therefore now the power of the imagination is so great, that it can insinuate it self unto whom it pleaseth, being neither hindred nor

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let by any distance of time or place, and can sometimes draw its heavy body along with it, whither it imagineth and dreameth: There is no doubt but that the power of the mind is greater, if at any time it shall obtain its proper nature, and being no way oppressed by the allurements of the senses, shall persevere both incorrupted and like it self; but now for example, that the souls abound with so plentifull Light of the Celestiall Stars, and hence, a very great a bundance of light redoundeth into their bodies; so *Moses* face did shine, that the children of *Israel* could not behold him by reason of the brightness of his countenance; thus *Socrates* was transfigured, as we read, that in light he overcame the luciferous wheels of the Sun; So *Zoroastes* being transfigured, his body was takenup. So *Eliah* and *Enoch* ascended to heaven in a certain fiery chariot, so *Paul* was rapt up into the third heaven: So our bodies after the judgement of the world, shall be called Glorified, and in like manner be rapt up, and we may say by this means, shall shine as the Sun and Moon; which thing that it is possible, and hath formerly been done, *Avicebron* the Moore, and *Avicen* the *Arabian* and *Hippocrates* of *Cous*, and all the school of the *Chaldeans* do acknowledge and confirm: Moreover it is reported in Histories, that *Alexander* the great being circumvented and in great danger in *India*, did so burn in mind, that he seemed to the *Barbarians* to cast forth light; the father of *Theodoricus* also is reported to have cast forth sparks of fire through his whole body; the same thing a wise man also delivered concerning himself, so that sparkling flames did break forth here and there even with a noise; neither is this power of the soul found in men only, but sometimes even in beasts, as in the horse of *Tiberius*, who seemed to send forth flames out of his mouth. But the mind is above fate in providence, therefore is not affected either with the influences of the heavenly bodies, or the qualities of naturall things; Religion therefore can only cure it; but the sensitiveness of the soul is in fate, above nature, which is in a certain manner the knot of the body and soul, and under fate, above the body; therefore it is changed by the influences of the

the heavenly bodies, and affected by the qualities of naturall and corporeall things: now I call the sensitiveness of the soul, that vivifying and rectifying power of the body, the originall of the senses; the soul it self doth manifest in this body its sensitive powers and perceiveth corporeall things by the body, and locally moveth the body, and governeth it in his place, and nourisheth it in a body. In this sensitiveness two most principal powers predominate; *viz.* one which is called the Phantasy, or imaginative or cogitative faculty, of whose power we have already spoken, where we have handled the passions of the soul: the other which is called the sense of nature, of the which also we have spoken, where we made mention of witchcraft. Man therefore by the nature of his body is under fate; the soul of man, by the sensitiveness moveth nature in Fate, but by the mind is above fate, in the order of providence; yet reason is free at its own choice; therefore the soul by reason ascendeth into the mind, where it is replenished with divine light; sometimes it descendeth into sensitiveness and is affected by the influences of the heavenly bodies, and qualities of naturall things, and is distracted by the passions and the encountring of sensible objects: sometimes the soul revolveth it selfe wholly into reason, searching out other things either by discourse, or by contemplating it self: for it is possible, that that part of the reason, which the *Peripateticks* call the possible Intellect, may be brought to this, that it may freely discourse and operate without conversion to his Phantasmes: for so great is the command of this reason, that as often as any thing incurreth either into the mind, or into the sensitiveness, or into nature, or into the body, it cannot passe into the soul, unless reason apply it self to it; by this means the soul perceiveth it self neither to see, nor hear, nor feel, not that it suffereth any things by the externall senses, untill cogitative reason first apprehend it; but it apprehendeth it when it is at leasure, not when it earnestly gapeth after another thing, as we manifestly see by these who heed not those that they meet, when they more seriously think on some thing else. Know therefore that neither the superiour influences, nor naturall

affections

affections, nor sensations, nor passions either of the mind or body, nor any sensible thing whatsoever, can work or penetrate into the soul unless by the Judgement of reason it self. Therefore by its act, not by any extrinsecall violence, can the soul be either affected or disturbed, which thing even innumerable *Martyrs* have proved by their Martyrdom: So *Anasarchus* a Philosopher of *Abdera*, who, who by the the command of *Nicocreontes* a tyrant of *Cyprus*, being cast into a concave stone neglecting the pains of his body, while he was pounded with iron pestils, is reported to have said: pound, pound the shell of *Anasarchus*, thou nothing hurtest *Anasarchus* himself: The tyrant commanded his tongue to be cut off, but he with his own teeth did bite it off, and did spit it in the face of the Tyrant.

CHAP. XLIV.

Of the degrees of souls, and their destruction, or Immortality.

THe minde, because it is from God, or from the intelligible world, is therefore immortal and eternal; but reason is long-lived by the benefit of its celestial original from the Heaven; but the sensitive because it is from the bosome of the matter and dependeth on sublunary nature, is subject to destruction and corruption: therefore the soul by its minde is immortall, by its Reason long lived in its etherial vehicle, but resolvable unless it be restored in the circuit of its new body; therefore it is not immortal, unless it be united to an immortal mind: therefore the sensitivenes of the soul or the sensitive or animal soul, because it is produced out of the bosome of a corporeal matter, the body being resolved, perisheth together with it, or the shadow thereof remaineth not long in the vapours of its resolved body, partaking nothing of immortality, unless it be also united to a more sublimed power; therefore the soul which is united to the minde, is called the Soul standing not falling; but all men obtain not this minde, because

because (as *Hermes* saith) God would propound it as it were a prize and reward of the souls, which they that shall neglect, being without minde, spotted with corporeall senses, and made like to irrational creatures, are allotted to the same destruction with them, as *Ecclesiastes* saith: there is the same destruction of man and beasts, and the condition of both is equall; as man dieth, so also they dye, yea they have all one breath, so that man hath no preheminence over a beast; thus far he. Hence many Theologians think, that the souls of men of this kinde have no immortality after they have left their body, but an hope of the resurrection only, when all men shall be restored. *Austin* relateth that this was the heresie of the Arabians, who affirmed that the souls perished together with their bodies; and in the day of judgement did arise again with them; whosoever therefore being upheld by the divine grace have obtained a mind, these according to the proportion of their works become immortal (as *Hermes* saith) having comprehended all things by their understanding, which are in the earth, and in the sea, and in the Heavens, and if there be any thing besides these above heaven, so that they behold even goodness it self: but they who have lived a middle life, though they have not obtained the divine intelligence, but a certain rationall intelligence of it; these mens souls, when they shall depart from their bodies, are bound over to certain secret receptacles, where they are affected with sensitive powers, and are exercised in a certain kind of act; and by imagination, and the irascible & concupiscible vertues, do either extreamly rejoyce, or greivously lament. Of which opinion Saint *Austin* also was, in his book which he wrote of the spirit and soul; The wise men of the *Indians*, *Persians*, *Ægyptians* & *Chaldeans* have delivered, that this soul superviveth much longer then its body, yet that it is not made altogether immortal, unless by Transmigration. But our *Theologians* do philosophize far otherwise concerning these things, that although there be the same common originall and beginning of all souls, yet they are distinguished by the creator with divers degrees, not only accidentall, but also intrinsecall, founded in their very

 essence,

essence, by the which one soul differeth from another, by that which is proper to it self; which opinion *John Scotus* also holdeth, and the Parisian *Theologians* have so decreed in their articles; Hence the wise man saith, I was an ingenuous child, and obtained a good soul, *viz.* a better then many others; and according to this inequality of souls, every one is capable in their degree, of their charge; which gift is freely given by God, as we read in the Gospel, that he gave to one five Talents, to another two, to another one, to every one according to his vertue, and the Apostle saith, he hath given, some to be Apostles, some Prophets, some Evangelists and Doctors, for the consummation of the Saints in the work of the Ministry, for the building up of the body of Christ; for there are (saith *Origen*) certain invisible perfections, to the which are committed those things which are dispensed here upon earth, in which there is no small difference, as also is required in the men; wherefore some one attaineth the highest degree of wisdome and dignity; another little differeth from beasts, & feeding beasts is made half a beast; another aboundeth in vertues and in wealth; another hath even little or nothing, & oftentimes that little which he hath is taken away from him, & given to him that hath; and this is the divine justice in the distribution of gifts, that they may correspond to the vertues of every receiver, to whom also rewards are given according to their works: that what proportion there is, of gifts to gifts, and of deserts to deserts, there may be the same proportion of rewards to rewards; to conclude, we must know this, that every noble soul hath a fourfold operation; First divine, by the Image of the divine propriety; the second intellectual, by formality of Participation with the intelligences; the third rational, by the perfection of its proper essential essence; the fourth animal or natural, by communion with the body and these Inferior things; So that there is no work in this whole world so admirable, so excellent, so wonderfull, which the soul of man, being associated to his Image of divinity, which the Magitians call a soul, standing and not falling, cannot accomplish by its own power without any externall help: Therefore

fore the form of all Magical power is from the soul of man standing and not falling.

CHAP. XLV.

Of Soothsaying, and Phrensie.

SOothsaying is that which the priests or others were stricken withall, and discerned the causes of things, and foresaw future things, *viz.* when Oracles and Spirits descend from the Gods or from Demons upon them, and are delivered by them; which descendings the Platonists call the falling down of superior souls on our souls; and *Mercurius* calls them the senses of the Demons, and the spirits of Demons. Of which sort of Demons the Ancients called *Euridea*, and *Pythona*, who, as the Ancients believed, were wont to enter into the bodies of men, and make use of the voyces, and tongues for the prediction of things to come; of which *Plutarch* also made mention in his dialogue of the causes of defect of Oracles. But *Cicero* following the *Stoicks*, affirms that the foreknowing of future things belongs only to the Gods; and *Ptolomie* the Astrologer saith, that they only that are inspired with a diety foretell particular things. To these *Peter* the Apostle consents, saying, Prophecying is not made acccording to the will of man, but holy men spake as they were moved by the holy ghost. Nor that the foretellings of things to come are properly the fallings down of the Gods. *Isaiah* affirms, saying, *And tell unto us those things that are coming, and we will tell them, because ye are Gods*; But these kinds of fallings down, or senses, come not into our souls when they are more attently busied about any thing else; but they pass into them, when they are vacant. Now there are three kinds of this vacancy, *viz.* phrensie, extasie, and dreams, of each of which in their order.

CHAP. XLVI.

Of the first kind of phrensie from the Muses.

PHrensie is an illustration of the soul coming from the Gods, or Demons: Whence this verse of *Ovid*,

God is in us, Commerces of the throne
Of God, that spirit from above came down.

Plato defines this by alienation, and binding; for he abstracts from those by which the corporeal senses are stirred up, and being estranged from an animal man, adheres to a diety from whom it receives those things which it cannot search into by its own power; for when the minde is free, and at liberty, the reines of the body being loosed, and going forth as out of a close prison, transcends the bonds of the members, and nothing hindring of it, being stirred up by its own instigations, and instigated by a divine spirit, comprehends all things, and foretells future things. Now there are four kinds of divine phrensie proceeding from several dieties, *viz.* from the *Muses*, from *Dionysius*, from *Apollo*, and from *Venus*. The first phrensie therefore proceeding from the Muses, stirs up and tempers the mind, and makes it divine by drawing superior things to inferior things by things natural. Now Muses are the souls of the celestial spheres, according to which there are found several degrees, by which there is an attraction of superior things to inferior. The inferior of these resembling the sphear of the *Moon*, possesseth those things which are from vegetables, as plants, fruits of trees, roots, and those which are from harder matters, as Stones, Metals, their alligations, and suspensions. So it is said that the stone *Selenites i.e. Moon-Stone*, and the stone of the Civet-cat cause divination; also *Vervain*, and the Hearb *Theangelis* cause soothsaying, as hath been above said. The second degree resembling *Mercury*, possesseth those things which are from animals, and which are compounded

compounded of the mixtion of divers natural things together, as Cups, and Meats; upon this account the heart of a *Mole*, if any one ſhall eat it whileſt it is warm, and panting, conduceth, as it is ſaid, to the foretelling of future events. And *Rabbi Moſes* in his commentaries upon *Leviticus* tells, that there is an animal called הדוע *Jedua*, having a humane ſhape, in the midle of whoſe navel comes forth a ſtring, by which it is faſtned to the ground like a gourd, and as far as the length of that ſtring reacheth, it devours and conſumes all that is green about it, and deceiving the ſight, cannot be taken, unleſs that ſtring be cut off by the ſtroke of a dart, which being cut off, it preſently dies. Now the bones of this animal being after a certain manner laid upon the mouth, preſently he whoſe mouth they are laid on, is taken with a phrenſie, and ſoothſaying. The third degree anſwers to the ſphear of *Venus*; This poſſeſſeth ſubtile powders, vapours, and odours, and oyntments, and ſuffumigations, which are made of theſe of which we have ſpoke above. The fourth degree belongs to the ſphear of the *Sun*; this poſſeſſeth voyces, words, ſingings, and harmonical ſounds, by the ſweet conſonancy whereof it drives forth of the minde any troubleſomeneſs therein, and chears it up. Whence *Hermes*, *Pythagoras*, *Plato*, adviſe us to compoſe a diſcontented minde, and chear it up by ſinging and harmony. So *Timotheus* is ſaid to have with ſounds ſtirred up King *Alexander* to a phrenſie: ſo the Prieſt *Calame* (*Aurelius Auguſtus* being witneſs) was wont at his pleaſure by a certain ſhrill harmony to call himſelf forth out of his body into a rapture, and extaſie; of theſe alſo we have before ſpoken. The firſt degree is anſwerable to *Mars*: this poſſeſſeth vehement imaginations, and affections of the minde, conceits alſo, and motions thereof, of all which before. The ſixth degree anſwers to *Jupiter*: this poſſeſſeth the diſcourſes of reaſon, deliberations, conſultations, and moral purgations: of theſe we have ſpoken in part above, and further we ſhall ſpeak afterwards; It poſſeſſeth alſo admirations, and venerations, at the aſtoniſhment of which, the phantaſie, and reaſon are ſometimes ſo reſtrained, that they ſuddenly let

paſs all their own actions: whence then the minde it ſelf being free, and expoſed to a diety only, whether to any God, or Demon, doth receive ſupernal, and divine influencies, *viz.* thoſe concerning which it did deliberate before. So we read that the Sybils, and the Prieſts of *Pythia* were wont to receive oracles in the caves of *Jupiter*, and *Apollo*. The ſeventh degree reſembles *Saturn*: this poſſeſſeth the more ſecret intelligencies, and quiet contemplations of the minde. I call here, the contemplation, the free perſpicacity of the minde, ſuſpended with admiration upon the beholding of wiſdom. For that excogitation which is made by riddles, and images, is a certain kind of ſpeculation, or diſcourſe belonging to *Jupiter*, and not a contemplation. The eighth degree reſembles the ſtarry heaven; this obſerves the ſituation, motion, raies, and light of the celeſtial bodies: it poſſeſſeth alſo images, rings, and ſuch like, which are made after the rule of celeſtials, as we have above ſpoken. The ninth degree anſwers to the *primum mobile, viz.* the ninth ſphear, as the very univerſe: this poſſeſſeth things more formal, as Numbers, Figures, Characters, and obſerves the occult influencies of the intelligences of the heaven, and other myſteries, which becauſe they bear the effigies of celeſtial dieties, and invocated ſpirits, eaſily allures them, and compelleth them being forced by a certain neceſſity of conformity to come to one, and detains them, that they ſhall not eaſily go back, of which we read in the Oracles in *Porphyrie*.

Ceaſe now at length, ſpare words, to life give reſt,
Diſſolve, and leave old ſhapes (I thee requeſt)
Diſhape the members, and the winding-ſheet
Unlooſe ——— ———

And in an other place in the ſame book.

Ye Garlands looſe the feet, With water clean
Let them be ſprinkled, and the Laurel green
Be taken off from th' hands, and every line
And Character be blotted out ——

Of

Of these we have sufficiently treated already, and shall afterwards treat further of them.

CAAP. XLVII.

Of the second kinde from Dionysius.

Now the second phrensie proceeds from *Dionysius*: this doth by expiations exterior, and interior, and by conjurations, by mysteries, by solemnities, rites, temples, and observations divert the soul into the mind, the supream part of it self, and makes it a fit and pure temple of the Gods, in which the divine spirits may dwell, which the soul then possessing as the associate of life, is filled by them with felicity, wisdom, and oracles, not in signs, and marks, or conjectures, but in a certain concitation of the mind, and free motion: So *Bacchus* did soothsay to the *Beotians*, and *Epimenides* to the people of *Cous*, and the *Sybil Erithea* to the *Trojans*. Sometimes this phrensie happens through a clear vision, sometimes by an express voyce: So *Socrates* was governed by his Demon, whose counsel he did diligently obey, whose voyce he did often hear with his ears, to whom also the shape of a Demon did often appear. Many prophecying spirits also were wont to shew themselves, and be associats with the souls of them that were purified; examples of which there are many in sacred Writ, as in *Abraham*, and his bondmaid *Hagar*, in *Jacob*, *Gideon*, *Elias*, *Tobias*, *Daniel*, and many more. So *Adam* had familiarity with the Angel *Raziel*. *Shem* the son of *Noah* with *Jophiel*; *Abraham* with *Zadkiel*: *Isaac* and *Jacob* with *Peliel*; *Ioseph*, *Ioshua* and *Daniel* with *Gabriel*; *Moses* with *Metattron*; *Elias* with *Malbiel*; *Tobias* the yonger with *Raphael*; *David* with *Cerniel*; *Mannoah* with *Phadael*; *Cenez* with *Cerrel*; *Ezekiel* with *Hasmael*; *Esdras* with *Uriel*; *Solomon* with *Michael*. Sometimes the spirits by vertue of the souls enter into, and seise upon organical bodies, whether of brutes or men, and using the souls thereof as the basis, utter voyces

voyces through organical instruments, as is manifest in *Baalams Ases*, and in *Saul*, on whom the spirit of the Lord fell, and Prophecyed. Of these *Apollo* in his answers in *Porphyry* thus;

Phebean fulgor charmed, did from on high
Come down, and through pure air was silently
Conveyed; came into souls well purified
With a sonorous breath, a voyce uttered
Through a mortal throat———

CHAP. XLVIII.

Of the third kind of phrensie from Apollo.

NOw the third kind of phrensie proceeds from *Apollo, viz.* from the mind of the world. This doth by certain sacred mysteries, vows, sacrifices, adorations, invocations, & certain sacred arts, or certain secret confections, by which the spirits of their God did infuse vertue, make the soul rise above the mind, by joyning it with dieties, and Demons: so we read concerning the Ephod, which being applied, they did presently prophecie: so we read in the books of the Senats in the chapters of *Eleazar*, that *Rabbi Israel* made certain cakes, writ upon with certain divine and angelicall names, and so consecrated, which they that did eat with faith, hope, and charitie, did presently break forth with a spirit of prophecie. We read in the same place that *Rabbi Johena* the son of *Jochahad* did after that manner enlighten a certain rude countryman, called *Eleazar*, being altogether illiterate, that being compassed about with a sudden brightness, did unexpectedly preach such high mysteries of the Law to an assembly of wise men, that he did even astonish all that were neer him. And it is reported of a certain man called *Herviscus* an *Ægyptian*, that he was endowed with such a divine nature, that at the very sight of images that had any diety in them, he was forthwith stirred

up

up with a kind of a divine phrensie. We read also in the scripture, that when *Saul* was amongst the Prophets, the spirit of the Lord came upon him, and he prophecied, and when he went forth from the assembly of the Prophets, he ceased to prophesie; the same happened to those officers which *Saul* sent to catch *David*: who when they saw the company of the Prophets, and *Samuel* standing in the midst of them, received the spirit of the Lord on them, and prophesied also. So great is the abounding of divine light oftentimes in the prophets, taken with a divine phrensie, that it also seiseth on them that are neer them, and makes them have the same spirit of phrensie: It is not therefore incredible, that an ignorant man should presently be made wise, and again that a wise man become ignorant: for there is a certain art (known but to few) of informing, adorning, & illustrating a pure mind, so that it should presently be recovered out of the darkness of ignorance, and brought to the light of wisdom: and on the contrary, there is a way by certain hid secrets, to make them that have unclean, and unbelieving minds to become ignorant again, although for the present they are learned and wise. Mans mind also, especially that which is simple, and pure, may (*Apuleius* being witness) by some sacred, and mysterious recreation, and appeasing, be so brought into a sleep, and astonied, that it may forget things present so utterly, as to be brought into its divine nature, and so be enlightned with the divine light, and inspired with a divine phrensie that it may foretell things to come, and withall receive the vertue of some wonderfull effects. Whence *Jamblicus* saith, when the prophets are inspired with a diety, they fear nothing, for they go through wayes unpassable, and are carried into the fire without any hurt, and passe over rivers. So we read of certain caves, as of *Apollo*, *Trophonius*, the three footed stools, dens, fountains, lakes, and such like, that were consecrated to the gods after this manner, or made by that mysterie, that from thence the priests might draw the spirit of prophecying, as *Jamblicus* in *Porphyrie*: The *Sybill* (saith he) in *Delphi* was wont to receive God after two wayes: either by a subtill spirit, and fire, which

which did break forth somewhere out of the mouth of the cave, where she sitting in the entrance upon a brazen three footed stool dedicated to a diety, was divinely inspired, and did utter prophecyings; or a great fire flying out of the cave did cirround this prophetess, stirring her up, being filled with a diety, to prohhesie, which inspiration also she received as she sate upon a consecrated seat, breaking forth presently into predictions. Moreover there was a prophetess in *Branchi* which sate upon an extree, and either held a wand in her hand given to her by some diety, or washed her feet, and sometimes the hem of her garment in the waters, or drew the vapour of fire from the waters. By all these she was filled with divine splendour, and did unfold many Oracles. We also read that in the country of *Thracia* there was a certain passage consecrated to *Bacchus*, from whence predictions, and Oracles were wont to be given: the Priors of whose temples having drank wine abundantly did do strange things. Amongst the *Clarians* also, where the temple of *Clarius Apollo* was, to whom it was given to utter divine things, they having drank much wine did strange things. There was also a propheticall fountain of Father *Achaia*, constituted before the temple of *Ceres*, where they that did enquire of the event of the sick did let down a glass by degrees tied to a small cord, to the top of the water, and certain supplications and fumes being made, the event of the thing did appear in the glass. There was also not far from *Epidaurus* a City of *Laconia* a deep Fen, which was called the water of *Juno*, into which cakes of corn being cast, answers were given, fortunate, if the waters did quietly retain what was cast in; but unhappy, if they did as it were, scorning of them, cast them back. The like they say do the caves of *Ætna*, into which money of sacrifices did shew the same presage of good or ill, by being retained, or rejected. The like things reports *Dion* in his Romane History, in a place which they call the *Nymphs*: where Frankincense being cast into the flames, Oracles were received concerning all those things which he did desire to know, especially concerning death, and those things which belonged to marriages.

ages. Wonderfull also is that which *Aristotle* relates of a certain fountain of the *Paliscans* of *Sicilia*, to which they that did take an oath did go, and whatsoever they did affirm upon oath writ it upon tables, which they cast into the fountain. If those things were true, the tables would swim; if false, sink; then fire coming suddenly forth burned him that was perjured into ashes. There was also in the City *Dodona* an Oak, which assoon as any one entered in to receive an answer, did forthwith move, and make a sound; there was also a statue holding a wand, which did strike a bason, whereby the bason made answer by moderated strokes. Whence it is read in the Epistle of *Ausinus* to *Paulinus*,

Answers did give the Dodonean *brass,*
With moderated strokes; so docile t'was.

CHAP. XLIX.

Of the fourth kinde of Phrensie, from Venus.

NOw the fourth kind of Phrensie proceeds from *Venus*, and it doth by a fervent love convert, and transmute the mind to God, and makes it altogether like to God, as it were the proper image of God; Whence *Hermes* saith, O *Asclepius*! Man is a great miracle, an animal to be honoured and adored; for he passeth into the nature of God, whereby he becomes God: He knows the rise of Demons, and he knows himself to have his originall with them, despising the part of his humane nature in himself, having a sure confidence of the divinity of the other; The soul therefore being converted, and made like to God, is so formed of God, that it doth above all intellect, know all things by a certain essential contract of Divinity: therefore *Orpheus* describes love to be without eyes, because it is above the intellect. Now then the soul being so converted into God by love, and sublimated above the intellectuall spear, doth beside that it hath by its integrity obtain'd the spirit of prophecie, sometimes work wonder-

wonderfull things, and greater then the nature of the world can do, which works are called miracles. For as the heaven by its image, light, and heat, doth those things, which the force of the fire cannot do by its naturall quality (which in *Alchymie* is most known by experience) so also doth God by the image and light of himself do those things, which the world cannot do by its innate vertue. Now the image of God is man, at least such a man that by a phrensie from *Venus* is made like to God, and lives by the mind only, and receives God into himself. Yet the soul of man according to the *Hebrew* Doctors and Cabalists, is defined to be the light of God, and Created after the image of the word, the cause of causes, the first example, and the substance of God, figured by a seal whose Character is the eternall word. Which *Mercurius Trismegistus* considering, saith, that such a man is more excellent then they that are in heaven, or at least equall to them.

CHAP. L.

Of rapture, and extasie, and soothsayings, which happen to them which are taken with the falling sickness, or with a swoune, or to them in an agonie.

A Rapture is an abstraction, and alienation, and an illustration of the soul proceeding from God, by which God doth again retract the soul being fallen from above to hell, from hell to heaven. The cause of this is in us a continuall contemplation of sublime things, which as far as it conjoyns with a most profound intension of the mind, the soul to incorporeal wisdom, doth so far recall it self with its vehement agitations from things sensible and the body, and (as *Plato* saith) in such a manner sometimes, that it even flieth out of the body, and seemeth as it were dissolved: even as *Aurelius Austin* reporteth concerning a Priest of *Calamia*; (of whom we have made mention before) he lay (saith he) most like unto

to a dead man, without breath; and when he was burnt with fire and wounded, he felt it not; so great therefore is the command of the soul: *viz.* when it hath obtained its own nature, and is not oppressed by the allurements of the senses, that by its own power it suddenly ascendeth, not onely remaining in the body, but even sometimes loosed from its fetters, and flyeth forth of the body to the supercelestiall habitations, where now it being most nigh, and most like to God, and made the receptable of divine things, it is filled with the divine Light and Oracles. Whence *Zoroastes* saith, thou must ascend to the light it self, and to the beams of the Father, whence thy soul was sent thee, clothed with very much mind; and *Trismegistus* saith, it is necessary that thou ascend above the heavens, and be far from the quire of spirits: and *Pythagoras* saith, if thou by leaving the body shalt pass into the spacious heavens, thou shalt be an immortall god. So we read that *Hermes*, *Socrates*, *Xenocrates*, *Plato*, *Plotine*, *Heraclitus*, *Pythagoras* and *Zoroastes*, were wont to abstract themselves by rapture, and so to learn the knowledge of many things: also we read in *Herodotus*, that there was in *Proconnesus* a Philosopher of wonderfull knowledge, called *Atheus*, whose soul sometimes went out of the body, and after the visitation of places far remote, returned again into the body more learned: *Pliny* reporteth the same thing, that the soul of *Harman Clazomenius* was wont to wander abroad, his body being left, and to bring true tidings of things very far off; and there are even to this day in Norway and Lapland very many who can abstract themselves three whole dayes from their body, and being returned, declare many things which are afar off; and in the mean time it is necessary to keep them, that not any living creature come upon them or touch them; otherwise they report that they cannot return into their body. Therefore we must know, that (according to the doctrine of the *Ægyptians*,) seeing the soul is a certain spirituall light, when it is loosed from the body, it comprehendeth every place and time, in such a manner as a light inclosed in a Lanthern, which being open, diffuseth it self every

where,

where, and faileth not any where, for it is every where, and continually; and *Cicero* in his book of Divination saith, neither doth the soul of man at any time divine, when it is so loosed that it hath indeed little or nothing to do with the body; when therefore it shall attain to that state, which is the supream degree of contemplative perfection, then it is rapt from all created species, and understandeth not by acquired species, but by the inspection of the *Ideas*, and it knoweth all things by the light of the *Ideas*: of which light *Plato* saith few men are partakers in this life; but in the hands of the gods, all: also they who are troubled with the syncope and falling sickness, do in some manner imitate a rapture, and in these sicknesses sometimes as in a rapture do bring forth prophesie, in which kind of prophesying we read that *Hercules* and many *Arabians* were very excellent, and there are certain kinds of soothsayings, which are a middle betwixt the confines of naturall predictions, and supernaturall Oracles, *viz.* which declare things to come from some excess of passion, as too much love, sorrow, or amongst frequent sights, or in the agony of death, as in *Statius*, of the mother of *Achilles*;

————Nor she without parents dear
Under the glassie gulf the oars did fear.

For there is in our minds a certain perspicuous power, and capable of all things, but encumbred and hindred by the darkness of the body and mortality, but after death it having acquired immortality, and being freed from the body it hath a full and perfect knowledge. Hence it cometh to pass, that they who are nigh to death, and weakened by old age, have sometimes somewhat of an unaccustomed light, because the soul being less hindred by the senses, understandeth very acutely, and being now as it were a little relaxed from its bands, is not altogether subject to the body, and being as it were nigher to the place, to the which it is about to go, it easily perceiveth revelations, which being mixed with its agonies, are then offered to it; whence *Ambrose* in his book of the belief of the resurrection, saith, Which being free

in the aerial motion, knoweth not whither it goeth, and whence it cometh; yet we know that it superviveth the body, and that it being freed, the chains of its senses being cast off, freely discerneth those things which it saw not before, being in the body, which we may estimate by the example of those who sleep, whose mind being quiet, their bodies being as it were buried, do elevate themselves to higher things, and do declare to the body the visions of things absent, yea even of celestial things.

CHAP. LI.

Of Prophetical Dreams.

NOw I call that a dream, which proceedeth either from the spirit of the phantasie and intellect united together, or by the illustration of the Agent intellect above our souls, or by the true revelation of some divine power in a quiet and purified mind; for by this our soul receiveth true oracles, and abundantly yieldeth prophesies to us: for in dreams we seem both to Ask questions, and learn to read and find them out; also many doubtfull things, many Policies, many things unknown, and unwished for, nor ever attempted by our minds, are manifested to us in Dreams: also the representations of unknown places appear, and the Images of men both alive and dead, and of things to come are foretold; and also things which at any times have happened, are revealed, which we knew not by any report; and these dreams need not any art of interpretation, as those of which we have spoken in the first book, which belong to divination, not fore-knowledge; and it commeth to pass that they who see these dreams, for the most part understand them not; for (as *Abdala* the Arabian saith) as to see dreams, is from the strength of imagination, so to understand them, is from the strength of understanding; whose intellect therefore, being overwhelmed by the too much commerce of the flesh, is in a dead sleep, or its imaginative or phantastick

phantastick spirit is too dull and unpolished, that it cannot receive the species and representations which flow from the superior intellect, and retain them when received, this man is altogether unfit for the soothsaying by dreams. Therefore it is necessary, that he who would receive true dreams, should keep a pure, undisturbed, and an undisquieted imaginative spirit, and so compose it, that it may be made worthy of the knowledge and government by the mind and understanding: for such a spirit is most fit for prophesying, and (as *Sinesius* saith) is a most clear glass of all the Images which flow everywhere from all things: when therefore we are sound in body, not disturbed in mind, not dulled by meat or drink, nor sad through poverty, nor provoked by any vice of lust or wrath, but chastly going to bed, fall asleep, then our pure and divine soul being loosed from all hurtfull thoughts, and now freed by dreaming, is endowed with this divine spirit as an instrument, and doth receive those beams and representations, which are darted down, and shine forth from the divine minde into it self; and as it were in a deifying glass, it doth far more certainly, clearly, and efficaciously behold all things, then by the Vulgar enquiry of the intellect, and by the discourse of reason; the divine power instructing the soul, being invited to their society by the oportunity of the nocturnal solitariness; neither further will that deity be wanting to him when he is awaked, which ruleth all his actions: whosoever therefore doth, by quiet and religious meditation, and by a diet temperate and moderated according to nature, preserve his spirit pure, doth very much prepare himself, that by this means he may become divine, and knowing all things; but whosoever, on the contrary, doth languish with a phantastick spirit, receiveth not perspicuous and distinct visions, but even as the divine sight, by reason of its weakness, Judgeth confusedly and indistinctly; and also when we are overcome with wine and drunkenness, then our spirit being oppressed with noxious vapours (as a troubled water is wont to appear in divers forms) is deceived, & waxeth dull; for which cause *Amphiarus* the Prophet (as we read in *Philostratus*) command-

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ed those, who would receive Oracles, to abstain one whole day from meat, and three days from wine that the soul could not rightly prophesie unless it were free from wine, and meat; for to sober and religious minds, attending on the divine worship, the Gods are wont to give Oracles; whence *Orpheus* cryeth out,

——Thou spirit great of prophecy
Dost go to souls that sleep full quietly,
And them inspire with knowledge of the Gods,
And makest them soothsay——

Hence it was a custome amongst the ancients, that they who should receive Answers, certain sacred expiations and sacrifices being first celebrated, and divine worship ended, did religiously ly down even in a consecrated chamber, or at least on the skins of the sacrifices; of which Ceremony *Virgil* makes mention in these verses,

——Hence they sought
Answers to doubts; when gifts the priests had brought,
Here he reposed on skins of slaughtred sheep,
And under silent night prepares to sleep.

And a little after he singeth,

——But now
Here King Latinus *Oracles to know,*
They did a hundred choyce sheep sacrifice,
And on their skins, and spreading fleeces lyes——

And the rulers of the *Lacedemonians* (as *Cicero* saith) were wont to lye down in the Temple at *Pasiphae*, that they might dream. The same was done in the Temple of *Æsculapius*, from whom true dreams were thought to be sent forth. And the *Calabrians* consulting *Podalyrius* the son of *Æsculapius*, did sleep neer his Sepulchre in lambes skins; for so doing they were told in their dreams whatsoever they desired to know; for the most usuall time for dreams is the night, when the sen-

ſes are freed from wandring objects, and meridian errours, and vain affections; neither doth fear ſtrike the minde, nor the thoughts tremble, and the minde being moſt quiet, doth ſtedfaſtly adhere to the Deity; for there are, (as *Rabbi-Johenan* in his book of Senatours ſaith) four kinds of true dreams: the firſt Matutine, which is made betwixt ſleep and awaking: the ſecond, which one ſeeth concerning another: the third, whoſe interpretation is ſhewen to the ſame dreamer in the nocturnall viſion: the fourth, which is repeated to the ſame dreamer, according to that which *Joſeph* ſaith to *Pharouh*, But that thou haſt ſeen the dream belonging to the ſame thing the ſecond time, it is a ſign of confirmation; but that dream is moſt ſure, which is concerning thoſe things which one did meditate on, and revolve in his minde, when he goeth to bed, as it is written, Thou O King didſt think upon thy bed, what ſhould become of theſe things; but it is neceſſary, that he which interpreteth other mens dreams, hath the knowledge by the which he can diſtinguiſh and diſcern the ſimilitudes of all things, and know the cuſtomes of all nations, according to the laws which they have received from God and his Angels; farther this muſt be known, that there is ſcarce any dream without ſome vanity, as no grain of corn without his chaffe, which thing even the dream of *Joſeph* the *Patriarch* manifeſteth; which his father *Jacob* interpreted, ſaying; what meaneth this dream, that thou haſt ſeen? what ſhall I, and thy mother, and thy brethren fall down and worſhip thee? which effect concerning his mother, who ſhortly after died, followed not. Alſo *Rabbi Johenan* in the forecited book, ſaith theſe things; and alſo *Rabbi Levi* affirmeth, that no prophetical dream can bee kept back from his effect longer than twenty two years; ſo *Joſeph* dreamed in the ſeventeenth year of his age, which was accompliſhed in the thirty ninth year of his age; thereſore whoſoever would receive divine dreams, let him be well diſpoſed in body, his brain free from vapours, and his mind from perturbations, and let him that day abſtain from ſupper, neither let him drink that which will inebriate, let him have a clean and neat chamber, alſo exor-

cized

cized and consecrated: in the which, a perfume being made, his temples anoynted, things causing dreams being put on his fingers, and the representation of the heavens being put under his head, and paper being consecrated, his prayers being said, let him go to bed, earnestly meditating or that thing he desireth to know: So he shall see most true and certain dreams with the true illumination of his intellect: whosoever therefore shall know to joyn together those things which here and there we have delivered concerning this matter in these books, he shall easily obtain the gift of oracles and dreams.

CHAP. LII.

Of Lots and marks possessing the sure power of Oracles.

THere are also certain Lots having a divine power of Oracles, aud as it were Indexes of divine judgement, being before sought for by earnest prayer, and sometimes commanded by God himself to be done, as is read in *Leviticus* concerning a goat to be offered to the Lord, and of the scape goat; and in the book of *Numbers* of the rods of the Tribes of *Israel*. Now both *Moses* and *Ioshua* did by Lots in the presence of the Lord divide the lands, and inheritances to the tribes of *Israel* according to the command of God. The Apostles of Christ, prayers going before, did by lot choose *Matthias* into the place of *Judas* the traitor. *Jonas* the Prophet when he flying from the presence of God did sail to *Tharsus*, a dangerous storm being raised, was by lot found out by the Mariners to be the cause of the danger, and being cast into the sea, the tempest seased. *Cæsar* reports of M. *Valerius Procillus*, being taken by his enemies, concerning whom it was consulted whether he should be presently burnt, or reserved to another time, that by lot he escaped safe. There was formerly at *Bura*, a Town of *Achaia*, an oracle of *Hercules* constituted by a chest bord, where he that went to consult of any thing, after he had prayed, cast four dice, the cast of which the Prophet observing, did

did find written in the chestboard what should come to pass: Now all such dice were made of the bones of sacrifices. Now this you must know, that the Ancients were not wont upon every slight cause to cast lots, but either upon necessity, or for some advantagious end, and that not but with great devotion, reverence, expiations, fasting, purity, prayers, invocations, vowes, sacrifices, consecrations, and such like sacred mysteries of religion. For these sacred ordinances were wont to go before our works, especially to procure the divine good will, and pleasure, and the presence of the divine spirits, by whose dispensation the lot being directed, we may receive a true judgement of the things sought for. Every one therefore that works by lots, must go about it with a mind well disposed, not troubled, nor distracted, and with a strong desire, firm deliberation, and constant intention of knowing that which shall be desired. Moreover he must, being qualified with purity, chastity, and holiness towards God, and the celestials, with an undoubted hope, firm faith, and sacred orations, invocate them, that he may be made worthy of receiving the divine spirits, and knowing the divine pleasure; for if thou shalt be qualified, they will discover to thee most great secrets by vertue of lots, and thou shalt become a true Prophet, and able to speak truth concerning things past, present, and to come, of which thou shalt be demanded. Now what we have spoken here concerning lots, is also to be observed in the auguries of all discernings, *viz.* when with fear, yet with a firm expectation we prefix to our souls for the sake of prophecying some certain works, or require a sign, as *Eleasar Abrahams* countryman, & *Gideon* Judge in *Israel* are read to have done. There was once at *Pharis* a City of *Achaia* in the midle of the market a statue of *Mercury*, where he that went to receive any omen, did, frankincense being fumed, and candles being lighted, which were set before it, and that country coin being offered on the right hand of the statue, whisper into the right ear of the statue whatsoever he would demand, and presently his ears being stopped with both his hands, did make hast away from the market place, which when he was past, did presently, his

his ears being opened, observe the first voice he did hear from any man for a certain Oracle given to him. Although therefore these kinds of lots seem to the ignorant to be casuall, or fortuitous, and to have nothing of reason in them, yet they are disposed by God, and the higher vertues by certain reasons, neither they do fall beside the intention of him that moderates them. Was not the lot in choosing *Saul* to be King of *Israel*, thought to fall upon him casually, and fortuitously? Yet he was before appointed by the Lord to be King, and annointed by the Prophet *Samuel*. And God that appointed him King, disposed of the Lot that it should fall upon him. And thus much of these.

CHAP. LIII.

How he that will receive Oracles must dispose himself.

WHosoever therefore being desirous to come to the Supream state of the soul, goeth to receive oracles, must go to them being chastly and devoutly disposed, being pure and clean go to them, so that his soul be polluted with no filthiness, and free from all guilt. He must also so purifie his mind and body as much as he may from all diseases, and passions, and all irrationall conditions, which adhere to it as rust to iron, by rightly composing and disposing those things which belong to the tranquillity of the mind; for by this means he shall receive the truer and more efficacious Oracles. Now by what things the mind is purged, and reduced into a divine purity, we must learn by Religion, and wisdom. For neither wisdom without Religion, nor Religion without wisdom is to be approved off. For wisdom (as saith *Solomon*) is the tree of life to them that lay hold on it. And *Lucretius* saith that it is the intention of God, or the breathings of God, where he sings.

Most famous Memmius *! this that God is he,*
The prince of life, who reason, which all we
Call wisdom, first found out, and who by art
The life from troubles, darkness set apart
And freed, and unto light, and peace reduc'd.

He also understandeth that to be a divine illustration, whence *Democritus* thinketh that there are no men wise but they that are struck with some divine phrensie, as was *Menos* that Cretensian, whom they report learned all things of *Jupiter*, whence he had frequent converse with God in the mount *Ida*: so also the *Athenians* report that *Melosagora Eleusinus* was taught by the Nymphs; so also we read, that *Hesiod* when he was a Shepherd in *Beotia*, and kept his flock neer the mountain *Helicon*, had some pens given him by the *Muses*, which having received, he presently became a Poet, which to become so sodainly was not of man, but by a divine inspiration; for God conveying himself into holy souls, makes men Prophets, and workers of miracles, being powerfull in work and speech, as *Plato* and *Mercurius* affirm, and also *Xistus* the *Pythagorian*, saying that such a man is the temple of God, and that God is his guest: to whom assents our *Paul*, calling man the temple of God; and in another place speaking of himself, I can do all things in him that strengtheneth me; for he is our power, without which (as he saith) we can do nothing; which also *Aristotle* confesseth in his *Meteors* and *Ethicks*, saying, that there is no vertue whether naturall or morall but by God; and in his secrets he saith that a good and sound intellect can do nothing in the secrets of nature without the influence of divine vertue. Now we receive this influence then only, when we do acquit our selves from burdensome impediments, and from carnall and Terrene occupations, and from all externall agitation; neither can a blear or impure eye behold things too light; neither can he receive divine things who is ignorant of the purifying of his mind. Now we must come to this purity of mind by degrees, neither

neither can any one that is initiated newly unto those mysteries presently comprehend all cleer things; but his mind must be accustomed by degrees, untill the intellect becomes more enlightened, and applying it self to divine light be mixed with it. A humane soul therefore when it shall be rightly purged, and expiated, doth then, being loosed from all impurity, break forth with a liberall motion, and ascends upwards, receives divine things, instructs it self, when happily it seems to be instructed from elswhere; neither doth it then need any remembrance, or demonstration by reason of the industry of it self, as by its mind which is the head and the pilot of the soul, it doth, imitating by its own nature the angels, attain to what it desires, not by succession or time, but in a moment. For *David* when he had not learning, was of a Shepherd made a Prophet, and most expert of divine things. *Solomon* in the dream of one night, was filled with the knowledge of all things above and below. So *Isaiah*, *Ezekiel*, *Daniel*, and the other Prophets, and Apostles were taught. For the soul (which is the common opinion of the *Pythogorians*, and *Platonists*) can by way of purification, without any other study, or searching only by an easie, and adventitious collating on these intelligibles received from above, acquire the perfect knowledge of all things knowable. It can also by an extrinsecall expiation attain to this, as to understand all things Invisibly by its substantiall form. For the mind is purged, and expiated by cleansing, by abstinence, by penitency, by almes: and then also do thereunto conduce certain sacred institutions, as shall afterward be discovered. For the soul is to be cured by the study of Religions, and indeed these which are commonly called occult, that being restored to its soundness, confirmed by truth, and fortified by divine graces, may not fear any rising shakings.

CHAP. LIV.

Of cleanness, and how to be observed.

VVE must therefore first observe cleanness in food, in works, in affections, and to put away all filthiness, and perturbations of the mind, and whatsoever sense or spirit that offends, and whatsoever things are in mind unlike to the heavens, not only if they be in mind and spirit, but also if they be in the body, or about the body: for such an externall cleanness is beleeved not to help a little to the purity of the mind. For this cause the *Pythagorian* Philosophers being taken with the desire of Oracles, divine praises being celebrated, did wash themselves in a river as in a bath, & did put on white rayment and linen; for they did account wooll a prophane clothing being the excrements of beasts, and they did inhabit in a pure chamber, and altogether unspotted. In like manner the *Bragmanni* the wise men of the *Indians* were wont to wash themselves naked in a fountain, which is called *Dirce* in *Beotia*, their heads being first annointed with amber drops, and odours fit for that purpose; then after they were according to custome sufficiently clean, they were to go forth about noon, clothed in white linen, with a white attire having rings on their fingers and staves in their hands. In like manner amongst the *Gymnosophists* it was a custom to wash themselves thrice in a day, and twice in the night in cold water, before they entred into the holy places. They did also every day use linen garments every day newly washed. We read also of the manner of this kind of washing in *Hesiod* in his books of works and dayes, where he sings,

None dare with hands unwashed unto Jove
Wine pour forth, nor unto the gods above;
For then they do refuse for to be heard,
Though being pray'd unto——

When

And elswhere

When wicked men the rivers do passe by
With hands unwash'd, then are the gods angry
With them, and them afflict——

Hence in *Virgil*, *Æneas* thus speaks to his father,

O Father, take the houshold gods, and hold
Them in thy sacred hands; to be so bold
As them to handle after so great fights
I dare not till that wash'd in streams most bright.

It was also a custome amongst the Gentiles, when they were wont to perform any holy services to the gods, to cleanse their bodies by washing; and when they were to contend with the infernall gods, sprinkling only did suffice. Hence in *Virgil*, *Dido*, when she did perform any solemnities to the gods, saith,

Cause that my sister Ann (my nurse most dear:)
Come, and my body wash with water clear.

And in another place where *Æneas* is brought in amongst the infernals bringing a bough to *Proserpina*, he sing thus,

The passage doth Æneas keep, and wash
His body with fresh water——

Also when he relates of *Misenus* to be buried, he sings,

His friends he thrice did wash with water new,
And with an Olive branch, wett in the dew,
He did them sprinkle——

Now man being made thus clean becomes celestiall, and spirituall, and is fitted for the sight of and union with God, whilest he ministers to God with a clean body, and pure mind, and delights in the cleanness of all things, as inwards, skin,

skin garments, houses, utensils, oblations, gifts, and sacrifices; the cleanness of all which even purifies the air, and attracts the most pure influence of celestiall, and divine things, and allures the pure ministers of God, and good Demons: although sometimes impure spirits, and ill Demons, as the apes of the good Demons, take upon them this kind of cleanness, that either they may be adored, or may deceive: therefore first of all we must observe that the mind be pure, and the heart pure, and then the impure powers cannot ascend.

CHAP. LV.

Of abstinence, fastings, chastity, solitariness, the tranquillity and ascent of the mind.

ABstinence also doth commonly fortifie, and defend the observers thereof against vices, and evil Demons, and makes the mind an unpolluted temple of God, uniting it to God. For nothing doth more conduce to health, and temperance of the complexion, then not to heap together superfluities, and not to exceed the bounds of necessary food. Neither is nutriment to be taken that is too strong for nature, but rather let nature be stronger then the meat, as some affirm of Christ, that he took meat in that proportoin that it should not breed any excrement of the third concoction. Many others also taking meat sparingly, enjoyed thereby health and agility of body, as *Moses*, and *Elias*, who fasted fortie dayes: whence his face shined, and he lifted up, could easily guide his body as if it were a spirit. For Magicians, and Philosophers affirm that our spirit is not as a terrene thing, or body nourished by nutriment received through certain organs by the concoction of meat, and drink, but draws in their aliment like sponges through the whole body, *viz.* from the thin vapours penetrating the body on all sides. Therefore they that desire to have this spirit pure, and potent, let them use dryer meats, and extenuate this gross body with fastings, and they make

make it easily penetrable, and least by the weight thereof, the spirit should either become thick, or be suffocated, let them preserve the body clean by lotions, frictions, exercises, and clothings, and corroborate their spirits by lights, and fumes, and bring it to a pure and thin finess. We must therefore in taking of meats be pure, and abstinent, as the *Pythagorian* Philosophers, who keeping a holy and sober table, did protract their life in all temperance. The temperance therefore of life and complexion, because thereby no superfluous humour is bred, which may dull the phantasie, makes, that our soul oftentimes dreaming, and sometimes watching, is alwayes subjected to the superiour influences. Moreover the *Pythagorians*, if any one doth by abstinence moderate prudently every motion of the mind, and body, promise perpetuall health of both, and long life. So the *Bragmani* did admit none to their colledge, but those that were abstinent from wine, from flesh, and vices, saying that none could understand God, but they that emulate him by a divine conversation; which also *Phraotes* in *Philostrates* taught the lower *Indians*. Moreover we must abstain from all those things which infect either the mind, or spirit, as from covetousness, and envy, which are handmaids to injustice (as *Hermes* saith) enforcing the mind and the hand to evil practices; also from idleness, and luxury; for the soul being suffocated with the body, and lust, cannot foresee any celestiall thing. Wherefore the priests of the *Athenians* who are called in Greek *Hierophantæ* (as *Hierom* reports) that they might live more chastly in their sacred employments, and might follow their divine affairs without lust, were wont to castrate themselves by drinking of hemlock. Moreover the chastity of a mind devoted to God doth make our mind (as *Orpheus* teacheth *Museus* in the hymne of all the gods) a perpetuall temple of God. Also we must abstain from all multitude and variety of senses, affections, imaginations, opinions, and such like passions, which hurt the mind and pervert the judgement of reason, as we manifestly see in the lascivious, the envious, and ambitious. Wherefore *Cicero* (in his *Tusculans* questions) cals these passions the sicknesses of the mind, and the

the pestiferous diseases thereof. But *Horace* calls them furies or madness, where he sings,

Girles have a thousand furies, so have boyes.

The same also seems to be of opinion that all men are fools in something. Whence it is read in *Ecclesiasticus*, there are an infinite number of fools. Therefore the *Stoicks* deny that passions are incident to a wise man; I say such passions, which follow the sensitive apprehension: for rational, and mental passions, they yeld a wise man may have. This opinion did *Boetius* seem to be of, where he sings that some passions are to be laid aside in the inquisition of truth, in these verses,

If truth thou wouldst discover with cleer sight,
And walk in the right path, then from thee quit
Ioy, fear, grief, hope expell; for where these raign,
The mind is dark, and bound------

We must therefore acquit and avert our minds from all multitudes, and such like passions, that we may attain to the simple truth; which indeed many Philosophers are said to have attained to in the solitude of a long time. For the mind by solitude being loosed from all care of humane affaires is at leasure, and prepared to receive the gifts of the celestial dieties. So *Moses* the law-giver to the Hebrews, and the greatest of prophets, and learned in all the knowledge of the *Caldeans* and *Ægyptians*, when he would abstract himself from senses, went into the vast wildernesses of *Ethiopia*, where all humane affaires being laid aside, he applied his mind to the sole contemplation of divine things, in which thing he so pleased the omnipotent God, that he suffered him to see him face to face, and also gave him a wondrous power of miracles, as sacred writ testifies of him. So *Zoroastes* the father and prince of the Magicians, is said to attain to the knowledge of all naturall and divine things by the solitude of twenty years, when he wrot, and did very strange things concerning all the art of divining

divining, and soothsaying. The like things do the writings of *Orpheus* to *Museus* declare him to have done in the deserts of *Thracia*. So we read that *Epimenides* of *Crete*, because learned by a very long sleep, for they say that he slept fifty years, *i. e.* to have lay hid so long; *Pythagoras* also in like manner to have layen hid ten years, and *Heraclitus*, and *Democritus* for the same cause were delighted with solitariness. For by how much the more we have the animal and the humane life, by so much the more we live like angels, and God, to which being conjoyned, and brought into a better condition, we have power over all things, ruling over all. Now how our mind is to be separated from an animal life, and from all multitude, and to be erected, untill it ascend to that very one, good, true, and perfect, through each degree of things knowable, and knowledges, *Proclus* teacheth in his Commentaries upon *Alcibiades*, shewing how that first sensible things are to be shunned, that we may pass to an incorporeal essence, where we must exceed the order of souls yet multiplied by divers rules, habitudes, and various proportions, many bonds, and a manifold variety of forces, and to strive after an intellect, and intelligible kingdome, and to contemplate how far better these are then souls. Moreover we must bear an intellectual multitude, although united, and individuall, and come to the superintellectual and essential unity, absolute from all multitude, and the very fountain of good, and truth. In like manner we must avoid all knowledge that doth any waies distract, and deceive, that we may obtain the most simple truth. The multitude therefore of affections, senses, imaginations, and opinions is to be left, which in it self is as different, as some things are contrary to others in any subject; and we must ascend to sciences, in which although there be a various multitude, yet there is no contrariety. For all are knit one to the other, and do serve one the other, under one the other, untill they come to one, presupposed by all, and supposing none beyond it; to which all the rest must be referred: yet that is not the highest top of knowledges, but above it is a pure intellect. Therefore all composition, division, and

and various discourse being laid aside, let us, ascending to the intellectual life, and simple sight, behold the intelligible essence with individual and simple precepts, that we may attain to the highest being of the soul, by which we are one, and under which our multitude is united. Therefore let us attain to the first unity, from whom there is a union in all things, through that one which is as the flower of our essence: which then at length we attain to, when avoyding all multitude we do arise into our very unity, are made one, and act uniformely.

CHAP. LVI.

Of Penitency, and Almes.

Now the greatest part of purgations is a voluntary penitency for faults: for (as saith *Seneca* in *Thyeste*) he whom it grieves that he hath offended, is in a manner innocent. This brings to us the greatest expiation, whilest it opposeth afflictings to delights, and purgeth out of the soul a stupid joyfulness, and gives a certain peculiar power, reducing us to the things above. Penitency therefore is not only a mortification of vices, but a spiritual Martyrdome of the soul; which with the sword of the spirit is on all sides mortified; Now the sword of the spirit is the word of God; whence *Jeremiah* the Prophet saith, and also *Paul*, writing to the *Ephesians*, *Cursed is he that with-hol[d]eth his sword from blood*; and the Psalmist sings; *A sword is in their lips.* Therefore our cogitations, affections of our mind, and all evils that proceed from our heart and mouth, must be uttered to the priest in confession, that he may according to the word of God judge those things; and according to the power granted to him by God, penitency being joyned with it, may purifie, & purge them, & direct them to that which is good, neither is there found in religion for the expiating hainous offences a stronger Sacrament. Hence the Gods themselves (*Ovid* in *Pontus* being witnes)

Do

Do often ease the pains, restore the lights
Which were caught away, when that mortall wights
They see repenting of their sins—

There is as yet another Sacrament of expiation, *viz.* Almsgiving, of which as I remember I have read very little in Philosophers, but the very truth taught us that, saying, Give ye almes, and all things shall be clean to you; and in *Eclesiasticus* it is read; as water extinguisheth fire, so almes doth sin; and *Daniel* taught the King of *Babylon*, that he should redeem his sin by almes; and the Angel *Raphael* testifieth to *Tobias*; because alms frees from death, and is that which purgeth sins, and make us find eternal life. Hence Christ commanded us to pray to the Father, Forgive as we forgive others, give us as we give to others; of which he said in another place, ye shall receive an hundred fold, and shall possess eternal life. He shall when he comes to judge the quick and the dead, upbraid the wicked above all things for their neglect of almes and works of mercy, when he shall say, I was hungry, and thirsty, and ye gave me neither meat, nor drink; and in another place he speaks of the poor; what ye have done to any one of them ye have done to me. Which *Homer* also seems to be sensible of, when he brings in a yong man wooing *Antinoe*, saying these words, *Antinoe* how plausibly hast thou slain a poor beggar! he shall destroy thee if God be in heaven, for the Gods themselves being likened to strangers, and guests, go out into the whole world, overturning Cities, and beholding the injuries, and wickednesse of men.

CHAP. LVII.

Of those things which being outwardly administred conduce to Expiation.

IT is believed, and it is delivered by them that are skilful in sacred things, that the mind also may be expiated with certain

certain institutions, and sacraments ministred outwardly, as by sacrifices, baptismes, and adjurations, benedictions, consecrations, sprinklings of holy water, by anoyntings, and fumes, not so much consecrated to this, as having a naturall power thus to do; upon this account sulphur hath a place in Religions, to expiate ill Demons with the fume thereof. An egge also was wont to be used in Purgations; hence eggs are called holy, whence *Ovid*,

Let the old Woman come, and purge the bed,
And place, and bring sulphure and eggs sacred
In her trembling hand ———

Proclus also writes, that the priests in purifyings were wont to use sulphur, and bitumen, or the washing of sea water: For sulphur purifies by the sharpness of its odour, and sea water by reason of its fiery part; In like manner the hearb Cinquefoil: wherefore by reason of its purity the ancient priests did use it in purifications, also the boughs of Olives. For these are said to be of so great purity, that they report that an olive tree planted by an harlot is thereby for ever made unfruitfull, or else withers. In like manner, frankincense, myrrhe, vervain, valerian, and the hearb called Phu conduce to expiation. Also the blessed Clove flower; and the gall of a black dog being fumed is said to be very powerfull in these, as well for expiating of ill spirits, as any bewitchings: also the feathers of a lapwing being fumed, drives away *Phantasmes*. It is wonderfull, and scarce credible, but that that grave and worthy Author *Josephus* relates it in his history of *Jerusalem*, of a root of *Baaras*, so called from a place neer *Machernus*, a Town of *Judea*, being of a yellow colour, that in the night it did shine, and was hard to be taken, that it did oftentimes deceive the hands of them that went to take it, and go out of their sight, never stood still, till the urine of a menstrous woman was sprinkled on it. Neither yet being thus retained, is it pulled up without danger, but suddain death fals upon him that drawes it up, unless he were fortified with an amulet of the said root; which they that want, sacrificing about the earth do bind the

the root to a dog by a cord, and presently depart: at length the dog with a great deal of pains drawes up the root, and as it were supplying the place of his master presently dies, after which any one may handle the root without danger; the power of which is much excellent in expiations, as is manifest for the delivery of those that are vexed with unclean spirits; now that these kind of waters should act upon spirituall substances by putting them to flight, or by alluring them, or mitigating them, or by inciting them, they are of no other opinion then that the fire of *Sicilia* acts upon souls: which (*William* of *Paris* being witness) not hurting the bodies, doth most intolerably torment the souls of them that are neer. But of those in part we have treated before.

CHAP. LVIII.

Of Adorations, and vowes.

ADorations, and vowes, sacrifices, and oblations are certain degrees in sacred to things find out God, and those things which principally provoke the divine pleasure, and procure a sacred and indissolvible communion of God with souls; for by prayers which we utter with true and sacred words, sensibly, and affectionately, we obtain a great power, when by the application of them to any diety we do so far move it, that he may direct his speech and answer by a divine way, by which (as saith *Dionysius*) God speaks with men, but so occultly that very few perceive it. But oftentimes that King and Prophet *David* perceives it, when he saith, I will hear what the Lord will speak in me. Adoration therefore being a long time continued, and often frequented, perfects the intellect, and makes the soul more large for the receiving of divine lights, inflaming divine love, producing faith, hope, and sacred manners, purifieth the soul from all contrariety, and what is any away adverse to it, and doth also repell divers evils, which would otherwise naturally fall out. Hence *Ovia* sings,

——*With prayers mov'd is Jove;*
I oftentimes have seen when from above——
He would send dreadfull lightnings, him to be
Appeas'd with frankincense——

Now man is returned to God by prayers, by which coming he (saith *Plato* in *Phedrus*) stops horses, and enters into the chambers of repose, where he feeds upon *Ambrosia*, and drinks *Nectar*. Therefore they that desire to enjoy any vertue, must pray, and supplicate often to him who hath all vertue in himself. Now that is the best prayer, which is not uttered in words, but that which with a Religious silence and sincere cogitation is offered to God, and that which with the voice of the mind and words of the intellectuall world, is offered to him. Now a vow is an ardent affection of a chast mind given up to God, which by vowing wisheth that which seems good. This affection (as *Jamblicus*, and *Proclus* testifie) doth so joyn the soul to God, that the operation of the mind and of God is one; *viz.* of God as an artificer, of the mind as a divine instrument: all antiquity testifies that by vowes sometimes miracles are done, diseases are cured, tempests are diverted, and such like. Hence we read that the most excellent, and wise in all nations, the *Bragmanni* of the *Indians* the Magicians of the *Persians*, the *Gymnosopists* of the *Ægyptians*, the divines of the Greeks, and *Caldeans* which did excell in divine secrets, did apply themselves to divine vowes, and prayers, and thereby did effect many wonderfull things. Now to the perfection of a vow, and adoration (for a vow cannot be perfect without an adoration, nor an adoration without a vow) there are two things especially required, *viz.* First the knowledge of the thing to be adored, and to which we must vow, and in what manner, and order, and by what Mediums it must be worshipped; for there are various cooperators and instruments of God, *viz.* The heavens, Stars, administring spirits, the celestiall souls, and Heroes, which we must implore as porters, interpreters, administrators, mediators, but first of all him, who goeth to the Archetype God, who only is the utmost term of adoration; the others dieties

are

are as it were passages to that very God. Know therefore that adorations and vowes must with a pure and pious mind be principally made to that one only God, the highest father, King and Lords of all the god. But when they shall come before to the inferiour gods, let the intention of the administration be terminated in them; therefore to adorations, and vowes, when they be directed to the inferiour dieties, *Zoroaster* and *Orpheus* thought fitting that suffumigations and characters should be used; But when they are erected to the majesty of the supream God, they must not in any wise; which also *Hermes*, and *Plato* forbid to be done. Whence *Hermes* to *Tatius*; This (saith he) is like to sacriledge when thou prayest to God to be willing to kindle frankincense, and such like; For (saith *Porphyrie*) they are not agreeable to piety. For there is not any materiall thing can be found, which to the immateriall God is not unclean. Therefore neither is that prayer which is uttered by words agreeable to him, nor that prayer which is mentall, if the mind be polluted with vice; Secondly there is also required a certain assimilation of our life to the divine life, in purity, chastity and holiness, with a lawfull desire of that which we wish for; for by this means we especially obtain the divine benevolence, and are subjected to the divine bounty; for unlesse we, having our minds purged, be worthy to be heard, and also those things which we desire, be worthy to be done, it is manifest that the gods will not hearken to our prayers; whence divine *Plato* saith, that God cannot be bound by our prayers or gifts to do unjust things; therefore let us desire nothing of God, which we think uncomely to wish for: for by this means only, we see that very many are frustrated of their prayers and vowes, because that neither they themselves are Religiously disposed, nor are their desires and prayers made for those things which are well pleasing to God, neither do they know to discern in what order they ought to pray, and through what mediatours they ought to go to God; the ignorance of which doth very oft reduce our prayers and supplications to nothing, and causeth our desires and wishes to be denied.

CHAP. LIX.

Of sacrifices and oblations, and their kinds and manners.

A Sacrifice is an oblation which is both holy by offering, and sanctifieth and maketh Holy the offerer, unless either Irreverence or some other sin be an impediment to him; therefore these sacrifices and oblations do yeld us much hope, and make us of the family of God, and do repel from us many evils hanging over our heads, which the doctors of the Hebrews do especially confirm, saying by this that we kill our living creatures, and dissipate our wealth by sacrifice, we turn away mischiefes which do hang over us: for as this mortall priest sacrificeth in this inferior world the soul of irrational creatures to God, by the separating of the body from the soul: so *Michael* the Archangel the priest of the higher world, sacrificeth the souls of men, and this by the separation of the soul from the body, and not of the body from the soul, unless perchance, as it happeneth in fury, Rapture, Extasie and sleep, and such like vacations of the soul, which the Hebrews call the death of the body. But sacrifices & oblations are first of all and principally to be offered up to the most high God; but when they are to be directed to the secondary divine powers, this ought to be done even as we have spoken concerning prayers and vows: but there are many kinds of sacrifices: one kind is called a burnt offering, when the thing sacrificed was consumed by fire; another, is an offering for the effusion of blood; moreover there are salutiferous sacrifices which are made for the obtaining of health, others pacifying for obtaining peace, others praising for the freeing from some evill, and for the bestowing of some good thing; others Gratulatory, for divine worship and thanksgiving; but some sacrifices are made neither for the honor of God, nor out of good will, of which sort was that amongst the Hebrews, called the sacrifice of Jealousie, which was made only for the detecting of

of occult adultery. There was in times past amongst the Gentiles the sacrifice of expiation, by the which cities were purged from famine, pestilence, or some horrible calamity; whose rites were to search out the most wicked man in that city, and to lead him to the place appointed carrying in his hands a cheese and wafers and dry figs; afterwards to whip him seven times with Rods, and then to burn him to ashes with the same rods, and to cast the ashes into the sea; of these *Lycophron* and *Hipponax* make mention; neither doth *Philostratus* relate things much different from these, concerning *Apollonius* of *Tiana* while he chased away the Pestilence from *Ephesus*. Moreover there were many kind of sacrifices and offerings as *Agonalia, Dapsa, Farreationes, Hecatombe, Hostia, Hyacinthia, Armilustra, Janualia, Lucalia, Lupercalia, Munychia, Novendinalia, Nyctiluca, Palatialia, Pastillaria, Popularia, Protervia, Scenopegia, Solitaurilia, Stata, Rubigalia, Fontanalia, Ormia, Parentalia, Inferiæ, Consualia, Lampteria, Amburbia, Ambarvalia, Vivalia, Thyia, Holocaustomata, Orgia, Latialia, Dianetaurica, Bacchanalia, Trieterica, Liberalia, Cocytia, Cerealia, Thesmophoria, Adonia, Teonia, Laurentalia, Opalia, Palilia, Quirinalia, Vertumnalia, Gynæcia, Panathenea, Quinquatria, Diapalia, Diasia, Horma, Hormea, Nemea, Mytriaca, Palogygia*. And the offerings of these were proper and diverse; for a Goat and an Ass were sacrificed to *Bacchus*, a Sow to *Ceres*, an horse to the *Sun*, an hart and dogs to *Diana*, an Ass to *Priapus*, a Goose to *Isis*, a dunghil-cock to the *Night*, a she-Goate to *Faunus*, a Bull to *Neptune*, a she-Goate to *Minerva*, a Bull to *Hercules*, a child to *Saturn*, a Sow with piggs to *Maja*, a Cock to *Æsculapius:* moreover they did sacrifice to *Hercules Gnidius* with scoulding and railings; there were also diverse orders of Priests, as high priests, *Flamines, Archiflamines, Phylades, Salians, Hierophantes* & diverse names of religions, and superstitions, and sacrifices, ceremonies, feasts, consecrations, dedications, vowes, devotions, expiations, oathes, offerings, satisfactory works; by the which the seduced gentiles did sacrifice to false Gods and devils; but the true sacrifice, which purgeth any man, and uniteth him to God, is twofold; one which

which the high priest Christ offered for the remission of sins, purifying all things by the blood of his cross; the other, by the which a man offereth up himself clean unspotted, for a living sacrifice to God, as Christ the high priest offered himself, and taught us to be offered together with him, as he was offered, saying of the sacrament of his body, and blood, Do this in remembrance of me; *viz.* that we should offer our selves together, being mortified by the passion of his mortal body, and quickned in spirit; of the which *Porphyry* saith, Let us labor to offer up holines of life for a sacrifice; for no man can be a good priest of God, but he which bringeth forth himself for a sacrifice, and buildeth up his own soul, as it were for an Image, and doth constitute both his mind, and understanding for a Temple in the which he may receive the divine light; but eternal sacrifices (as *Heraclitus* saith) are certain cures of the soul, instituted by the most High Physitian; for the evill spirit possesseth a man (as *Proclus* saith) even untill he be expiated by sacrifices; therefore sacrifices are required to pacifie God and the Heavenly powers, and to expiate a man, who beareth the Image both of God and the world; But our Lord Iesus Christ the true high priest concluded all sacrifices in bread and wine only, as in the primary substance of mans meat, needing further the offering up of no animals, nor other things, or the effusion of blood, in which we may be cleansed, being perfectly cleansed in his blood. There were also amongst the *Ægyptians* sixhundred sixty six kinds of sacrifices; for they did appoynt divine honors, and holy sacrifices to each star, and planet, because they were divine animals partaking of an intellectual soul and a divine mind; whence they say that the stars being humbly prayed unto, do hear our prayer, and bestow celestial gifts, not so much by any natural agreement, as by their own free will. And this is that which *Iamblicus* saith, that celestial bodies, and the dieties of the world have certain divine and superior powers in themselves, as also natural and inferior, which *Orpheus* calls the keyes to open and shut; and that by those we are bound to the fatall influencies, but by these to loose us from fate. Whence

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if any misfortune hang over any one from *Saturn*, or from *Mars*, the Magicians command that he must not forthwith fly to *Jupiter*, or *Venus*, but to *Saturn* or *Mars* themselves. So that *Apuleian Psyche* who was persecuted by *Venus* for equalling her in beauty, was forced to importune for favor, not from *Ceres*, or *Juno*, but from *Venus* her self. Now they did sacrifice to each star with things belonging to them; to the *Sun* with solary things, and its animals, as a Laurel tree, a Cock, a Swan, a Bull; to *Venus* with her animals, as a Dove, or turtle, and by her plants, as Vervain; as *Virgil* sings,

——— Water bring out
With garlands soft, the altar round about
Compass, and burn fat boughs and frankincense
Thats strong and pure ———

Moreover the Magicians when they made any confection either natural, or artificial, belonging to any star, this did they afterward religiously offer, and sacrifice to the same star, receiving not so much a natural vertue from the influence thereof being oppottunly received, as by that religious oblation receiving it divinely confirmed and stronger. For the oblation of any thing, when it is offered to God after a right manner, that thing is sanctified by God by the oblation as is a sacrifice, and is made part thereof. Moreover to the celestial and etherial Gods white sacrifices were offered; but to the terrestial or infernal, black: but to the terrestial upon the altars, but to the infernal in ditches; to the aerial and watery flying things: But to these white, to these black. Finally, to all the Gods and Demons besides terrestial and infernal, flying things were offered, but to those only four-footed animals, for like rejoyceth in like. Of these only which were offered to the celestial, and etherial, it is lawfull to eat, the extream parts being reserved for God, but of the other not. Now all these the Oracle of *Apollo* hath expressed in these verses,

A threefold sacrifice to th' Gods above,
White must be slain for them; for them below
Threefold also, but black for them; withall
With open altars Gods celestiall
Are taken, when th' infernal Gods require
Pits embru'd with black blood, and fill'd with mire;
And are not pleas'd but with a sacrifice
That's buried; but of th' aire the dieties
Delight in honey, and in Wines most clear,
And that on altars kindled be the fire,
Require, with flying sacrifice, and white:
But of the earth the dieties delight
That earthly bodies should with frankinsense
And wafers offered be in reverence.
But for the Gods that rule the sea thou must
Thy sacrifices lay on the sea coasts,
And on the waves cast the whole animal.
But to the dieties celestial
Give th' extream parts, and them consume with fire;
What then remains thou maist if thou desire
Eat up, and let the air with vapors thick
And sweet smelling drop ———

These doth *Porphyry* make mention of in his book of answers, to whom the rest assent. For they say that these sacrifices are certain natural Mediums betwixt the Gods and men; which *Aristotle* affirming saith, that to sacrifice to God is in a man naturally. They are therefore they say, Mediums, which savor of the nature of both, and represent divine things analogically, and have with the diety to whom they are offered, certain convenient anlogies, but so occult that a mans understanding can scarce conceive of them, which God, and the Dieties require in particular for our expiation with which the celestial vertues are pleased, and withhold themselves from execution of the punishment which our sins deserve. And these are (as *Orpheus* calls them) keys which open the gate of

of the elements and the heavens, that by them a man may aſcend to the ſupercelestials; and the intelligences of the heavens, and the demons of the elements may deſcend to him. Now men that are perfect, and truly Religious need them not, but only they, who (ſaith *Triſmegiſtus*) being fallen into diſorder, are made the ſervants of the heavens and creatures; who becauſe they are ſubjected to the heavens, therefore think they may be corroborated by the favour of the celeſtiall vertue, untill they flying higher be acquitted from their preſidency, and become more ſublime then they.

CHAP. LX.

What imprecations, and rites the ancients were wont to uſe in ſacrifices, and oblations.

Now let us ſee what imprecations they did joyn to oblations, and ſacrifices; For he that did offer any ſacrifice to God, did ſay theſe, or the like things: I thy ſervant do offer and ſacrifice theſe things to thee; I confeſſe that thou art the author of all ſanctity, and I call upon thee to ſanctifie this oblation, that thou wouldſt pour upon it the vertue of thy high and excellent ſpirit, that by it we may obtain what we ask for. Moreover alſo as this thing preſent by any oblations is made thine, as to live, or die to thee, ſo alſo let me be made thine who by this oblation, and communion, by this thing which I come to offer, and ſacrifice to thee, profeſs to be one of thy family, and worſhippers. Beſides in offerings it was ſaid, As that animal is in my power to be ſlain, if I pleaſed, or to be ſaved: ſo it is in thy power to take away in wrath, or to give in love that which we deſire. Laſtly, when for expiation, or the avoyding of any evil, any ſacrifice was to be made, it was ſaid, As that animall dies in my hand, ſo die all vice in me, alſo all uncleanneſs, or ſo let die and be annihilated ſuch or ſuch an evil, or diſcommodity. Alſo, As the blood of this animal is poured forth

out of its body, so let all vice and uncleanness flow out from me. In sacrifices laid on the altar to be burnt, it was said, as this oblation is consumed by this present fire, so that nothing remains of it; so let all evil be consumed in me, or let such or such an evil which we would repell and avoyd be consumed. It was also a custom when imprecation was made, to touch the altar with the hands of all those for whom such a sacrifice was made, or of them who did desire to be partakers of it, because prayer only cannot prevail, unless he that prayes toucheth the altar with his hands; whence in *Virgil*,

Those that in these words pray, and altar touch
Th' omnipotent doth hear ————

And elswhere,

I touch the altars, and the middle fires,
And the Dieties beseech.

CHAP. LXI.

How these things must be performed, as to God, so to inferiour dieties.

EVery Adoration therefore, oblation, or sacrifice, deprecation, invocation, are differenced thus, *viz.* either because they are made to God only, or to inferiour dieties, as angels, Stars, Heroes. In these therefore such rules are to be observed, that when any prayer is to be offered to God alone for the obtaining of any effect, it must be done with the commemoration of some work, miracle, sacrament, or promise, taken somewhere out of scripture; as if there be a deprecation made for the destruction of enemies, let it be commemorated that God destroyed the Giants in the deluge of waters, and the builders of *Babel* in the confusion of tongues, *Sodom*, and *Gomorrha* in raining of fire, the host of *Pharoah* in the Red-sea, and the like; adding to those some

ſome malediction out of the *Pſalms*, or ſuch as may be gathered out of other places of ſcripture. In like manner when we are to deprecate againſt dangers of waters, let us commemorate the ſaving of *Noah* in the flood; the paſſing of the children of *Iſrael* through the Red-ſea, and Chriſt walking dryſhod upon the waters, and ſaving a ſhip from ſhipwrack, commanding the winds and waves, and lifting up *Peter* ſinking in the waters of the ſea, and ſuch like. But if a prayer be neceſſary for obtaining Oracles, or dreames, whether it be to God, Angels, or Heroes, there are many places offer themſelves out of the old teſtament, where God is ſaid to talk with men, promiſing in very many places Preſages, and Revelations, beſides the propheticall dreams of *Jacob*, *Joseph*, *Pharoah*, *Daniel*, *Nebuchad-nezzer*, in the old Teſtament, and the Revelation of *John*, *Paul*, in the new; alſo of holy Magicians, as *Helen*, *Conſtantine* and *Charles*; alſo of later Prophets, as *Methedius*, *Cyrillus*, *Joachim*, *Merlin*, *Brigitta*, *Mechtindis*, *Hildegardis*, the dieties of whom being piouſly invocated, render us oftentimes partakers of divine Revelations. Moreover we muſt invocate the ſacred names of God, but thoſe eſpecially, which are ſignificative of the thing deſired, or any way applicable to it; as for the deſtruction of enemies we muſt invocate the name of Gods wrath, of the revenge of God, fear of God, juſtice of God, fortitude of God: but for the avoiding of any danger we muſt invocate the names of pity, defence, ſalvation, goodneſs, and the like. Moreover we muſt petition for and to the effecters of the thing deſired, *viz.* ſuch an Angel, Star or Heroe on whom that office lies; but obſerving that our invocation on them muſt be made with due number, weight, and meaſure, and according to the rules delivered concerning inchantments. For betwixt theſe there is no difference, but that inchantments are ſuch as affect our mind, diſpoſing the Paſſions thereof into a conformity to certain dieties; but prayers are ſuch as are exhibited to any diety by way of worſhip, and veneration; and from the ſame root alſo may the manner of conſecrations be taken, of which we ſhall in the next place ſpeak.

CHAP.

CAAP. LXII.

Of Consecrations, and their manner.

Consecration is a lifting up of experiments, by which a spirituall soul, being drawn by proportion and conformity, is infused into the matter of our works according to the tradition of Magiciall art rightly and lawfully prepared, and our work is vivified by the spirit of understanding. The efficacy of consecrations is perfected by two things especially, *viz* the vertue of the person himself consecrating, and the vertue of the prayer it self. In the person himself is required holinesse of life, and a power to consecrate; the former, nature and desert perform; the latter is acquired by imitation, and dignification, of which we have spoken elsewhere. Then it is necessary that he that sacrificeth must know this vertue and power in himself, with a firm and undoubted faith. Now what things are required in prayer, are these. There is also a certain power of sanctifying placed in it by God, as if it be so ordained of God for this or that very thing (of which sort we read of many in the holy writ) or instituted to this or that thing, by the vertue of the holy ghost, according to the ordination of the Church, of which sort are many every where extant: or this holiness is in the prayer it selfe, not by vertue of institution, but of the commemoration of sacred things, as of sacred letters, histories, miracles, works, effects, favours, promises, sacraments and such sacramentall things, which shall seem to cohere with the thing to be consecrated, either properly, or im properly or analogically. And of these we shall now give some examples, by which a way easily may be laid open to the whole consideration of it. So in the consecrating of water there is this commemoration made, *viz.* because God placed the firmament in the middle of waters; because in the middle of the earthly paradise he made a holy fountain, from which through four rivers the whole earth is watered: because he made the waters an instrument of his justice, in the destruction of the Giants, by

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the generall deluge over the whole earth: and in the destruction of the Army of *Pharaoh* in the Red sea, and because he led the people dry-shod through the middle of the Red sea, and through the middle of Jordan, and because he brought water miraculously out of a rock of the wildernefs, and brought forth a fountain of living water out of the jaw bone of an asse at the prayers of *Sampson*, and because he appointed the waters as an instrument of his pity, and of salvation for remission of sins: and because Christ being baptized in Jordan, purified and sanctified the waters; and the like also by invocating divine names sutable to these things, as when God is called a living fountain, living water, a living river. In like manner in consecration of fire, let there be a commemoration that God created the fire to be an instrument of his justice for punishment, revenge, purgation of sins, and when he comes to judge the world he wil command burning to go before; and he appeared to *Moses* in a burning bush, went before the children of *Israel* in a pillar of fire, and commanded that inextinguishable fire should be kept in the tabernacle of the Covenant, & kept fire unextinguished under the water. Also we must use such divine names as offer themselves, as because God is a consuming fire, and a melting fire: and such as are proper to these, as the shining of God, the light of God, the brightness of God, and such like. So in the consecration of oil such solemnities must be commemorated as belong to these, as in *Exodus* the oil of unction & sweet perfumes and sacred names sutable to these, such as is the name *Christ*, which signifies annointed, and such as this, and that in the Apocalyps concerning the two olive trees distilling sanctified oil into lamps burning in the presence of God. So in the consecration of places let there be commemoration made of mount *Sinai*, of the Tabernacle of the Covenant, of the *sanctum sanctorum*, the temple of *Solomon*, and of the sanctification of the hill *Golgotha* through the mystery of the passion of Christ, and of the field which was bought with the price of Christs blood; also of mount *Tabor*, where the transfiguration and ascent into heaven was. Sacred names also being used as of the place of God,

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the throne of God, the chair of God, the tabernacle of God, the altar of God, the seat of God, and the habitation of God, and of such like. After the same manner we must proceed in the benediction of other things, by enquiring into holy write by divine names, and profession of Religion for such things which may seem to be after a manner sutable to this or that thing. As for example, if there be a paper, or a book having some of the mysteries which we should comemorate, as the tables of the ten commandments given to *Moses* on mount *Sinai*, and the sanctification of the law, and of the Prophets, and Scriptures promulgated by the holy spirit: and let the divine names of the testament of God, the book of God, the book of life, the knowledge of God, the wisdom of God, and of such like be commemorated. So if a sword be to be consecrated, we may remember out of the second of *Maccabees* there was a sword sent from God to *Judas Macchabeus*, that he should destroy the children of *Israels* enemies: also that in the prophets, Take unto you two edged swords; also in the Gospel, coats being sold, swords must be bought; and in the History of *David* an Angel was seen hiding a bloody sword; and many such like we shall find in the Prophets, and *Apocalyps*, as also the sacred names of the sword of God, the rod of God, the staff of God, the vengeance of God, and such like. And now let these things which have been exemplified concerning reall consecrations, and benedictions suffice: by which personall consecrations, and benedictions may easily be understood. But there is yet another powerfull and efficacious rite of consecrating, and expiating, which is of the kinds of superstitious, *viz*: when the rite of any sacrament is transsumed to another thing, which is intended to be consecrated, or expiated, as the rite of baptisme, confirmation, funerall, and such like. Moreover we must know, that a vow, oblation, and sacrifice, have a certain power of consecration, as well reall as personall, as the things or persons are vowed or offered.

CHAP.

CHAP. LXIII.

What things may be called holy, what consecrated, and how these become so betwixt us and the Dieties; and of sacred times.

NOw those things are called sacred, which are made holy by the gods themselves, or their Demons, being (as I may say) dedicated to us by the gods themselves. By this account we call Demons holy, because in them God dwels, whose name they are often said to bear. Whence it is read in *Exodus*: I will send my Angel who shall go before thee; observe him, neither think that he is to be despised, because my name is in him. So also mysteries are called sacred. For a mystery is that which hath a holy and an occult vertue, and favour given by the gods or Demons, or despensed by the most high God himself; such as are those sacred names and Characters, which have been above spoken of. So the crosse is called holy and mysterious, being made so by the passion of Jesus Christ. Hence also certain prayers are called holy, and mysticall which are not instituted by the devotion of man, but by divine Revelation, as we read in the Gospel that Christ instituted the Lords Prayer. In like manner certain confections are called holy, into which God hath put the especiall beam of his vertue, as we read in *Exodus* of the sweet perfume, and oil of anointing, and as with us there is, a sacred fountain, and a sacred ointment; There is also another kind of holiness, whereby we call those things holy which are dedicated and consecrated by men to God, as vows, and sacrifices, of which we have spoken already: Whence *Virgil*,

But Cesar *with a tripple triumph brought*
Into the City Rome *as most devout,*
Did dedicate unto the Italian *gods*
An immortall vow——

And

And *Ovid* in his *Metamorphosis* sings thus,

A feast was kept, wherein Æacides
For Cicnus *death with heifers blood did please*
Propitious Pallas, *when the entralls laid*
On burning altars, to the Gods convaid
An acceptable smell; a part addrest
To sacred use, the board receiv'd the rest.

In like manner the representations, resemblances, Idols, Statues, Images, Pictures, made after the similitudes of the Gods, or dedicated to them, are called sacred, even as *Orpheus* singeth in his hymn to *Lycian Venus*,

The chieftains that the sacred things protect
Of our country, did for our town erect
A Sacred Statue———

And *Virgil*.

Hence divine *Plato* in his eleventh book of Lawes, commanded that the sacred Images and Statues of the Gods should be honoured, not for themselves, but because they represent the Gods to us, even as the ancients did worship that Image of *Jupiter*, thus interpreting it: for in that he bares the resemblance of a man, was signified that he is a mind which produceth all things by his seminary power; he is feigned to sit, that his immutable and constant power might be expressed; he hath the upper parts bare and naked, because he is manifest to the intelligences and the superiors; but the lower parts are covered, because he is hid from the inferior creatures: he holdeth a scepter in his left hand, because in these parts of the body the most spiritual habitation of life is found: For the Creator of the intellect is the King and the vivifying spirit of the world; but in his right hand he holdeth forth both an Eagle and victory; the one, because he is the Lord of all

all the Gods, as the Eagle is of other birds; the other, because all things are subject to him; in like manner we also reverence the Image of a Lamb, because it representeth Christ, and the picture of a Dove, because it signifieth the holy Ghost, and the forms of a Lion, Oxe, Eagle, and a man, signifying the *Evangelists*, and such like things, which we find expressed in the Revelations of the Prophets, and in divers places of the holy Scripture: moreover those things confer to the like revelations and dreams, and therefore are called sacred pictures; there are also sacred rites and holy observations, which are made for the reverencing of the Gods, and religion, *viz.* devout gestures, genuflexions, uncoverings of the head, washings, sprinklings of Holy water, perfumes, exterior expiations, humble processions, and exterior Ornaments for divine praises, as musical Harmony, burning of wax candles and lights, ringing of bells, the adorning of Temples, Altars and Images, in all which there is required a supream and special reverence and comeliness; wherefore there are used for these things, the most excellent, most beautifull and pretious things, as gold, silver, pretious stones, and such like: which reverences and exterior rites are as it were lessons and invitations to spiritual sacred things, for the obtaining the bounty of the Gods; concerning which *Proserpina* beareth witness in these verses.

Who ever did the brazen statues slight,
The yellow gifts of gold, or silver white,
Who would not wonder, and not say that these
Are of the Gods? ———

The priests also are called sacred, and the ministers of the divine powers, and Gods, and they themselves being consecrated do both administer all the holy things, and also consecrate them, whence *Lucan.*

The consecrated priests, to whom great power
Is granted ———

And *Virgil* saith of *Helenus* the priest of *Apollo*,

He praies for peace of th' Gods, and doth unloose
The Garlands of his sacred head——

Those holy rites are as it were certain agreements betwixt the Gods and us, exhibited with praise, reverence or obedience, by the means of which we very oft obtain some wonderfull vertue from that divine power, on whom such reverence is bestowed; so there are sacred Hymns, Sermons, Exorcismes, Incantations, and words, which are compounded and dedicated for the praises, and divine services of the Gods, whence, *Orpheus* in a verse composed for the stars, saith.

With Holy words, now on the Gods I call.

And the primitive Church did use certain holy incantations against diseases and tempests, which we either pronounce, praying to some divine powers, or also sometimes carrying them along with us, written and hanged on our neck, or bound to us, we obtain very oft some power from such a Saint, which men very much admire; by this means also there are sacred names, figures, Characters, and seals, which contemplative men, in purity of mind, for their secret vows, have devoted, dedicated and consecrated to the worship of God; which things truly, if any man afterward shall pronounce with the same purity of mind, with the which they were first instituted, he shall in like manner do miracles; further also, the manner and rules delivered by the first institutor must be observed, for they who are ignorant of these things, loose their labor, and work in vain; Thus not only by barbarous words, but also by *Hebrew*, *Ægyptian*, *Greek*, *Latine*, and the names of other languages, being devoted to God, and attributed and dedicated to his essence, power or operation, we sometimes do wonders; such names there are in *Iamblicus*; *viz. Osyris, Ičton, Emeph, Ptha, Epies, Amun*; so in

Plato

Plato, and amongst the Greeks, ὢν τὸν πάντων, so the Greeks call *Jupiter* Ζῆνα ἀπὸ τοῦ ζῆν which signifieth to live, because he giveth life to all things; in like manner Δία which signifieth through, because through him are all things made, so ἀθάνατον, which signifieth Immortal; so amongst the Latines he is called *Jupiter*, as it were an adjuvant father, and such like, and also certain names are devoted to men, as *Eutychis*, *Sosia*, *Theophilus*, that is, prosperous, servant, dear to God. In like manner certain materiall things receive no little sanctity and vertue by consecration, especially if done by a priest, as we see those waxen seals, in which are imprinted the figure of Lambs, to receive vertue by the benediction of the Romane High priest, against lightnings and tempests, that they cannot hurt those who carry them, for a divine vertue is inspired into Images thus consecrated, and is contained in them, as it were in a certain sacred Letter, which hath the Image of God; the like vertue those holy waxed lights receive at *Easter*, and at the feast of the purification of the virgins; in like manner bells by consecration and benediction receive vertue, that they drive away and restrain lightnings and tempests, that they hurt not in those places where their sounds are heard; in like manner salt and water, by their benedictions and exorcismes receive power to chase and drive away evill spirits; and thus in things of this kind, there are also sacred times alwaies observed by the nations of every religion with very great reverence, which are either commanded that we should sanctify by the Gods themselves, or are dedicated to them by our fore-fathers and Elders, for the commemoration of some benefit received of the Gods, and for a perpetual Thanksgiving. Thus the Hebrews have received their Sabbaths, and the Heathens their holydaies, and we the solemn dayes of our holy rites, alwaies to be reverenced with the Highest solemnity; there are also times contrary to these, which they call penitential, and we black dayes, because that in those daies the commonwealth hath suffered some notable blow, and calamity, of which sort amongst the Romans was the day before the fourth nones of *August*, because that on that day they suffered that extraordinary blow

at the Battle of *Canna*. In like manner all Postriduan daies are called black dayes, because that most commonly battles succeeded ill on these dayes: So amongst the Jews the black dayes are the seventeenth day of *June*, because on that day *Moses* brake the Tables, *Manasses* erected an Idol in the *Sanctum Sanctorum*, & the walls of *Jerusalem* are supposed to have been pulled down by their Enemies; likewise the ninth of *July* is a black day with them, because on that day the destructions of both the Temples happened, by this reason they are called *Ægyptian* dayes, in the old time observed by the *Ægyptians*, and every Nation by this way may easily make a like calculation of days fortunate or unfortunate to them, and the Magicians command that these holy and religious daies be observed no less then the planetary daies, and the celestial dispositions; for they affirm that they are far more efficacious, especially to obtain spiritual and divine vertues, because that their vertue is not from the Elements and celestial bodies, but descendeth from the intelligible and supercelestial world, and being helped by the common suffrages of the Saints, is not infringed by any adverse disposition of the heavenly bodies, nor frustrated by the corruptible contagion of the Elements, if so be that firm belief and religious worship be not wanting, that is, joyned with fear and trembling, for religion properly holdeth forth thus much; Hence those daies are called religious, which to violate is a sin, which if we carefully observe, we fear not any great mischief, which we may do, if we do otherwise.

CHAP. LXIV.

Of certain Religious observations, ceremonies, and rites of perfumings, unctions, and such like.

WHosoever therefore thou art, who disirest to operate in this faculty, in the first place implore God the Father being one, that thou also maist be one worthy of his favour,

favour, be clean, within and without, in a clean place, because it is written in *Leviticus*, Every man who ſhall approach thoſe things which are conſecrated, in whom there is uncleanneſs, ſhall periſh before the Lord; Therefore waſh your ſelves oft, and at the ſdaies appointed, according to the myſteries of number, put on clean clothes, and abſtain from all uncleanneſs, pollution, and luſt; for the Gods will not hear that man (as *Porphyry* ſaith) who hath not abſtained many dayes from venereous Acts; Be not thou coupled to a polluted or menſtruous woman, neither to her who hath the Hemorhoides, touch not an unclean thing; nor a Carkaſs, whence *Porphyry* ſaith, whoſoever ſhall touch a dead man, may not approach the Oracles, perhaps, becauſe that by a certain affinity of the funeral ill odour, the mind is corrupted and made unfit to receive divine influences; Thou ſhalt waſh, and anoynt, and perfume they ſelf, and ſhalt offer ſacrifices; for God accepteth for a moſt ſweet odour thoſe things which are offered to him by a man purified and well diſpoſed, and together with that perfume condeſcendeth to your prayer and oblation, as the Pſalmiſt ſingeth; *Let my prayer, O Lord, be directed to thee, as incenſe in thy ſight*; Moreover, the ſoul being the offſpring and Image of God himſelf, is delighted in theſe perfumes and odours, receiving them by thoſe noſtrils, by the which it ſelf alſo entred into this corporeal man, and by the which (as *Job* teſtifieth) the moſt lively ſpirits are ſometimes ſent forth, which cannot be retained in mans heart, boyling either through choler, or labor; whence ſome think that the faculty of ſmelling is the moſt lively and ſpiritual of all the ſenſes. Further, perfumes, ſacrifice, and unction penetrate all things, and open the gates of the Elements and of the Heavens, that through them a man can ſee the ſecrets of of God, Heavenly things, and thoſe things which are above the Heavens, and alſo thoſe which deſcend from the Heavens, as Angels, and ſpirits of deep pits, and profound places, apparations of deſart places, and doth make them to come to you, to appear viſibly, and obey you; and they pacify all ſpirits, and attract them as the Loadſtone Iron, and joyn them with the

elements, and cause the spirits to assume bodies: for truly the spirituall body is very much incrassated by them, and made more gross: for it liveth by vapours, perfumes and the odours of sacrifices: moreover whatsoever thou operatest, do it with an earnest affection and hearty desire; that the goodness of the Heavens and heavenly bodies may favour thee, whose favour, that thou maist more easily obtain, the fitness of the place, time, profession, custome, diet, habite, exercise and name also do wonderfully conduce: for by these the power of nature is not only changed, but also overcome, for a fortunate place conduceth much to favour: neither without cause did the Lord speak to *Abraham* that he should come into the land which he would shew him; and *Abraham* arose and journeyed towards the south: in like manner, *Isaac* went to *Gerarath*, where he sowed & gathered an hundred fold, and waxed very rich: but what place is congruous to each one, must be found out by his nativity, which thing he that knoweth not, let him observe where his spirits are especially recreated, where his senses are more lively, where the health of his body and his strength is most vigorous, where his businesses succeed best, where most favour him, where his enemies are overthrown, let him know that this region, this place is preordained by God and his Angels for him; and is also well disposed, and prepared by the Heavens. Therefore reverence this place, and change it according to your time and business, but alwayes flie an unfortunate place: fortunate names also make things more fortunate; but unfortunate, unhahpy; Hence the Romans in lifting their souldiers were wary, least that the first souldiers names should be in any measure unfortunate; and for paying tributaries, and mustrings of their Armies and Colonies, they did chuse *Gensours* with good names. Moreover they believed, that if unfortunate names were changed into fortunate, that the fortune of things would also be changed into better; So *Epidamnus*, least that sea-men going that way should suffer damage, they commanded to be called Dyrachius; for the same cause they called *Maleoton*, least he should

should cause some mischief, *Beneventus*; but they thought good to call *Lacus*, *Lucrinus*, for the goodness of the name being the most happy place of all: make election also of hours and dayes for thy operations, for not without cause our Saviour spake, Are there not twelve hours in the day, and so forth? for the *Astrologers* teach that times can give a certain fortune to our businesses; the Magicians likewise have observed, and to conclude, all the ancient wise men consent in this, that it is of very great concernment; that in what moment of time, and disposition of the heavens, every thing, whether naturall or Artificiall hath received its being in this world; for they have delivered, that the first moment hath so great power, that all the course of fortune dependeth thereon, and may be foretold thereby, and in like manner, by the successes of the fortune of every thing, they both firmly believed, and experience also testifieth, that the beginning of any thing may thereby be found out; even as *Sulla* the Astrologian foretold, that a most certain destruction approached *Caligula*, who asked his advice concerning his nature; *Methecn* the Astrologer foresaw the calamity of the wars which happened afterward to the *Athenians*, making an expedition against the *Syracusans*: to the same about to sail to *Sicilia*, *Meson* the Astrologer foretold a great tempest. *Anaxagoras* by the knowledge of the times, forewarned on what dayes a great stone should fall from the Sun; as afterwards it happened at *Ægos*, a river of *Thracia*; on the contrary, L. *Tarnucius Firmianus* by the acts and fortune of *Romulus*, found both the time of his conception and nativity; the same man found out also the nativity of the City of *Rome*, by making the successes and fortunes of that City: So *Maternus* reporteth, that the beginning and Creation even of this world was found out by the events of things: for that times can do very much in naturall things, may be manifested by many examples; for there are trees, which after the Solstice do invert their leaves, as the Poplar, Elm, Olive, Linetree, whitewillow; and shelfishes, Crabs and Oisters do increase, the Moon increasing, and when the Moon decreaseth, do grow lean; & the Seas in ebbing and flowing do

observe the motions and times of the Moon; and *Euripus* in *Eubœa*, doth it not seven times with wonderfull swiftness ebbe and flow? and three dayes in every moneth, *viz.* the 7. 8. and 9. day of the Moon it standeth still; and amongst the the *Troglotides* there is a lake, which thrice in a day is made bitter and salt, and again sweet; moreover in the winter time, when all things wither, and dry, Penyroyall flourisheth: on the same day, they say, that blown bladders do break, and that the leaves of Sallows and Pomegranats are turned and forced about; and its known to all, that which I have seen both in *France* and *Italy*, and I know also the sowing thereof, *viz.* that a nut-tree, which seemeth dry all the year, on the Even of Saint *Johns* day doth produce both leaves, and flowres, and ripe fruits: and this miracle doth wholly consist in the observation of the time of its sowing; moreover that times can yield some wonderfull power to artificiall things, the Astrologers in their books of Elections and Images do constantly affirm; and by this means, we read in *Plutarch*, That there was an image amongst the *Peleneans* made with such art, that what way soever it did look, it did strike all things with terrour and very great perturbation, so that no man durst through fear behold it; and we read in the life of *Apollonius*, that the Magicians of *Babylon* had tied to the roof of their house, four golden fowls, which they called the tongues of the gods; and that they had power to reconcile the minds of the multitude to the love and obedience of the King. In the Iland *Chios* there was the face of *Diana* placed on high, whose countenance appeared sad to those which came in, but to those that went out, it appeared chearfull: In *Troas*, the sacrifices which were left about the Image of *Minerva* did not putrifie; In the temple of *Venus* at *Paphos*, it never rained in the court: If any thing was taken forth from the Tomb of *Antheus*, showers were powred down from heaven till that which was digged up, was restored into its place: In the tomb of King *Bibria* of *Pontus*, did arise a *Laurell*, from which if any one did break a branch and carry it on shipboard, quarrells would never cease untill it was thrown over. In the Iland

Boristhenes, no bird did haunt the house of *Achilles*: at Rome, neither flie, nor dog did enter into the Palace of *Hercules*, in the oxe market. In *Olynthus* of *Thracia* there was a place, into the which if a Beetle had fallen, it could not get forth, but writhing it self every way it died: I could bring even innumerable examples, and far more wonderfull then these, which Antiquity reporteth to have been done by the Art of images, and by the observation of times: but least any one should think them long since, obsolete, and repute them for fables, I will bring more new things, and such as remain even to this time in some places, and I will joyn to these some artificiall wonders; for they say, that by the Art of images it cometh to passe, that at Byzantine Serpents hurt not, and that Jackdaws flie not over within the wals; that in Crete there are no night Owls, that about Naples Grashoppers are never heard; that at *Venice*, no kind of flie doth enter the publike houses of Barbers, that in *Toledo* in the publike shambles, one only flie is seen all the year long, of a notable whiteness: and we in the foregoing book have declared already both the fashions and times, by the observation of which, these things and such like may be done; moreover you ought especially to observe the vertue of speeches and words, for by these the soul is spread forth into inferiour substances, into stones, metals, plants, animals and all naturall things, imprinting divers figures and passions on them, inforcing all creatures, or leading and drawing them by a certain affection: So *Cato* testifieth, that weary Oxen are refreshed by words, and also that by prayers and words, you may obtain of *Tellus*, that it produce unusuall trees; trees also may by this means be entreated to pass over to another place, and to grow in another ground: Rapes grow the greater, if they be entreated when they are sown, to be beneficiall to them, their family, and neighbours; the Peacock also being commended, presently extends his feathers: but on the contrary, it is found by experience that the hearb Basill, being sown with cursings and railings, is more flourishing; also a kind of Lobster doth cure burnings and scaldings, if so be that in the mean time his name be not

named:

And in Ireland no venemous Beast will live

named: further, they which use witchcraft, kill trees by praising them,& thus do hurt sown Corn and children: moreover they say that there is so great power in mans execrations, that they chase and banish even wicked spirits: *Eusebius* declareth that by this means *Serapis* amongst the *Ægyptians*, did publish short sentences, by the which devils were expelled, and he taught also, how devils having assumed the forms of brute beasts, do ensnare men: To conclude, in all businesses, put God before your eyes, for it is written in *Deuteronomie*, When you shall seek the Lord your God, you shall find him. Whence we read in *Mark*, That whatsoever ye shall desire and pray for, believing that you shall receive it, it shal come to pass for you; and in *Matthew*, If you shall have faith as a grain of mustard seed, nothing shall be impossible for you; also the fervent prayer of a righteous man prevaileth much, for *Elias* (as *James* saith) was a man like unto us, subject unto passions, and he prayed earnestly, that it might not rain upon the earth, and it rained not in three yeers and six moneths; and again he prayed, and the heaven gave rain, and the earth brought forth its fruit: but take heed in your prayers, least that you should desire some vain thing, or that which is against the will of God; for God would have all things good: neither shalt thou use the name of thy God in vain, for he shall not go unpunished, who taketh his name for a vain thing: be abstemious and give alms, for the Angel saith to *Tobiah*, prayer is good with fasting and alms; and we read in the book of *Judith*: Know ye, that the Lord will hear your prayers, if ye shall persevere in fastings and prayers in his sight.

CHAP.

CHAP. LXV.

The Conclusion of the whole Work.

THese are the things, which for an introduction into Magick we have collected out of the tradition of the ancients, and diversly compiled in this book, in short words, yet sufficient for those who are intelligent; some of these things are written in order, some without order, some things are delivered by fragments, some things are even hid, and left for the search of the intelligent, who more acutely contemplating these things which are written, and diligently searching, may obtain the compleat rudiments of the magicall Art, and also infallible experiments: for we have delivered this Art in such a manner, that it may not be hid from the prudent and intelligent, and yet may not admit wicked and incredulous men to the mysteries of these secrets, but leave them destitute and astonished, in the shade of ignorance and desperation: You therefore sons of wisdom and learning, search diligently in this book, gathering together our dispersed intentions, which in divers places we have propounded, and what is hid in one place, we make manifest in another, that it may appear to you wise men; for, for you only have we written, whose mind is not corrupted, but regulated according to the right order of living, who in chastity, and honesty, and in sound faith fear and reverence God: whose hands are free from sin and wickedness, whose manners are gentle, sober, and modest, you only shall find out this knowledge which is preserved for you, and the secrets which are hid by many Enigmaes cannot be perceived but by a profound intellect, which when you shall obtain, the whole science of the invincible magicall discipline will insinuate it self into you: and those vertues will appear to you, which in times past *Hermes*, *Zoroastes*, *Apollonius*, and the others, whc wrought miracles, obtained. But ye, envious, caluminators, sons of base ignorance, and foolish lewdness, come not nigh our writings, for

they

they are your enemies, and ſtand on a precipice, that ye may erre & fall head-long into miſery: if any therefore through his incredulity or dulneſs of intellect, doth not obtain his deſire, let him not impute the fault of his ignorance to me, or ſay that I have erred, or purpoſely written falſly and lied, but let him accuſe himſelf, who underſtandeth not our writings; for they are obſcure, and covered with divers myſteries, by the which it will eaſily happen, that many may erre and looſe their ſenſe; therefore let no man be angry with me, if we have folded up the truth of this ſcience with many Enigmaes, and deſperſed it in divers places, for we have not hidden it from the wiſe, but from the wicked and ungodly, and have delivered it in ſuch words which neceſſarily blind the fooliſh, and eaſily may admit the wiſe to the underſtanding of them.

FINIS.

To the Reverend Father, and Doctor of Divinity *Aurelius de Aquapendente*, *Austin* Fryar; *Henry Cornelius Agrippa* sendeth greeting.

BY those letters (most reverend Father!) which you sent me since the second of this month, I understand your candidness towards me, and great learning, and indeed the curious searching after these things which lye hid in darkness; I did presently rejoyce, and do bless my self that I have entred into acquaintance with such a friend, with whom I may improve my gifts; And now (this hand-writing being my witness) I reckon you amongst the cheifest of my friends. But oh, who are your leaders that you follow, dareing to enter into the house of *Dedalus*, from whence is no return; and of most dreadfull *Minois*, and daring to go through the watches, and commit your self to the sisters of destiny? Who are your masters that you are conversant about such huge things, daring to attempt to make a wandring diety, stable, perfidious, faithful, and the most fugatious of all the Gods to be more constant then *Adrastia*; Take heed that you be not deceived by them that are deceived. Neither can the great reading of books direct you here, since they are but as riddles. How great writings are there made of the irresistable power of the Magical Art, of the prodigious Images of Astrologers, of the monstrous transmutations of *Alchymists*, of that blessed stone, by which, *Mydas* like, all metals that were touched

touched are presently transmuted into Gold, or Silver, all which are found vain, fictitious, and false, as often as they are practised according to letter. Yet such things are delivered, and writ by great and grave Philosophers, and holy men, whose traditions, who dare say are false? Nay, it were impious to think that they were lyes. There is therefore another meaning then what is written in letters, and that is vailed with divers mysteries, and as yet clearly explained by none of the Masters, and which I believe no man can attain to by reading of books only, without a skilfull, and faithfull master, unless he be divinely illuminated, as very few are. Therefore it is a vanity for any man that searcheth into the secrets of nature, to give himself to bare reading. For they that thus do, are, being ensnared in the gins of the exterior spirits, to whom it is given to rule, made dangerous slaves, not knowing themselves, and go back into the footsteps of their flocks, seeking without themselves, what they have in themselves. And this is that which I would have you know, because in us is the operator of all wonderfull effects, who knows how to discern, and effect, and that without any sin or offence to God, whatsoever the monstrous *Mathematicians*, the prodigious *Magicians*, the envious *Alchymist*, and bewitching *Necromancers* can do by spirits. In us I say is the operator of Miracles.

Not the bright stars of th' skie, nor flames of Hell,
But th' spirit that these doth make, doth in us dwell.

But of these I shall discourse more fully, but in your presence (for these things are not to be written, but to be infused by a few sacred words, and with face to face) and that when I shall haply see you. Now as concerning those books which you desire of me, some of them were sometime in my custody, but now are not. But as for those books which you have of mine which were made in my youth, being intituled, Of *Occult Philosophy*, the two former of them were dificient in many things, the third is wholy imperfect, and contains but a certain Epitome of my writings. But I will (God willing) set

set forth the whole work, being made entire, and revised, reserving the key thereof for most intimate friends only, one whereof you need not at all question but that I reckon you. Farewell and prosper. From *Lyons* the XXIV. of *September, Annoq; Domini.* M.D.XXVII.

Unto the same Man.

BY your courteous letters (most reverend Father!) I have seen, as in a glass, your whole mind, which I heartily embrace, & I would have you know that you shall be welcome to me beyond expression, and that you are seated deeply in my affections, and that I am such an one (I write this out of the abundance of my heart) as am not wont upon any occasion to forsake my friends. Wherefore that you may obtain the desires, which are no less then mine, I will hasten to come to you. When we shall come face to face, hear and speak with one the other, I know our friendship will be indissoluble, and endure for ever. But now concerning that *Phylosophy* which you require to know, I would have you know, that it is to know God himself, the worker of all things, and to pass into him by a whole image of likeness (as by an essential contract, and bond) whereby thou maist be transformed, and made as God, as the Lord spake concerning *Moses*, saying; Behold, I have made thee the God of *Pharoah*. This is that true, high *Occult Phylosophy* of wonderfull works. The key thereof is the intellect: for by how much higher things we understand, with so much the sublimer vertues are we endowed, and so much greater things do work, and that more easily, and efficaciously. But our intellect being included in the corruptible flesh, unless it shall exceed the way of the flesh, and obtain a proper nature, cannot be united to these vertues (for like to like) and is in searching into these occult secrets of God, and nature, altogether inefficacious; for it is no easy thing for us to ascend to the heavens. For how shall he that hath lost himself in mortal dust, and ashes, find God? How shall

ſhall he apprehend ſpiritual things that is ſwallowed up in fleſh and blood? Can man ſee God, and live? What fruit ſhall a grain of corn bear if it be not firſt dead? For we muſt dye, I ſay dye to the world, and to the fleſh, and all ſenſes, and to the whole man animal, who would enter into theſe cloſets of ſecrets, not becauſe the body is ſeparated from the ſoul, but becauſe the ſoul leaves the body: of which death *Paul* wrote to the *Colloſſians*: *Ye are dead, and your life is hid with Chriſt*: And elſwhere he ſpeaks more clearly of himſelf. *I know a man, whether in the body, or out of the body I cannot tell, God knows, caught up unto the third heaven,* &c. I ſay by this death, pretious in the ſight of God, we muſt dye, which happens to few, and perhaps not alwaies. For very few whom God loves, and are vertuous, are made ſo happy. And firſt thoſe that are born, not of fleſh and blood, but of God. Secondly thoſe that are dignified to it by the bleſſing of nature, and the heavens at their birth. The reſt endeavour by merits, and art, of which more fully when I ſee you. But this I will adviſe you, that you be not deceived concerning me, as if I at any time having received ſuch divine things ſhould boaſt of them to you, or ſhould arrogate any ſuch thing to my ſelf, or could hope to have them granted to me, who hitherto have been a ſouldier, conſecrated with mans blood, having been almoſt alwaies belonging to the Kings Court, bound to a moſt dear wife by the bond of fleſh, expoſed to all the blaſt of inconſtant fortune, and being croſſed in my fleſh, in the world, and worldly affairs, and therefore could not obtain the ſublime gifts of the immortal God. But I would be accounted as a director, who waiting alwayes at the dores, ſhews to others which way they muſt go. But as for my love to you, you are indeed a little deceived: I do not ſee how you are my debtor, ſeeing I have beſtowed nothing upon you, only I am ready when occaſion ſerves to beſtow all things. So farewell and proſper. From *Lyons* XI X. *Novemb. Anno Dom.* M. D. XXVII.

Henry

Henry Cornelius Agrippa *sendeth greeting to a certain friend of the Kings Court.*

THe Ancients were wont to brand notorious folly with this proverb, *viz.* To bring Owles to *Athens*: but it is not a part of less folly, but of most great impiety, to send divels to hell. You know what I call hell, *viz.* that *School* of wickednesses, which with much displeasure I have elswhere in its colours notoriously shewed the Court to be. But there was never so just an occasion of writing and of indignation given as now, if it were lawfull to treat of the whole business as I should, yet I cannot contein but give you an argument of it. Now therefore hear a thing both foolish and impious: There was sent for out of *Germany* with no small charges a certain master of Spirits, that is a Necromancer, who possesseth a power over spirits, that as *James* and *Jambres* resisted *Moses*, so he should oppose *Cæsar*; for they were perswaded by the father of lies, that he could foretel all things to come, and disclose all secret counsels, and manifest even the thoughts; moreover that he was endowed with so great power, that he could bring back the Kings children through the aire, even as we read that *Habacuck* with his pulse was carryed to the den of Lions, and that he could do as *Elisha* did being besieged in *Dotham*, shew mountains full of horsemen and fiery Chariots, and a very great Army; moreover that he could find out and fetch up the treasures of the earth, and compell what mariages and affections he pleased, to break them off, and cure all desperate diseases, by a Stygian medicine, as a confirmed Hectick, a radicated Dropsy, Leprosy in the bones; and

Who wisely can the Knotty gout soon cure,
And health even to the desperate procure.

See where their faith is placed, where their hope is reposed, who endeavour to subject the Elements, Heaven, Fate, Nature, Providence, God, and all things to the command of one

Magitian; and seek for the preservation of a kingdom from Devils the enemies of publike preservation; saying in their heart with *Ochozias*, there is not a God in *Israel*, let us go and consult *Beelzebub* the God of *Achron*; and as *Saul* speaking to the witch, saith, the *Philistins* fight against me, & God hath deserted me, and will not hear me, therefore am I come to you. What do they so much despair of God, that they have judged it requisite to desire aid of the Divels? is not this according to the word of *Iude* and *Peter*, to deny God and Iesus Christ our Lord and Saviour who hath redeemed us, and to bring upon themselves swift destruction? do they not treasure up for themselves the fierce wrath of the Lord who will send it upon them by evill spirits? are they not delivered over to a reprobate sense, who desire the certainty of secret counsels from the divel, the father of lies, and hope for victory elsewhere than from the Lord of Hoasts? and further, this addeth boldness to this abominable worker of Idolatry and Sacriledge, that the Oxthodox mother doth very much favour those things, and the anthority of her most Christian Son is accommodated, and gifts bestowed out of the sacred pence; the Pillars of the Church, Bishops and Cardinals, winking at, yea furthering this abominable work; and the wicked Nobles applaude this operation of Impiety, as the crowes the works of the Wolf. What greater wickedness have *Pharoah*, *Balack*, *Saul*, *Ahab* with his *Iezabel*, *Ochozias*, *Nebuchadnezar*, *Balthazar*, *Senacherib* and the other worshippers of *Balaam*, committed? *Pharoah* called forth his magitians against *Moses*; they being convicted in the third plague, confessed the finger of God: but the King being obstinate through the ten plagues perished in the red sea; *Balack* the Moabite sent forth *Baalam* the Sorcerer that he should curse *Israel*, but God himself turned the curse into a blessing; *Balack* is cursed; what did the answers of *Samuel* or the witch profit *Saul*? was he not slain in the mountain *Gilboah*? *Ahab* and *Iezabel* being wickedly maryed together, did confide in the prophets of *Baal*, and according to the word of the Lord, a lying spirit went forth into the mouthes of all the prophets who promised prosperity

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to *Ahab* going up against *Ramoth Gilead*, but *Ahab* fell, and *Jezabel* was thrown down headlong, and the dogs did eat her: *Asa* a King of *Juda* is reproved by the prophet of the Lord, because that in his sickness he sought not the Lord, but trusted to the skill of his physitian: have not they committed a greater sin, who leave God the saviour, and the wholesome vertues of nature, and seek for help of Satan? *Ochozias* did thus in times past, & therefore heard from the prophet of the Lord, Thou shalt not descend from thy bed on which thou art, but shalt certainly dy: Let the series of the other unrighteous Kings be run over, and also the histories of the Gentiles. *Zoroastes*, *Diatharus*, *Crœsus*, *Pompey*, *Pyrrhus*, *Crassus*, *Nero*, *Iulian*, what have they gayned by their *Magitians* and *Diviners*, who falsly fained prosperity for them? were they not all reduced to nothing, and did they not wickedly perish in their sins? So are all these ungodly follyes wont to bring distruction to the admirers thereof, to the which truly, they who especially confide, are made the most unfortunate of all men. I deny not but that there are natural sciences, Metaphysical arts, Occult Ingenuities, which can, without offending God, or injuring faith or religion, preserve Kingdomes, dive into counsels, overcome Enemies, deliver captives, encrease wealth, obtain the good will of men, expell diseases, conserve health, prolong life, and restore strength of youth: There are moreover sacred religious intercessions, publike supplications, private prayers of good men: by the which we may not only turn away the wrath of God, but also entreate him to be gratious unto us; besides if there be a certain art to foretell, and work miracles, which the Ancients call *Calomagia* or *Theurgia*, surely it is unknow unto these fooles and slaves of the Divel for to find out things to come, and to pronounce truth concerning those things which hang over our heads, & are occult, and from heaven portended unto men; and to effect things which exceed the common course of nature, belongeth only to a man of profound and perfect knowledge, and of a most pure life and faith, and not to men most vain and unlearned. But every Creature serveth those who are Innocent,

 and

and learned in the law of God, for their faiths ſake;and whatſoever they ſhall ask theyſhall receive: ſo the Ravens fed *Eliah*, and at his prayers the earth withheld her fruits,the Heaven denyed rain,and ſhowred down fire upon the wicked:So the Ravens ſerved *Eliſha*, the Angels fought for him; rivers are paſſed dry-foot; the Lions laying aſide their fierceneſs, and not regarding their hunger, fawn on *Daniel*, and the hot fiery furnace burneth not the children. Theſe are not the works of Necromancers and Sorcerers,nor of Devils, but of faithfull and godly men; for not the Divels, but the ſpirit of God doth aſſiſt them: I confeſs there are ſome, (perhaps many) even at this time, who are very wiſe, and of wonderfull knowledge, vertue and power, and of a pure converſation, moſt prudent, and alſo diſpoſed by age and ſtrength, that they can very much profit the Commonwealth by their counſel and operations; but your courtiers contemn theſe men, as thoſe who are very far from their purpoſe, who for wiſdome have malice, guile and deceit; for counſel deceit, and craft for knowledge; guile,and perfidiouſneſs for prudence.Superſtition is in the place of religion, and God is blaſphemed in afflictions: and what faith (as ſaith the Apoſtle) is perfected in weakneſs is contemned: but they run to the invocations of evil ſpirits. Every good man is mocked at by them, bold hypocriſie is promoted, truth is accounted a crime; praiſe and rewards are reſerved for fooliſhneſs and wickedneſs. O fools, and wicked, who by theſe arts would eſtabliſh a kingdome, by which formerly moſt potent Empires have fallen, and have been utterly overthrown; Of whom it was truly ſpoken by *Jeremiah*, our Crown is fallen, wo to us becauſe we have ſinned: which I wiſh might not be ſo truly as fitly applyed to you. For truly that verſe, the numeral letters being gathered together M.C.V.I. expreſſeth the year M.D.XXIV. wherein according to the account your King was taken at *Papia*: Did not ye ſee theſe things,and admire at them,which before they were done you judged impoſſible? And as yet you are proud, and obdurate in your affliction. You deſpiſe the prophets, and the threatnings of God are as tales to you.

Behold

Behold it is at hand, and as yet you ſhall ſee, and feel the great things of God upon the whole earth, and ſhall tremble becauſe the miſery which you know not ſhall come upon you ſuddenly; Whither then will ye fly? Stand with your inchanters, and with the multitude of your Sorceries, if haply they can profit you, or you can be made thereby ſtronger. Will not that *German* Sorcerer that is ſent for, ſave you, and make lying Prophets, and prevail againſt the wrath of the Lord, and deliver you from evil? No, ye wicked, *No*; unleſs the Lord ſhall build, and keep the Cities, and Kingdom, all the keepers thereof labor and watch in vain. It is the work of God alone, not of Devils, not of *Magicians* to ſuſpend or change the ſentence of the Prophets. But if you will with your whole heart turn unto his mercy, and will change your wickedneſs, then you may be freed from evil, as was *Nebucadnezar*, who by the counſel of *Daniel* redeeming his ſins by almes, and his iniquities by taking pitty on the poor, avoided the imminent wrath of God for a time, until in the Court at *Babylon* he with a proud ſpeech recalled it back to himſelf again. *Achab* moſt impious, with his *Iezebel*, to whom the Lord threatned death by *Elias*, was, becauſe he turned to God, made again the word of the Lord to *Eliah*. Becauſe *Achab* feared my face I will not bring the evill in his daies. The *Ninevites*, becauſe by the Edict of the King and Princes they repented at the preaching of *Jonas*, were totally freed from the imminent puniſhment. *Eſaias* brought this ſentence to *Ezechias*, that he ſhould ſet his houſe in order, becauſe he ſhould dy; He praied and wept, and was healed, and fifteen years added to his life; for thus the Lord ſpake to the ſame man by the ſame Prophet, I have ſeen thy tears, and heard thy prayers, behold I will add to thy daies fifteen years; moreover I will deliver thee from the hand of the King of *Aſſyria* & this City, and protect it; So much could the converſion and prayer of this pious King do, who though he prayed for himſelf alone, yet obtained not only for himſelf, but alſo for the City and people; It is the Lord only who preſerveth the King, and who giveth wiſdome to the Kings Son; they ought to fly to this

 maſter,

master, who seek salvation, and not to Magicians and Sorcerers: put on righteousness and fear the Lord, you who desire prosperity: if the stability of a Kingdom be sought for; it is written, the just shall inherit the Land, the just shall be had in everlasting remembrance, he shall not be moved for ever; if security be sought for; They that fear the Lord shall not be afraid for evil tidings, but shall scorn all their enemies. If honour, and wealth be sought for; In his house are glory, and riches. If praise, and favour; The generation of the righteous shall be blessed: If power; He shall be powerfull on the earth, and his seed also. His strength shall be exalted in glory: If marriage, and prosperity of wedlock; His wife shall be as a vine flourishing on the house side, and his children as olive branches. If health of body, and strength; the Lord will not suffer his holy one to see corruption. Lastly, blessed is the man in all things that fears the Lord, who is unspotted in the way, who goes not into the counsell of the wicked, who takes pitty on the poor, and needy. For in an evil day the Lord shall deliver him, and shall not deliver him into the hands of his enemies. All the wicked shall see, and be vexed, and shall gnash their teeth and pine away, their desire shall perish. Let this suffice for admonition. For I will not more curiously prosecute this matter, lest haply the evilness of the subject should provoke me to write more then is expedient. Farewel, from *Paris*, XIII. of *February*, Anno. M. D. XXVIII. after the Romane account.

The

The Censure, or Retractation of Henry Cornelius Agrippa, *concerning* Magick, *after his declamation of the vanity of Sciences, and the excellency of the Word of God.*

Of Magick in generall.

THis place doth require that we speak of Magick; for it is so neer joyned to, and of affinity with Astrologie, in so much that he that professeth Magick without Astrologie, doth nothing, but altogether is in an errour. *Suidas* is of the opinion that Magick had its name, and originall from the Maguseans. It is the common opinion, that it is a *Persian* name, to which *Porphyry*, and *Apuleius* assent, and that in that tongue it signifies a priest, wise man, or Philosopher. Magick therefore comprehending all Philosophy, naturall, and Mathematicall, joyns the powers of Religions to them. Hence also they contain in them Goetia, and Theurgia, for which cause many divide Magick into two parts, *viz.* Naturall, and Ceremoniall.

Of Naturall Magick.

IT is thought that naturall Magick is nothing else but the highest power of naturall Sciences, which therefore is called the height of naturall Philosophy, and the most absolute consummation thereof; and that which is the active part of naturall Philosophy, which by the help of naturall vertues, from a mutuall, and opportune application of them, brings forth operations even to Admiration: which Magick the *Æthiopians*, and *Indians* especially did use, where the vertue of herbs, and stones, and other things looking towards it was sufficient. It is said that *Hierome* made mention of it to *Paulinus*, where he saith that *Apollonius the Tyanean* was a Magician, or Philosopher, as also the *Pythagorians*; of this kind were those wise men which came to worship Christ with gifts when he was born, which the interpreters of the

Chaldeans expound the Philosophers of the *Chaldeans*, such as were *Hiarchas* amongst the *Bragmanni*, *Tespion* amongst the *Gymnosophists*, *Budda* amongst the *Babylonians*, *Numa Pompilius* amongst the Romans, *Zamolxides* amongst the *Thracians*, *Abbaris* amongst the *Hyperboreans*, *Hermes* amongst the *Ægygtians*, *Zoroastes* the son of *Oromasus* amongst the *Persians*. For the *Indians*, *Æthiopians*, *Chaldeans*, and *Persians* chiefly did excell in this Magick. With which therefore (as *Plato* relates in *Alcibiades*) the sons of the *Persian* Kings were instructed, that they might learn to administer, and distribute their image to the commonwealth of the world, and the commonwealth to it; and *Cicero* saith in his books of divination, that there was none amongst the *Persians* did enjoy the Kingdom, but he that first had learned Magick. Naturall Magick therefore is that which contemplates the powers of all naturall and celestiall things, and searching curiously into their Sympathy, doth produce occult powers in nature into publique view, so coupling inferiour things as allurements to the gifts of superiour things, by their mutuall application, that from thence arise wonderfull miracles, not so much by art as by nature, to which art becomes an assistant whilest it works these things. For Magicians, as the most curious searchers of nature, making use of those things which are prepared by nature, by applying active things to passive, produce oftentimes effects before the time ordained by nature, which the vulgar think are miracles, which indeed are naturall works, the prevention of the time only coming betwixt: as if any one should produce Roses in the moneth of March, and ripe Grapes, or sowen Beans, or make Parsly to grow into a perfect plant within few hours, nay, and cause greater things, as clouds, rains, thunders, and animals of divers kinds, and very many transmutations of things, many of which sort *Roger Bacon* boasted that he did do by meer naturall Magick. Of the works thereof wrote *Zoroastes*, *Hermes*, *Eranthes* King of *Arabia*, *Zacharias* the *Babylonian*, *Joseph* the *Hebrew*, *Bocus*, *Aaron*, *Zenotenus*, *Kiramides*, *Almadal*, *Thetel*, *Alchindus*, *Abel*, *Ptolomy*, *Geber*, *Zahel*, *Nazabarub*,

barub, *Tebith*, *Berith*, *Solomon*, *Astaphon*, *Hipparchus*, *Alcmeon*, *Apollonius*, *Triphon*, and many others, many of whose works are yet entire, and many fragments are yet extant, and have come to my hands. Some modern men have also wrote of naturall Magick, but they but a few things, as *Albertus*, *Arnoldus de villa nova*, *Raimundus Lullie*, *Bacon*, and *Apponus*, and the Author of the book to *Alfonsus*, set forth under the name of *Picatrix*, who also together with naturall Magick, mixeth much superstition, which indeed the rest have done.

Of Mathematicall Magick.

THere are moreover other most witty emulators of nature and most bold inquisitors, which promise they can by the influences of the heavens, obtained without naturall vertues, but only by Mathematicall learning produce works like to those of nature, as walking, or talking bodies, which have not animall vertues: such was the wooden dove of *Architas* which did flie, and the statue of *Mercury* which did speak; and the brazen head made by *Albertus Magnus*, which they say did speak. *Boetius* a man of a great wit and much learning, excelled in these things, to whom *Cassiodorus* writing concerning such like things, saith, to thee it is appointed to know hard things, and shew miracles: by the ingenuity of thy art metals speak, *Diomedes* in brass trumpets, the brazen Serpent hisseth, birds are feigned, and those which know no proper sound, are heard sending forth sweet melody; we relate small things of him, who hath power to imitate the heavens; concerning these arts I think that is spoken which we read in *Plato* in the eleventh book of Laws. There is an art given to mortall men, by which they should generate certain latter things, not partaking of truth or divinity, but should deduce certain representations of affinity with them: and thus far have Magicians gone, being men most bold to do all things, especially that old strong Serpent, the promiser of all

Sciences favoring them, that they like apes endeavour to emulate God, and nature.

Of Enchanting Magick.

THere is moreover a kind of naturall Magick, which they call bewitching, medicinary, which is done by cups, love-potions, and divers medicaments of Sorcerers: Of which sort *Democritus* is said to make some, whereby good, happy, and fortunate sons may be begotten: and another whereby we may rightly understand the voyces of birds, as *Philostratus* and *Porphyrie* relate of *Apollonius*. *Virgil* also speaking of certain Pontick herbs, saith;

I many times, with these have Mœris *spide,*
Chang'd to a wolf, and in the woods to bide:
From sepulchres would souls departed charm,
And corn bear standing from anothers farm.

And *Pliny* relates that a certain man, *Demarchus Parrhasius*, in a sacrifice which the *Arcades* made by a humane sacrifice to *Jupiter Lyceus* tasted of the entrals of a boy that was sacrificed, and turned himself into a wolfe, by reason of which changing of men into a wolfe, *Austin* thinks that the name was put upon *Pan Lyceus*, and *Jupiter Lyceus*. The same *Austin* relates, that whilest he was in *Italy*, there were certain women Magicians like *Circe*, who by giving cheese to travellers turned them into cattle; and when they had carried what burdens they pleased, restored them into men again; and that the same happened to a certain Father called *Prestantine*. But least any one should think these things to be but foolish toyes, and things impossible, let him call to mind what the Scripture mentions concerning *Nebuchadnezar* the King, how he was turned into an ox, and lived seven yeers with hay, and at length returned through the mercy of God into a man again, whose body after his death, his son *Evilmerodac* gave

as a prey to the Vulters, least he should again rise from the dead, who returned from a beast into a man: and more of this kind doth *Exodus* relate of the Magicians of *Pharaoh*. But *Solomon* speaks of the same, whether Magicians, or Sorcerers, when he saith, Thou hast terrified them O God! because they have done horrible deeds by inchantments. Moreover, this I would have you know, that these Magicians do not search into naturall things only, but also those things which do accompany nature, and after a manner put it off, as motions, numbers, figures, sounds, voyces, concents, lights, affections of the mind, & words. So the *Psylli*, and *Marsi* called together serpents, and others by other things depressing them, put them to flight. So *Orpheus* repressed the tempest of the *Argonaute* with a hymn; and *Homer* relates to *Ulysses* that his blood was restrained with words. And in the law of the twelve tables punishment was ordained for them who enchanted the corn: that without all doubt the Magicians did produce wonderfull effects by words only, affections, and such like, not upon themselves, but also upon extraneous things; all which things are thought to put forth their innate vertue upon other things, draw them to them, or expell them from them, or any otherwise affecting of them, no otherwise then the Loadstone draws Iron, or Jeat Chaff, or a Diamond or Garlick bind them, so that by this graduall, and concatenated Sympathy of things, not only naturall, and celestiall gifts, but also intellectuall, and divine may, as *Jamblicus*, *Proclus*, and *Synesius* confirm by the opinion of Magicians, be received from above, which *Proclus* in his book of sacrifice, and Magick confesseth, *viz*: That by the consent of these kinds of things, the Magicians were wont to call up the dieties themselves. To such a height of madness some of them are grown, that from divers constellations of the Stars, through intervals of times, and a certain rule of proportions being observed, think that an image of the gods can with a beck receive the spirit of life, and intellect, and so give an answer to them that ask counsell of it, and reveal the secrets of occult truth. Hence it is manifest that this naturall Magick is sometimes

times inclining to *Goetia*, and *Theurgia*, entangled in the wyles and errours of evill Spirits.

Of Goetia Necromancy.

Now the parts of Ceremonial Magick are *Goetia* and *Theurgia*; *Goetia* is unfortunate, by the commerces of unclean spirits made up of the rites of wicked curiosities, unlawfull charms, and deprecations, and is abandoned and execrated by all laws. Of this kinde are those which we now adayes call *Necromancers*, and Witches.

A people envy'd by the Gods, have skill,
Begot by th' evill one, even at their Will
The heavens for to blemish, and the things
Which are in heaven, and on earth to bring
Out of order, and the poles for to force,
And of the rivers for to turn the course,
The mountains level, and the skie to drive
Under the earth ——— ———

These therefore are they which call upon the souls of the dead, and those which the Ancients called *Epodi*, who enchant boys, and bring them out into the speech of the Oracle, and which carry about them familiar spirits, as we read of *Socrates* and such, as it is said, they fed in glasses, by which they feign themselves to prophecy. And all these proceed two waies. For some endeavour to call and compell evill spirits, adjured by a certain power, especially of divine names; for seeing every creature fears, and reverenceth the name of him who made it, no marvel, if *Goetians*, *Infidels*, *Pagans*, *Jews*, *Saracens*, and men of every prophane sect and society do bind Divels by invocating the divine name. Now there are some that are most impiously wicked indeed, that submit themselves to Divels, sacrifice to, and adore them, and thereby become

guilty

guilty of Idolatry, and the basest abasement: to which crimes if the former are not obnoxious, yet they expose themselves to manifest dangers. For even compelled divels alwaies deceive us whithersoever we go. Now from the sect of the *Goetians* have proceeded all those books of darkness, which *Vulpianus* the Lawyer calls books disallowed to be read, and forthwith appointed them to be destroyed, of which sort the first is *Zabulus* reported to invent, who was given to unlawfull arts, then *Barnabas* a certain *Cyprian*; and now in these dayes there are carryed about books with feigned titles, under the names of *Adam*, *Abel*, *Enoch*, *Abraham*, *Solomon*, also *Paul*, *Honorius*, *Cyprianus*, *Albertus*, *Thomas Hierome*, and of a certain man of *Yorke*, whose toies *Alphonsus* King of *Castile*, *Robert* an English man, *Bacon*, and *Apponus*, and many other men of a deplored wit have foolishly followed. Moreover they have not made men only and Saints, and Patriarkes, and the angels of God, the authors of such execrable opinions, but they boast also that those books were dilivered by *Raziel*, and *Raphael* the Angels of *Adam* and *Tobias*; Which books openly betray themselves to him that looks narrowly into them, to be a rule, rite, and custome of their precepts, and a kind of words, and characters, an order of extruction, an empty phrase, and to contain nothing but meer toyes, and impostures, and to be made in latter times by men ignorant of all ancient Magick, and forlorn artists of pernitious art, of prophane observations mixed with the ceremonies of our religion, with many unknown names, and seals intermixed, that thereby they may terrifie and astonish the simple, and ignorant. Moreover it doth not yet appear that these arts are fables: for unless there were such indeed, and by them many wonderfull and hurtful things done, there would not be such strict, divine, and humane lawes made concerning them, for the utter exterminating of them. And why do the *Goetians* use those evill spirits only, but because good Angels will hardly appear, expecting the command of God, and come not but to men pure in heart, and holy in life: but the evill are easily called up, favouring

him

him that is false, and counterfeiting holiness are alwaies ready to deceive with their craft, that they may be worshipped, and adored: and because women are most desirous of secrets, and less cautious, and prone to superstition, they are the more easily deceived, and therefore give up themselves the more readily to them, and do great prodigies. The poets sing of *Circe*, *Medea*, and others of this sort; *Cicero*, *Pliny*, *Seneca*, *Austin*, and many others as well Philosophers as Catholike Doctors, and Historians, also the Scriptues testifie the like. For in the books of the Kings we read, that a woman who lived at *Endor*, called up the soul of *Samuel* the Prophet, although many interpret it not to be the soul of the Prophet, but an evil spirit, which took upon him his shape. Yet the Hebrew masters say that *Austin* to *Simplicianus* doth not deny but it might be the true spirit of *Samuel*, which might easily be called up from its body before a compleat year after his departure, as also the *Goetians* teach. Also *Magician Necromancers* suppose that might be done by certain natural powers and bonds, as we have said in our books of *Occult Philosophy*. Therefore the ancient Fathers, skilfull of spiritual things, did not without cause ordain that the bodies of the dead should be buried in a holy place, and be accompanied with lights, and sprinkled with holy water, and be perfumed with frankincense, and incense, and be expiated by prayers as long as they continued above ground. For as the Masters of the Hebrews say, All our body and carnal Animal, and whatsoever in us depends upon the matter of the flesh being ill disposed is left for meat to the Serpent, and as they called it, to *Azazel*, who is the Lord of the flesh and blood, and the Prince of this world, and is called in *Leviticus* the Prince of deserts, to whom it is said in *Genesis*, *Thou shalt eat dust all the daies of thy life*. And in *Isaiah*, *Dust thy bread*, *i. e.* our body created of the dust of the earth, so long as it shall not be sanctified, and turned into better, that it be no longer an effect of the serpent, but of God, *viz.* a spiritual made of carnal, according to the word of *Paul*, saying, that which is sowed a carnal, shall arise a spitual; and els where, All indeed shall rise, but all shall not

be

be changed, because many shall remain for ever as meat of the Serpent. This filthy and horrid matter of the flesh and meat of the Serpent we therefore cast off by death, changing it for a better and spirituall, which shall be in the resurrection of the dead; and is already done in those, who have tasted of the first fruits of the resurrection, and many have already attained to, by the vertue of the divine spirit in this life, as *Enoch*, *Eliah*, and *Moses*, whose bodies were changed into a spirituall nature, and have not seen corruption; neither are their carkasses left to the power of the Serpent. And this was that dispute of the devill with *Michael* the Archangel, concerning the body of *Moses*, of which *Jude* makes mention in his Epistle. But of *Goetia*, and *Necromany* let these suffice.

Of Theurgia.

NOw many think that Theurgia is not unlawfull, as if this be governed by good Angels, and a divine diety, when as yet oftentimes it is under the names of God, and the fallacies of evil Angels obstringed by the wicked fallacies of the devils. For we do procure, and attract not by naturall powers only, but also by certain rites, and ceremonies, celestials, and by them divine vertues to our selves; Of which together with many rules the ancient Magicians did treat in many volumes. But the greatest part of all ceremonies consists in observing cleanness, and purity, first of the mind, then of the body, and of those things which are about the body, as in the skin, in garments, in habitations, in vessels, utensils, oblations, sacrifices, the purity of which disposeth to the acquaintance with and beholding of divine things, and is very much required in sacred things, according to the word of *Isaiah*, Be ye washed, and made clean, and take away the evil of your thoughts. Now impurity, because it oftentimes infects the air, and man, disturbes that most pure influence of Celestiall and divine things, and chaseth away the pure spirits of God. But sometimes impure spirits, and deceiving powers, that

that they be worshipped, and adored for gods, require also this purity. Therefore here is great need of caution, as we have lately discoursed at large in our books of Occult Philosophy. But of this Theurgia, or Magick of divine things *Porphyrie* disputing at large, at length concludes that by Theurgicall consecrations the soul of man may be fitted to receive spirits, and Angels, and to see God: but he altogether denies that we can by this art return to God. Of his School therefore is the Art *Almadel*, the Notary art, the *Pauline* Art, the art of Revelations, and many such like superstitions, which are so much the more pernicious, by how much they seem the more divine to the ignorant.

Of Cabalie.

HEre the words of *Pliny* come into my mind, who saith the faction of Magick depends upon *Moses* and *Lutopea*, being Jews; which words put me in mind of the Cabalie of the Jews, which the *Hebrews* are of opinion was delivered to *Moses* by God himself on mount *Sinai*, and then by degrees of succession without the monuments of letters was untill the times of *Esdra* delivered to others by word of mouth only· as the *Pythagorian* opinions were formerly delivered by *Archippus*, and *Lysiaus*, who had Schools at *Thebes* in Greece, in which the Scholers keeping the precepts of their masters in their memorie, did use their wit, and memorie in stead of books: So certain Jews despising literature, placed this in memorie, and observations, and vocall traditions, whence Cabalie was by the *Hebrews* called as it were the reception of any thing from another only by hearing. That art (as it is reported) is very ancient, but the name was known but of late times amongst Christians: They deliver a double science therefore, the one of *Bresith*, which they call Cosmologie, *viz* explaining the powers of things created, naturall, and Celestiall, and expounding the secrets of the Law and Bible by Philosophicall reasons; which truly upon this account differs nothing

nothing at all from naturall Magick, in which we believe K. *Solomon* excelled. For it is read in the sacred Histories of the *Hebrews*, that he was skilled in all things, even from the Cedar of *Lebanon*, to the Hyssop that grows upon the wal: also in cattle, birds, creeping things, and fishes; all which shew that he knew the Magicall vertues of nature. *Moses* the *Ægyptian*, amongst the later writers followed after this in his exposition upon the *Pentacles*; also many more *Talmudists*. They call the other Science thereof of *Mercara*, which is concerning the more sublime contemplations of divine & Angelick vertues, & of sacred names, and seals, being a certain Symbolical divinity, in which letters, numbers, figures, things, & names, and tops of elements, and lines, points, and accents, are all significative of most profound things, & great secrets. This again they divide into *Arithmancy*, *viz.* that which is called *Notariacon*, treating of Angelical vertues, names, & seals, also of the conditions of spirits, and souls, and into *Theomancy*, which searcheth into the mysteries of divine majesty, as the emanations thereof, & sacred names, and Pentacles, which he that knows may excell with wonderful vertues; as that when he pleaseth, he may fore-know all future things, & command whole nature, have power over devils, and Angels, and do miracles. By this they suppose, that *Moses* did shew so many signs, and turned the rod into a Serpent, and the waters into blood, and that he sent Frogs, Flies, Lice, Locusts, Caterpillars, fire with hail, botches and boyls on the *Egyptians*, and slew every first born of man and beast; and that he opened the Seas, and carryed his thorow, and brought fountains out of the rock, and quails from Heaven, that he sent before his, clouds and lightnings by day, a pillar of fire by night, and called down from Heaven the voice of the living God to the people, and did strike the haughty with fire, and those that murmured with the Leprosie; and on the ill deserving brought suddain destruction; the earth gaping and swallowing them up; further he fed the people with heavenly food; pacified Serpents, cured the envenomed, preserved the numerous multitude from infirmity, & their garments from wearing out, & made them victors over their enemies. To conclude, by this art of miracles *Joshua* commanded the Sun to stand

ſtill, *Eliah* called down fire from Heaven upon his enemies, reſtored a dead childe to life; *Daniel* ſtopt the mouths of the Lyons; The three children ſang ſongs in the fiery Oven; moreover by this art the incerdulous Jews affirm, that even Chriſt did do ſo many miracles; *Solomon* alſo very well knew this art, and delivered charms againſt devils, and their bonds, and the manner of conjurations, and againſt diſeaſes, as *Joſeph* reporteth, but as I doubt not but that God revealed to *Moſes* many ſecrets, contained under the bark of the words of the Law, which were not to be revealed to the prophane vulgar. So I acknowledge that this Cabaliſticall art, which the Hebrews brag of, and I ſometimes diligently and laboriouſly ſought after, is nothing elſe than a meer rapſody of ſuperſtition, and a certain Theurgicall Magick, but if it proceeded from God (as the Jews boaſt) and conduceth to the perfection of life, health of men, to the worſhip of God, and to the truth of underſtanding; truly that ſpirit of truth, which hath left this Synagogue, and come to teach us all truth, would not have concealed it from his Church even untill theſe laſt times, which indeed knoweth all things that are of God, whoſe benediction, baptiſm, and other myſteries of ſalvation are revealed and perfected in every tongue, for every tongue hath the ſame equall power, if ſo be that there be the ſame equall piety, neither is there any name, either in heaven or earth, by the which we muſt be ſaved, and by which we work miracles, beſides this one name *Jeſus*, in which all things are recapitulated and contained. Hence it is, that the Jews, who are moſt skilful in uſing the names of God, can operate little or nothing after Chriſt, as their ancient fathers did; but that we by experience find, and ſee, that by the revolution of this art (as they call them) oftentimes wonderful ſentences, full of great myſteries, are wreſted from the holy Scriptures, this is nothing elſe then a certain playing upon Allegories, which idle men buſying themſelves with all the points, letters, and numbers, which this tongue and the cuſtome of writing do eaſily ſuffer, do fain and diſguiſe at their pleaſures; which although ſometimes they hold forth great myſteries, yet they can

can neither prove nor evince any thing; but we may (according to the words of *Gregory*) with the same facility contemn them, as they are affirmed. *Rabanus* the Monk, by the same artifice hath fained many things, but in Latin Characters and verses, with certain pictures inserted, which being read any way by the delineations of the superficies and pictures, do declare some sacred mysterie, representing the Histories of the things painted; which also may without doubt be wrested from prophane writings, as every one may know, who hath read the *Cantones* of *Valeria Proba*, composed out of the verses of *Virgil*, concerning Christ; All things of this kind are the speculations of idle brains, but what belongeth to the working of miracles, there is none of you, I suppose, of so foolish an understanding, who believeth that they have any art or science of them; therefore this *Cabala* of the Jews is nothing else than a most pernitious superstition, by the which they gather at their pleasure, divide, transfer words, names and letters, scatteringly put in the holy Scriptures, and by making one thing out of another, they dissolve the connections of the truth, the speeches, inductions and parables, and here and there construing them by their own fictions, would bring the words of God to their follies, defaming the Scriptures, and saying that their fictions have foundation on them. They calumniate the Law of God, and by the supputations of words, syllables, letters, numbers impudently extorted, they assay to bring violent and blasphemous proofs for their unbelief. Besides, they being puft up by these trifles, do boast that they finde and search out the unspeakable mysteries of God, and secrets, which are above the Scriptures, by the which also they impudently affirm, and without blushing, that they can even prophecy, and do miracles and wonders; but it happeneth to them, as to *Æsops* Dog, who leaving his bread, and gaping after the shadow, lost his food; so this perfidious and stiff necked people, being always busied in the shadows of the Scriptures, and about their own vanities, and doing violence by their artificiall, but superstitious Cabala, do loose the bread of eternall life, and being fed with vain words, do

destroy the word of truth; from this Judaicall ferment of Cabalisticall superstition proceeded (as I suppose) the Ophitane, Gnostican, and Valentinian Hereticks, who together with their disciples, fained a certain Greek Cabala, perverting all the mysteries of the Christian faith, and by their hereticall corruption wresting them to the Greek letters and numbers, by the which they constituted a body of truth (as they call it) and taught, that without these mysteries of letters & numbers the truth could not be found in the Gospel, because that the writings thereof are various, and sometimes repugnant to themselves, and full of parables; that they who see, might not see, and that they who hear, might not hear, and that they who understand, might not understand, and that they are propounded to the blind and erroneous, according to the capacity of their blindness and error; But that the sincere truth lying hid under these things, is committed to the perfect only, not by writings, but by word of mouth, and that this is that Alphebetary and Arithmetical Theology which Christ in private manifested to his Apostles; and which *Paul* speaketh to the perfect only; for seeing that these are the highest mysteries, therefore they are not written, nor ought so to be, but to be kept in secret amongst wise men; but no man is a wise man amongst them, who knoweth not to refrain the greatest monsters of Heresie.

Of

Of Juggling or Legerdemain.

But let us return to that Magick, part of which is an art of jugglings (*e. i.*) delusions, which are made according to appearance only, by which Magicians shew phantasmes, and play many miracles by circulatory frauds, and cause dreams, which they do not so much by Geotick inchantments, and imprecations, and deceits of devils, as by certain vapors, perfumes, lights, love-medicines, collyries, alligations, and suspensions, also by rings, images, glasses, and such like drugs, and instruments of Magicall art, and a naturall and Celestiall power. Also many things are done daily by slieght of hand, of which sort we see some are done daily by stage players, and sporters which we call *Chirosophers (e. i.)* skilful in sleight of hand. There are extant concerning this art, books of the Legerdemain of *Hermes*, and some others. We read also of a certain man called *Paseton*, a most notable juglar, that was wont to shew a banquet to guests, and when he pleased, to make it vanish away again, all rising with hunger, and thirst, being deluded. We read that *Numa Pompilius* did use these kinds of jugglings, and also that most learned *Pythagoras* did sometimes do this toy, that what things he pleased, he would write in a glass, which being set against the full Moon, he would shew to any one that stood behind it, those things represented in the Globe of the Moon; Hither belongs whatsoever Poets sing of the transmutations of men, which also is delivered by Historians, and by some Christian Divines, and also is recorded in the Scripture. So men may appear like Asses, or horses, or other Animals with fascinated eyes, or a troubled medium, and that by a naturall art. Sometimes these are done by good and evil spirits, or by God himself at the request of some good men, as in the Scripture we read of *Elisha* the Prophet beset by an Army of the King fortifying *Dotham*. But to pure eyes, and such as be opened by God, those cannot deceive; so that woman which was judged to be a kind of cattle, did seem to *Hilario* to be not any such thing,

but a woman. These things therefore which are done according to appearance only, are called jugglers.

But those things which are done by the Art of transmuting, or translating, as of *Nebuchadnezar*, or of Corn carryed to another field, we have spoke of before; but of this art of juggling, thus saith *Jamblicus*, These things which are supposed to be juggled or bewitched, besides imagination, have no truth of action or essence. The end of these is but to hold forth things to the imagination according to appearance, of which there presently remains no footsteps or signs. Now by what hath been said, it is manifest that Magick is nothing else but a collection of Idolatry, Astrology, and superstitious medicines; And now there is by Magicians raised a great company of hereticks in the Church, who as *Jannes* and *Jambres* resisted *Moses*, do in the like manner resist the Apostolicall truth. The chief of these was *Simon* the *Samaritan*, on whom by reason of this art was bestowed at *Rome* in *Claudius Cesars* time, a Statue, with this Inscription, *To* Simon *the holy God.* Of his blasphemies *Clemens Eusebius*, and *Irenæus* make mention. From this *Simon*, as from a Seminary of all Heresies proceeded by successions the monstrous Ophites, the filthy Gnosticks, the impious Valentinians, Cerdonians, Marcionists, Montanians, and many other Hereticks, lying against God for gain and vain glory, doing no good to men, but deceiving them, and drawing them into destruction and error, to whom they that give credit shall be confounded in the judgement of God. But of Magick I wrote whilest I was very yong three large books, which I called *Of Occult Philosophy*, in which what was then through the curiosity of my youth erroneous, I now being more advised, am willing to have retracted, by this recantation; I formerly spent much time and costs in these vanities. At last I grew so wise as to be able to disswade others from this destruction; For whosoever do not in the truth, nor in the power of God, but in the deceits of divels, according to the operation of wicked spirits presume to divine and prophecy, and practising through Magicall vanities, exorcismes, incantions and other demoniacall works

and

and deceits of Idolatry, boasting of delusions, and phantasmes presently ceasing, brag that they can do miracles, I say all these shall with *Jannes*, and *Jambres*, and *Simon Magus*, be destinated to the torments of eternall Fire.

Of the Occult Philosophy of Henry Cornelius Agrippa,

FINIS.

Anno M. D. XXXIII. In the Moneth of *July*.

Thos Pitt No 5
Paragon Place
Lock Field

George Po

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PL 10